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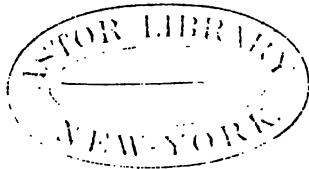
A MAGAZINE

IN

DEFENCE OF THE CHURCH AND CONSTITUTION.



VOLUME FOR 1839.



LONDON:
WILLIAM EDWARD PAINTER, STRAND.

PREFACE.

ANOTHER year has just closed. We trust that during that period, the pages of *THE CHURCHMAN* have not diminished in point of interest or information.

Many important ecclesiastical questions, involving the most vital interests of the Church and of religion, have been brought forward, and made the subject of agitation and excitement during the portion of time to which we have alluded. We hope that few, if any of them, have passed without notice and observation in our pages. We trust also, that an ardent zeal and devotion for the Church of England, a deep and profound loyalty for the throne, in a word, those good old principles which once formed the highest distinction of Englishmen—principles, if we may judge from indications in all quarters, which are fast resuming their former hold upon the minds of our countrymen—have been constantly brought forward, and presented in the strongest light. It shall be our constant endeavour, with the blessing of God, to urge them on every occasion upon the attention of our readers, without abatement and without compromise. And we would wish to impress it as a duty of the most deep and important character, equally binding at all times, on all occasions, and on all persons, boldly and without hesitation, to assert and maintain those principles, which can alone preserve our country from the various dangers with which she is menaced.

Should any change of style or expression in the latter numbers of the volume be observed, it must be attributed to a change in the Editorial department.

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CANTERBURY CATHEDRAL.



THE CHURCHMAN.

JANUARY, 1839.

Original Papers.

CANTERBURY CATHEDRAL.

We select this Cathedral for the commencement of our Series, as being that of the Primate of all England. In the short illustrative description which we shall give of each Cathedral, with which we shall adorn our pages, but little novelty can be expected; for the subject having been long ago exhausted, all that can be required is a condensation of materials.

Until the arrival of Augustine in this country, Canterbury did not boast a Cathedral; but after the grant of the city and its dependencies to him by Ethelbert, the fifth king of Kent, it was provided with one, and the see became the first seat of episcopal power in Britain. The Cathedral, however, which is dedicated to Christ, was not finished at the time of Augustine's death, whose body was consequently buried in the church-yard of a monastery bearing his name; but after the consecration of the Cathedral, it was removed, and deposited within the northern porch, and in the year 1091 finally placed in the Church.

Honorius, the fifth Archbishop of Canterbury, is affirmed to have divided, *anno* 636, his province into parishes, and his successor Trithona to have been the first English Archbishop of this see. The Cathedral itself presents a curious history of calamities. It suffered greatly by the Danish invasion, and was repaired by the Archbishop Odo in 938; in 1011 it was burned with the exception of the outward walls by the

Danes, and was not restored before Canute's accession to the throne in 1017. Until the Reformation, this monarch's golden crown was preserved there. About 1067, the building was again injured by fire; and at the command of Lanfranc, Archbishop of Canterbury under William the Conqueror, the greater part of it was pulled down, and its re-erection with arches, bolder in the sweep and columns, and more elegant in their proportions, was commenced. These improvements were continued under Anselm, Lanfranc's successor; and in 1114 the Church was dedicated to Jesus Christ, by Archbishop Randulfus. After the murder of Archbishop Becket, on the 28th Dec. 1170, no divine service was performed in it for one year; the hangings and pictures were taken away, the pavement was turned up, the bells were secured from the power of ringing them, and filth was permitted to congregate in the interior. But the re-consecration of the Church after, this desecration, was attended with pomp and most munificent benefactions. On the 5th of Sept. 1174, the choir and other parts were destroyed by fire; and between 1175 and 1180 the whole of the east end was rebuilt under the direction of William of Sens, and another architect called William, who was an Englishman.

The animosity between the King and the Convent of Christ's Church having become more furious after the death of Archbishop Hubert Walter, and the Pope taking advantage of it to infringe the royal prerogative, the monarch expelled the monks, and the monks of St. Augustine possessed themselves of the Convent and the Church. The boisterous acts which followed these events, prevented improvements in the Cathedral: but the erection of Trinity Chapel, and of the contiguous circular tower for the reception of Becket's remains, was an object of solicitude even at this time. The remains of the canonized St. Thomas of Canterbury were removed on the 7th of July, 1220, to a costly shrine in the centre of Trinity Chapel in the presence of Henry III., the Pope's legate, and many prelates: the upper part of the skull which the murderers had severed, was separately preserved on an highly ornamental altar in the tower, now called Becket's Crown.

An embattled wall attributed to Archbishop Lanfranc, within which the whole precincts of the Church were enclosed, anciently surrounded the Cathedral; this boundary comprised three courts, that of the Church—that of the Convent—and that of the Archbishop. Of these walls, which extended three quarters of a mile, a part, as well as two gate-houses, remain, viz., Christ Church-gate, re-erected in 1517; and that of the Priory, Porta Curia, in which the architecture is Anglo-Norman.

Whilst Archbishop Peckham held the see, many additions were made to the Cathedral: the choir-screen, of which the sculpture is very beautiful, is stated to have been erected by him. The repairs of the choir and its ornamental carvings are also assigned to him. He was prior of Christ Church from 1285 to 1331, and between 1313 and 1375 several of the offices near the Cathedral were either built or enlarged. The re-construction of the western transept was begun in 1376, and Archbishop Sudbury caused the nave of the Church to be

pulled down, for the purpose of re-erecting it in the prevalent pointed style of architecture. The work was continued under his successors.

About the year 1430, Prior Molash gave a large bell, called Dunstan, which was hung in the newly-erected tower called Dunstan's tower, at the south-western angle; on the north-western tower, afterwards styled Arundel's steeple, Archbishop Arundel had previously added a spire, and placed five bells within the tower. It was taken down about the year 1704, and has been lately rebuilt. In Prior Goldstone's time, who was raised to his dignity in 1449, the Virgin's Chapel, now called the Dean's Chapel, was erected: the south-western tower, begun by Archbishop Chicheley, he also finished. The building was greatly embellished by Prior Selling, created in 1472, who glazed the southern walk of the cloisters: the grand central tower named the Angel-steeple, subsequently Bell Harry tower, he likewise undertook, but his successor completed.

Prior Thomas Goldstone, the second of the name, during the interval between 1494 and 1517, enriched the Virgin's Chapel in the crypt, gave the design for the splendid gate at the principal entrance to the choir, and ornamented the choir with costly hangings. At this time richly embroidered tapestry, especially on high festivals, seems to have adorned the choir and all the eastern end: the description which Erasmus has given of Becket's shrine, in which gold was the meanest thing, assures us of the immense riches of the Cathedral. This magnificent shrine was destroyed by Henry VIII., and its treasures were appropriated to the royal purposes. The monastery of Christ Church was finally dissolved on the 30th of March, 1539; but provision was intended for most of its members, as a Collegiate Church, consisting of a Dean and twelve Canons, with inferior Officers, and privileges like those enjoyed at the Convent. With the exception of the Cellarer's hall and lodgings westward of the cloister, reserved by the King to himself, the Cathedral with its buildings and gardens was granted to them. Queen Mary presented an altar-screen to the chapter, which was erected in front of Trinity Chapel, and in the time of Elizabeth the crypt was lent to the refugee Flemish Protestants, for the performance of divine worship in their own language.

In 1643, that fanatic, Richard Culmer, commonly styled Blue Dick, armed with Parliamentary authority, and accompanied by a band of enthusiastic ruffians, commenced the work of destruction on the building: most of the beautiful paintings in the windows he demolished, hardly sparing those of Edward IV. and his family. The splendidly sculptured font given by Warner, Bishop of Rochester, was broken to fragments; curious ornaments were wrenched from the tombs, and the nave was converted into a barrack. But when Charles II. was restored, the Cathedral was repaired and fitted for worship. In 1729 a Corinthian altar-screen was substituted for that of Queen Mary's, and the chancel was paved with black and white marble. Becket's crown, which, through various circumstances, had remained in an unfinished state till 1748, with respect to the alterations by which it was intended to make it correspond with the other improvements, through the munificence

of Captain Humphrey Pudner, and the creditable manner in which the Chapter expended the donation, at last presented something like a finished appearance.

Time has begun to show of what a perishable nature were the materials employed on the exterior of the Cathedral, and partial restorations have been made; but the north-western tower of the Church has been entirely rebuilt since the 3d of Sept. 1832. The central tower is 234 feet high, and 35 feet in diameter; and has two series of most elegantly designed windows. The Cathedral itself is in the form of a cross, with a semi-circular eastern end: measuring at the eastern transept, we find the total exterior length to be 548 feet, by 156 in breadth. The northern side seems in the ancient times to have been surrounded by monastic offices, and many rich remains of various antiquities are on the walls of the building.

The crypt is larger and more lofty than any other in England. Its internal length from west to east is 230 feet; its breadth at the transept is 133 feet; its plan is cruciform, the main part of which is 83 feet 6 inches from wall to wall:—it has a nave and aisles, whose short but massive pillars support low arches, which in return support the choir above. The oldest part of the crypt is from the western end to the distance of 150 feet eastward; and the eastern part, which is under Trinity Chapel, has pointed arches and pillars, a little varying from those more to the west. Some part of the groining has been painted; and there is reason to suppose, that the whole crypt was once illuminated by lamps suspended from iron rings, still to be seen in the intersection of the groins.

The Virgin Mary's Chapel, or the Chapel of our Lady Undercroft, is situated under the high altar, and is on either side inclosed by open screen-work. The southern transept of the crypt or undercroft, as it was also called, was anciently a Chantry Chapel, endowed with the manor of Vauxhall by Edward, Prince of Wales, in 1363.

The angles of the central tower are strengthened by braces, which Prior Goldstone constructed, which are attached to the most eastern pillars of the nave: they are ornamented and bear the Prior's motto:

Non nobis Domine sit nominis tui Da gloriam.

There is a flight of several steps from the nave to the choir and to the aisles, where are others leading to the Trinity Chapel: these steps and the different levels add greatly to the architectural beauty. The choir-screen is one of the most beautiful in England; statues of the English kings successively from John to Richard II are in niches on each side of the entrance, and one bears in his hand the model of a Church. The organ is that which was erected in Westminster Abbey for the commemoration of Handel in 1784.

The dimensions of the choir is 150 feet by 40. The Trinity Chapel to the east of the choir is accounted one of the greatest architectural curiosities in the kingdom, and its painted glass windows are uncommonly brilliant, but very obscure in their design. The only indication

of Thomas à Becket's shrine is a tessellated pavement : but there are some large tiles with figures representing the signs of the Zodiac. On the northern side of Trinity Chapel is a Chantry. In the circular Chapel, called Becket's Crown, is a marble chair, formerly used for the enthronization of the Archbishops of Canterbury.

From the northern arch are entered the Prebends' Vestry, formerly St. Andrew's Chapel, the treasury and auditory. From the eastern transept a passage leads to the Baptistry, in which transept were formerly altars dedicated to St. Martin and St. Stephen. The broken fragments of the before mentioned old font, collected by Somner, the antiquary, are here preserved. To the eastward of the Baptistry on the site of the Prior's Chapel, is the Cathedral Library. The northern transept is denominated the martyrdom ; and a marble slab in the pavement marks the exact spot before the altar of St. Benedict, where Thomas à Becket was murdered. On the eastern side of the martyrdom is our Lady's or Jesus Chapel, commonly known as the Dean's Chapel ; its screen of open arches surmounted by canopies is beautiful, and its eastern window is surrounded by vine leaves and grapes.

The cloisters are on the northern side. The ambulatory is 134 feet in dimension. The eastern walk of the cloister leads to the lofty Chapter-house, 92 feet by 37 in measure, and has on each side a continued series of pillars and arches rising from the stone seats ; at the eastern end is the Prior's throne. The western transept on the southern side of the Church has St. Michael's Chapel, and more to the eastern another transept and St. Anselm's Chapel.

The monuments are many and curious, the most remarkable of which are those of Edward the Black Prince in the Trinity Chapel, and of Henry IV. and Queen Joan of Navarre, his second wife, to which the kneeling figure of Dean Wotton may be added. In this very condensed description, only an outline is given of the things which the visitor of the Cathedral may expect to see. Our print represents the exterior, as the building strikes the eye ; and conveys an accurate idea of its magnificence. Of all our Cathedrals we know none associated with such various historical recollections as this ; none in which the interest of the spectator and antiquarian is so continuously excited. It recalls to our minds the arrival of Augustine, the persecution of the Christian Britons, the murder of Becket, the power of the priesthood, and the abject bondage with which it fettered the public. The changes and injuries, the repairs and improvements, which it has undergone, have been numerous : in one thing alone it has been uniform, viz. its connection with the Archiepiscopal Primacy of all England. Considered, as a *whole*, it cannot be surpassed by any other Cathedral in the kingdom.

ATTACK MADE ON THE CHURCH OF ENGLAND.

BY THE AUTHOR OF "TRAVELS IN TOWN."

MR. GRANT, from whose pen these volumes proceed, affects a most intimate acquaintance with every person and every thing, and would rather be considered some ubiquitous personage than a mere mortal confined by time and place. He seeks, as in a mirror, to display the public and private scenes of this vast metropolis, and hesitates not to unfold the impulses and secrets of its inhabitants; yet, like most others of supposed universal genius, he is very frequently wrong, where he would be thought most accurately right. He belongs not to those who judge not, lest they themselves be judged; but, estimating others by his own religious and political principles, he is foully vituperative and disgustingly intolerant when he writes of those who differ from himself. He seems to us a man of scraps and anecdotes, a purveyor of copy for newspapers, a sort of restless *Paul Pry*, who is quite as likely to be deceived as to be correctly informed.

The volumes bear marks of that which is *technically* called *book-making*: and the author grasps at too much: he scarcely ever soars aloft without incurring the danger of an Icarian tumble. He would compress our metropolitan world into a few pages; but how much is lost or pressed out of shape in the torturing attempt! Defects and distortions continually meet the eye; wanton illiberality, and unjust attacks on individuals, by their names, occur so plentifully, that were the work weeded from its obnoxious parts, a full volume would be lost.

The Clergy are the constant subjects of Mr. Grant's rebuke: Dr. Shepherd, for instance, is chastised for having occasionally quoted Greek and Latin in his sermons at Gray's Inn: with Dr. Shepherd's particular audience, we really cannot see any serious fault in the act: but if the writer had proved him to have made inappropriate quotations, the charge might have been maintained. We abhor this straining at gnats and deglutition of camels or elephants, (as the proverb is differently read); the Pharisaical conceit and dictatorial decisions of Mr. Grant are insufferable. However we may disapprove of the doctrines of particular persons, ungentlemanly personality cannot be tolerated. Mr. Grant's opinions are *Evangelical*; but he is a Dissenter, and exhorts the Evangelical Clergy to secede from the Church; and does not scruple to call the Clergy, whose sentiments differ from this portion of their brethren, Arians and Socinians. The number of Clergy who hold Socinian views, in London, he states to be very considerable; than which a more wilful falsehood never proceeded from the lips or from the pen of any one.

We do not blame him for his remarks on the *Oxford Tracts*, which are in general keen and to the purpose; but we require, that in attacking this most dangerous innovation, he should not include those among the party who are opposed to it; that ere he vilifies individuals with his obloquy, his information be correct. In this reckless random spirit, he intimates that the Editor of *The Church of England Quarterly Review* is attached to Puseyism: the calumny is foul and utterly untrue. *We, who know the Editor*, assert from our certain knowledge, posi-

tively and unequivocally, that he is as hostile as ourselves to these near approaches to Popery, and that his pages are open to the defence of the Church and her forms, as they have been handed down to us through successive generations. Inferring from the description which he has given, that he is ignorant *who the Editor really is*, let us ask this professor of superior sanctity, and ready mote-extractor from his brother's eye, what right he has wantonly to asperse persons unknown to him? By what process he makes his bitter censures and fierce invectives coincide with the gentle spirit of Christianity and its inseparable charity?

But there are those whom he can *puff* and bespatter with praise—men distinguished with the title of *orthodox* Dissenters, who are really bound to present him *with the plate* which his continual *rares* to hear them have won. But even here he seems to *penetrate the secrets of some of their hearts*; for he boldly decides, that some actually are not influenced by the principles of the denomination to which they belong, but, in fact, should be classed under some other. We suspect that few of these individuals will be obliged by this startling disclosure of his knowledge. The evangelical Clergy are blamed too, for not co-operating with these *orthodox* Dissenters; and we are amused with an account of the various opinions which prevail in the Church, and the *remarkable unity of sentiment* which may be found among all the various classes of Dissenters. Of this writer's inaccuracy we want no stronger proof.

It is not astonishing that the building of additional Churches in the metropolis should disconcert him, after what we have read; for he must view each new Church as an opposition to the Dissenters. When he asserts that the Dissenters cherish no hostile feeling towards the *orthodox* party in the Church, he asserts that which his own pages and and every day's experience refute; for, although we will not pretend to misunderstand his notion of *orthodoxy*, it is clear that most of the Dissenters hate the *whole* Church.

Hitherto, Mr. Grant has been only preparing himself for the general assault. False and cowardly accusations are now made against the Clergy without moderation; some of whom, "even having the appendage of D.D.," are affirmed to reject the idea of a divine revelation. Dr. Whately, the Archbishop of Dublin, is particularized as unsound; and the clerical order is charged with being an intermixture of men possessing Swedenborgian, Moravian, Arian, and Socinian principles:—nay, he pronounces, "that there is no creed from the highest Antinomianism down to the lowest Latitudinarianism that has not its patrons in the pulpits of our National Church." Citing some person's observation, that the Church of England has a Calvinistic Creed, a Popish Ritual, and an Arminian Clergy, Mr. Grant declares his own inability to make any essential distinction between the ritual of the Church of Rome and that of the Church of England. As the absence of all idolatrous worship from the Anglican Ritual makes a most remarkable and essential distinction, the wilful mis-statements of this author are self-evident, and prove how little he is to be trusted on theological subjects; the venom which he pours out against the Church, blinds him to his own folly and weakness; and till *scurrility* be accepted in the place of argument,

malicious hatred in that of pure and undefiled religion, the vehemence of his pages will be an antidote to the poison which he discharges. Let him disprove, if he pleases, the principles of the Oxford schism, for thus he will be conferring good upon the public; but let him not include more of the Clergy in it than those who can be shewn to favour it; and let him not asperse any of us, as if we were estranged from Christ.

The falsehoods to which this writer descends are numerous. He daringly asserts that *not one of the Tory newspapers has condemned this party*: have not the *Times*, the *Record*, and many newspapers in the provinces boldly and ably exposed their errors, and so opened the eyes of the public, that those who are fascinated by the delusion must have wilfully, and in opposition to all evidence, sought and courted it? Is it possible that he who

πολλων ἀνθρωπων.....νοον ἐγνων,

the almost ubiquitous, the all-enquiring Mr. Grant, should not have read these papers! But if he has read them, what must we think of his *veracity*? Professing to know more of the Bishop of Exeter than most men, he directly charges him with belonging to this party, and heaps on him fouler abuse than may probably be heard among the lowest grades—abuse as derogatory from the gentleman as it is inconsistent with Christianity. What right has he, a Dissenter, a man clearly incompetent to the nicer points of theological criticism, to intrude upon us his very inconsequential notions concerning Mr. Head? What right has he to interfere with the Bishop in the management of his diocese, and pour forth invectives on conduct, the principles of which he does not understand? The zeal with which the Bishop of Exeter defends the Church, and maintains his Episcopal authority, naturally exposes him to the hatred of her enemies; in proportion as they dread his talents and firmness, they basely and captiously defame him; and despising dominion, speaking evil of dignities, foaming out as raging waves their own shame, they care not how they disturb the peace of Christendom, if they can but gratify their infuriate spleen. To the Bishop, individually, it must be a matter of contempt; for it is the nature of the ass to *kick*: what, then, if the *kick* be accompanied with a *bray*?

Proceeding from abuse to abuse, this writer predicts the extinction of the Church, which “must, through these schisms within her own bosom, crumble to pieces.” This is false; for however the innovations of the Oxford party may perhaps incline some individuals to Popery, the great body of the Church will be found true to their religious principles: if in the apostate days of Israel there were seven thousand who bowed not the knee to Baal, how many seven thousands will be found among us *who will continue* to worship the God of their fathers, as their fathers worshipped him!

Occasion is again taken to designate *The Church of England Quarterly Review* as the organ of the Oxford confederacy: in disproof of the charge, we will only refer our readers to the Number which will appear simultaneously with this, in which those tenets are assailed. Not satisfied with these sweeping accusations, the author attaches a suspicion to ourselves, on the plea that the Rev. Mr. Irons is the Editor of *The*

Churchman: this suspicion we have conceived it our duty to desire him to retract. It is scarcely requisite to recal the public attention to our former assertion in the notes to Correspondents in the Number for Nov. 1838, that Mr. Irons is not the Editor, and that he never wrote a line in our Magazine. We then inquire, should any one, so imperfectly informed as Mr. Grant is, be permitted causelessly to stigmatize others, without receiving a proper measure of chastisement?

The Ministers of the Kirk of Scotland, especially Mr. Cumming, of Crown-street Chapel, and another whose name is concealed, on account of their denunciations of Dissenters, and powerful defence of the Church of England; and Dr. Chalmers, on account of his Lectures in the Hanover-square Rooms, (which are subjected to a wretched and dismembering criticism), are scourged by the lash of this Sectarian cynic. Seated in the seat of the scornful with the Pharisee, he thanks God that he is not as other men; *stand by, for I am more holy than thou!* should be his motto, as it is clearly his creed. Averring that the union, compact, and alliance, are like Irish reciprocity, all on the side of the Presbyterian Establishment, he describes the Kirk as seeking "to embrace Episcopacy with a truly sisterly affection," whilst her tendered embrace is rejected by the Anglican Church; then launches out *summis viribus* into a helter-skelter assault on Episcopacy, and indulges in an unmeasured panegyric on the Scotch Covenanters and Cameronians, amidst which we read:—

"Could they have anticipated that in little more than 150 years, their descendants would have cherished and spoken of this prelacy as a sister church, how would it have grieved their noble spirits—their holy souls. The descendants of Samuel Rutherford, John Renwick.....strenuously defending and warmly eulogizing *Black Prelacy!* Tell it not in Gath! publish it not in the streets of Askelon!"

A writer more prejudiced and illiberal, more coarsely personal, and more incorrect in the matter of his personalities—a greater bigot, and one more incompetent to depict the many shades of religious difference—can no where be found; and his own words often refute him. Thus, when he carps at the incomes of the Clergy, and in a low and offensive style, animadverts on Dr. Spry, merely because he has a valuable preferment, he informs us that some of the Independent preachers have a salary of £800 per annum, and none less than £100; which, when the expense of clerical education, and the consideration in one way or another often given or ceded for livings, are taken in the account, makes the salary of these men more than equivalent to the incomes of the Clergy. A little more of humility, less of envy and Pharisaism, a little more of argument and truth, a little less of *twaddle* and perversion, a little more of accurate observation, and a little less of vituperation, may be safely recommended to Mr. Grant, to which he may beneficially add that charity which beareth all things, believeth all things, hopeth all things, endureth all things—that charity which never faileth, without which his profession of religion is as sounding brass, or a tinkling cymbal. We would also suggest that he may peruse James iii., from verse 13 to the end, with great *practical* advantage.

The Church cannot be injured by the misrepresentations of a writer

whose intolerance and conceit co-exist in an equal ratio, to whom the gall of bitterness is a delight. The attack is *cowardly*, inasmuch as there is no body of laymen on whom he would make equally offensive observations. Would he dare the experiment on the Army or Navy? Would he dare to *name* with equal violence the frequenters of the gambling-houses, with which the metropolis abounds? Ere he again employs his pen, we trust that he will have experimentally followed the wise man's advice—

ΓΝΩΘΙ ΣΕΑΥΤΟΝ.

ILLUSTRATIONS OF THE SCRIPTURES FROM INTERNAL
EVIDENCE AND INDEPENDENT FACTS.—No. II.

IN addition to the proofs derivable from the conterminal proximity of the Edomites and other people to the Israelites, and the contiguous possessions of the Canaanites, an intercourse of a different description, which will substantiate the argument on which we insist, may be shewn, not speculatively, but on the authority of the Sacred Records. The laws enacted in favour of strangers undoubtedly authorise the supposition, that there were then strangers, to whom they applied; and that such strangers were as capable then as hereafter of admission into the congregation; and we can prove, that such were to be found among the Israelites before they reached Canaan. In Exodus xii. 38, a mixed multitude, clearly distinguished from the native Israelites, is recorded to have accompanied them on their egress from servitude; when Jethro also visited Moses, he was, in all probability, accompanied by attendants, some of whom may have remained with the twelve tribes journeying onwards to the inheritance divinely promised to their forefathers; and shortly after the sin at Taberah, a mixed multitude, expressed indeed under a different Hebrew term, is stated in highly distinctive words to have been among the congregation. The marriage of Moses with an Æthiopian woman, and the mention of the Kenites and Kenisites are corroborations of the argument. Thus, we indubitably see a channel through which the more elevated notions of God in Gentile philosophy—through which analogies between Biblical facts and Mythological perversions of them—on which infidels, arguing against Christianity, have insisted, must have flowed.

Notwithstanding all that has been written on each side of the question, it is difficult to decide, whether Sabæanism, or the worship of the heavenly host, or the pyreal rites, were the first in order. The very early mention of Ur, which must have derived its name from the latter, though we accredit neither the Judaic nor the Mohammedan legends, added to the luminous appearance, which the lightning-ignited bituminous regions of Babylonia must have displayed, and occasionally still display, and to the idea of the image of a present God, which the sun exhibited to the primitive superstitious races of

mankind, forcibly shows the antiquity of Magianism. But it is most clear from the ancient Persian writings, that fire itself was not worshipped, although it was hallowed as a symbol of the Deity; and it is equally certain from an examination of them, that this religion, divested of the pyreal additaments, most closely resembled the patriarchal. Nor is it strange; for whatever might have been the obliquities which the grand defection at Shinar might have occasioned, some branches of the three Dynasties, especially of the Shemidæ, must have transmitted through successive generations distinctive criteria of patriarchal worship. Moreover, as the genius of the Mosaic were in the patriarchal institutes, here also we develop one cause of the general similarity; and shall, if we critically examine every ramification, find all, in various ways, attesting the truth of the Bible.

The corruption which primitive rites acquired in their transit to the Gentiles, and the deformation, by which things borrowed from the Mosaic ritual were obscured, constitute the strongest possible evidence that our Sacred Books, in which all these retain their original purity, are authentic, and based on divine communications. Human civilization was too imperfect, and idolatry was too prevalent for so pure a religion to have existed on the earth, without the intervention of the Deity. We take not into the argument the defections of the Israelites; for they belong not to it: we exclusively look at the religion which was revealed to man, and affirm, that it contains internal proofs of a revelation, and ample demonstrations, that unassisted man could not have invented it.

Fire was used at the earliest sacrifices, and was equally required under the law; but wherever God was worshipped according to the mode which he had prescribed, in that beauty of holiness which became both the Divine Being and his mortal adorers, it was never perverted from its proper use. But, how different was the case among the Gentiles! Some originally viewing it as the emblem of God, and accounting the sun to be its fountain, soon lost sight of their emblematic doctrine, and ascribed to it divine honours; others more openly declared it to be a Deity arrayed in omnipotent attributes. The world indeed by knowledge knew not God, and worshipped the creature instead of the Creator, who is God blessed for ever. To the ancient Persians fire was a fruitful source of Pneumatology. They furnished the firmament with angels, and assigned to one called Azar 𐬰𐬀𐬭𐬀 the guardianship

of the solar orb; after the planets they named their *seven* Atishkadahs or fire-temples, and as it were to bring each part of the system into a general unison, affirmed that they were lighted by the sun. Now it is to be borne in mind, that they who followed this religion, appealed to the patriarchs as their authorities; and that they laid claim to Abraham in particular, from one of whose traditionary successors the sixth fire temple received its name. It may also be noticed, as a curiosity, that as the Hebrews often compounded their own names with the Tetragrammaton, so the Magi, more properly the Mughan, compounded theirs as frequently with that of fire. From the fabled angel of fire, arose the legend of the *Salamander*, called in Syriac works ܐܢܠܐܢ ܕܐܝܪ; from whence the *English* name was derived: because this angel was believed

to live in fire, as his proper element. Some naturalists, not aware of this explanation, have attempted to identify the imaginary pyreal lizard with the *תנינל* of Moses, the *χαλαβατήρ* of the Septuagint, and the *Stellio* of Jerome. In this they were led astray by Jonathan Ben Uzziel. In fact, many ancient legends, which it is not here our business to discuss, arose from this worship.

But when we consider the great transaction in the plain of Shinar, its bituminous and continually ignited materials, we must assume that the ancient Chasdim or Chaldees worshipped this element more early than the Persians; and when in the fires of Moloch we retrace the system in a more degraded state, yet still joined to solar and sidereal superstition among the Canaanites and all the apostate family of Ham, we cannot deny its extension over the ancient world. Could it have arisen from misrepresentations of that sublime vision, in which the fate of Abraham's descendants were scenically portrayed to him? Or are we to refer it to some older declension from revealed religion, which may have had an effect on the assemblage at Babel?

When God was manifested in the Shechinah, and when under the Law the perpetual fire flamed on Jehovah's altar, knowing that the sons of Ishmael and Esau had also their sacred fires, derived from the faith of their fathers, we may reasonably imagine that the attention with which the religion of the wonder-working God of Israel must have been watched by the Canaanites, and the conterminal nations, must have been directed to the office of fire in the Jewish sanctuary, and that this office was misrepresented to support the general apostasy. In India, Ægypt, Babylon, Greece, and Rome, and even among savages, we discern the influence of fire-worship; but the general analogy must be referred to colonists and the trading caravans. How elevated is the religion of the Bible above these superstitions!

The practice of burning alive, which seems to have had almost an universal prevalence, was very old: for we read of its existence in the time of Judah. The ordeals of the Mosaic law were also imitated by the idolaters. The Hindús enumerate eight, one of which is strikingly similar to that of the water of jealousy in the Pentateuch; nor are those of fire and hot irons dissimilar from some of which we read in the sacred page. The corresponding custom of the Gabr and of our Saxon ancestors, the Amphidromia at Athens, and the parallels in other places, shew that it was one and the same system, varying perhaps inconsequentially according to national habits, which degraded the pagan world. When we find in the Persian writings that the Mubidi Mubidán, the High Priest, covered his mouth as he approached the sacred element, lest his breath should pollute it, and likewise sanctified himself with water, shall we, reading the book of Leviticus, hesitate to pronounce that this was borrowed from the enactments of the Jewish law? Those sacred fires, near which councils were holden by pagan Arabs and others, and the various fires discussed by the Arabian author Nuveiri, receive each a similar explanation.

The solar rites, which cannot be separated from the preceding, included among their followers all but those Jews who adhered to their law; and that they were of very deep antiquity, we are certified by the book of Job. From the solar the sidereal worship easily flowed;

and as the stars received their names from different animals, or were rendered commemorative of mythological legends, these semi-deified brutes attended by heroes, both real and imaginary, who had received this profane apotheosis, were addressed by the prayers of abject mortals. Even fowls, and creeping things of the earth, as the Apostle says, received their homage. Divination, all-various augury, and the most servile fanaticism, as matters of course, resulted from this ignorance of the true God ; but whilst thus the world lay in darkness, unconscious of HIM by whom all things were made, in the narrow boundaries of Palestine the lamp of Divine truth was still burning, often very faintly, yet never extinguished ; and when the Jews had overclouded his revealed Scriptures by the absurd traditions and doctrines of men, the Son of God was manifested in the flesh, resolving the type into the antitype, and darting the light of Divine truth to the nations which were seated in the shadow of death.

As Creuzer observes, the *Καβειροι*, of whom so much has been written, were connected with the planetary worship ; their name is an evident deduction from the Hebrew Scriptures, in which God is either represented as *כביר*, or *גבור* (equivalent terms and clearly originally the same), thus affording to us an incontrovertible proof, that the idolaters collected what they could from the Jewish worship, and applied what they could collect with fearful disfigurements to their own Pantheon. So that whatever of parallelism, near or remote, we can trace between the various opinions of the Gentiles, and the true worship of the Jews, instead of asserting an independent character, proves the integrity and antiquity of the Bible, and carries with it marks of derivation from it which cannot be mistaken.

It is very clear that the patriarchs believed the immortality of the soul ; but how could they have believed it without at the same time believing a future *state*, in which that immortal soul should exist ? It is manifest also, that such was the belief in the time of Moses. Hence flowed the doctrine far and wide. It was symbolized in the legend of the Phoenix, which itself originated in the solar rites, but was accommodated to this grand tenet, and may be recognised in the Kuknus and Humai of Persian romance—in the Fong and Hong of China—the Foo and Kirin of Japan—the Rokh of the Arabs, called Simorgh by the Persians—and the bird of Ygdrasil in the Voluspa. In Ægypt and Æthiopia it may also be detected. Even some of the Fathers entertained reveries about the Phœnix, which are as much *traditions* as any other parts of their writings, and a Syrian naturalist actually quoted John x. 18, in support of it. The *קנה* likewise in Job xxxix. 18. has been confidently claimed as this bird ; yet the only ground for the claim is the antecedent *קן* a nest ; but if the former word be intended to express a *bird* rather than *the sand*, as in our version, it is positively certain that the root gives to us no clue to determine of what species the bird was. It is possible, however, that *קן* may be identical with *קנ* and allude to Job's *possessions** (for we take no account of

* And I said, I shall die with my possessions, yet I shall multiply days as the sand. This proposed translation has the advantage of admirably harmonizing with Job's history. A variation in transcriptions between *קנה* and *קננה* is very conceivable, even if *קנה* had not the Dagish.

the modern lexica, and the vowel-points, in a criticism of this nature), instead of *nest*; in which view of the verse if we accept *sand* as in our version,* the words will clearly shew Job's belief of the resurrection, as in that splendid passage which we use in our funeral service. This we believe to be its meaning. What has been attributed to the Phœnix has also been attributed to the palm-tree, and the *chinar* or sycamore. Some too have explained Job's allusion by the palm-tree. This arose from the Greek word implying either the Phœnix or the palm-tree, and from the interpolation of *στέλεχος* in some early manuscripts of the Septuagint version of this passage, causing a change of case in the following word, and restricting it to the latter, according to the notion of the librarius. We are, however, persuaded that Job referred neither to the palm-tree, nor yet to the Phœnix.

UNITARIAN MISINTERPRETATIONS OF THE SCRIPTURES.

THE observations which we made in the preceding Number have shewn that the favourite passage which the Unitarians confidently quote, if interpreted according to the genius of that particular dialect of the Greek language in which the Apostles wrote, overthrow their theory, and prove the absolute Divinity of Jesus Christ. The same we shall find to be the case as we pursue our inquiry.

It is argued that we must make a distinction between the *sender* and the *sent*; and accordingly consider Jesus Christ as the ambassador of the Father. Yet, at the same time, it is admitted by the Unitarians that he is the *Son* of the Father. Now as his filiation is decidedly mentioned in the Scriptures in a manner totally different from that in which God is the Father of the human race, it is plain that there must be a corresponding difference in the nature of his Sonship. When then he himself declares that he and his Father are *ἐν*, as in the Gospel of St. John, it is equally evident, that he asserted his co-equality, —therefore, his co-divinity with the Father. As this *ἐν* is a Greek translation of the word which Christ uttered, we hesitate not to say, that the word which he spoke was **יְהוָה** ONE; when therefore the law revealing God pronounced on Sinai, that the Deity was **יְהוָה** ONE; and Christ, as it were referring to this Divine annunciation, stated that **הֵא** and his Father conjointly were **יְהוָה** ONE; we wander away from criticism and right reason, if we assign to HIM an essence inferior to that of the Eternal Father. Equal to the Father was he, as touching his Godhead, which is our question; inferior only as touching his manhood, yet whilst he was man, was he plenarily God. The Jews of Christ's day must have understood him far better than modern

* In vindication of *sand* as preferable to any *bird*, see Gen. xxii. 17. xxxii. 12. : Joshua xi. 4. : Judg. vii. 12. : 1 Sam. xiii. 8. and many other passages. Homer Il. ii. 600. says in the same manner,

Λιην γὰρ φύλλοισιν ἐοικότες, ἢ ψαμάθοισιν
ἔρχονται πεδίοιο.

So in Il. ix. 385,

Οὐδ' αἶ μοι τόσα δοιή δσα ψαμάθοντα κύνειτα.

inquirers into the language ; how is it then, that he was worshipped as the Son of God, unless a divine character was present to the minds of the worshippers ? How was it that Caiaphas rent his clothes in abhorrence of supposed blasphemy, when Jesus adjured to declare if he were *the Christ, the Son of God* (*ὁ υἱὸς*, not simply *υἱὸς*), the one peculiarly so, as none other ever has been or can be, in reply used the words of Daniel, and proclaimed himself the *בראשית* the Incarnate God—the Son of Man, who coming on the clouds of heaven, should hereafter judge the world. Will God commit the future judgment to a mere man ?

The reply of our Lord to Saul journeying to Damascus, *I am Jesus of Nazareth whom thou persecutest*, is cited as an argument in favour of Unitarianism ; and it is clumsily required, that if Jesus were God he should have stated that he was God the Son, or the second Person in the Trinity. The requisition is too ridiculous to merit attention. On the other hand, the appearance of Christ, as it were an earnest of his future judicial appearance on the clouds of heaven, attended by that celestial light, which the Jews and many other nations attributed as accompaniments to Divine manifestations, directly proves his super-human power existing in indefectible vigour after his crucifixion—a self-willing, independent authority, which can in no way be assigned to a mere mortal. According to the Unitarian system of simple manhood, it remains to be explained to our satisfaction, why Jesus, rather than John the Baptist, and the ancient Prophets, should have been so honoured : for their jejune creed creates an insurmountable difficulty. But we may suppose from Christ's word to Saul, that the latter, though he acted in unbelief, had occasional misgivings of conscience respecting the course which he was pursuing. Saul was a polished scholar ; and the same phrase continually occurs in the writings of the Greeks.

It is also as uncritically deduced from Heb. xii. 22-24, that Jesus the Mediator of the new covenant is distinguished from God, the Judge of all : here *καὶ* means *even not and*, and thus Jesus is identified as the future Judge, in harmony with every other passage which assigns this office to him. But if he be identified with God, the Judge of all, his Divinity is fully asserted ; and if we do not interpret this Scriptural passage correctly, how can Acts xvii. 31. be understood ? where, in allusion to Daniel's words and his own title, he is styled the *man* appointed for this solemnity, of which his resurrection from the dead is cited in evidence. The title of Son of God was declarative of Christ's Divinity ; the title of Son of Man of his incarnate character. Some of the early Unitarians endeavoured violently to explain away the miraculous conception : but the latter deny it altogether, and without any reason approaching to common sense, treat the passages in St. Matthew and St. Luke as interpolations. They clearly saw the fallacies of their earlier brethren, and as they could neither prop them, nor gainsay the regular argument arising from them, cut at once the Gordian knot by averring the passages to be spurious. Such is Unitarian honesty in Theology ! Now, as St. Mark epitomised St. Matthew's Gospel, occasionally furnishing it with additions, as any one who will compare the Greek of the two will immediately perceive ; and as St. John supplied

what the preceding Evangelist had omitted, it is not at all strange, that the miraculous conception should not have occurred in these two Gospels ; for St. Mark took his beginning from the Baptist, and St. John explained the Divinity of Christ in opposition to the Gnosis, as a proœmium to his sequel. We might as well refuse to believe events recorded by some historians, but omitted by others : yet, if such were the canon of authenticity, what would become of history ? And shall we apply to the word of God a false canon, which we would not apply to profane authors, merely because that word of God is opposed to certain sectarian views ?

One of the writers who gave credence to the miraculous conception admits, that Christ was called the Son of God, and the only begotten Son of God, because God formed no other of his creatures in a similar manner. This manner having been recorded by St. Matthew can only receive the explanation, which the orthodox Church has always attributed to it. How Christ, if a mere man, should have arisen from the dead on the third day after his crucifixion—how as a mere man he should be exalted to the right hand of God, and be appointed the Judge of quick and dead—how he should have been called the Image of the Invisible God, the brightness of Divine Glory, the upholder of all things by the word of his Power, the beginning of the Creation of God, we cannot understand on the Unitarian scheme ; but can most fully comprehend on the Christian, which acknowledges him to be essentially God. These expressions, even with the admission of the miraculous conception, without a confession of the Divinity, become totally incomprehensible, as interpreted by the Unitarians, and present to us difficulties exceeding all that can arise from our creed. It is bad to neologize and wrest the Scriptures from their obvious sense ; but far worse to mislead others by untenable expositions, which the slightest knowledge of the text will refute. Is he not Antichrist, who denieth the Son ? 1 John ii. 23.

THE DISSENTERS' POLITICAL CLAIM OF RELIGIOUS EQUALITY.

THE wars and fightings, which the Dissenters have, for years past, waged against the Church, come, as St. James says, from their coveting that, which they have not: viz. temporal pre-eminence; for *equality* is but a *nom de guerre*, which, as in the French revolution, would soon, if obtained as *really* desired, manifest itself in tyranny. We cannot conceive, how their unwearied struggle for religious distinction accords with that humility and conformity to Christian principles which they affect:—how their factious spirit can be conducive to that increase of vital religion at which they pretend to aim. We really live in sad times, in which men whose claim to the ministry, to speak mildly, is disputable, arrogate as much to themselves as the ancient heretical Dissenters from the Church ; and we doubt not that they have acquired boldness from the foolish pretensions of the new sect at Oxford, and the disgust which that sect *have occasioned* in every soberly reflecting mind. The Dissenters

perchance feel that, numerically powerful, they can take advantage both of this schism in our own body, which is daily rending us more and more, and of the presumptuous demands which the Roman Catholics, holding much in common with the others, are continually making; but in proportion as they may make such calculations, they recede from the characteristic principles of Christianity; and preach Christ out of mere contention.

The first fundamental resolution of the provisional committee for the promotion of Religious Equality is, that it is every one's paramount duty and inalienable right to worship God according to his convictions of the Divine will, as expressed in the Scriptures. Unless, however, the Scriptures be rightly understood and interpreted, the convictions of the Divine will, will be contrary to that which the Scriptures express; and this may be proved to be the case, if many of the doctrines of the leading sects be examined by that test. But supposing a man to have certain convictions, and to worship God according to those convictions, he has no right to intrude publicly on others until he be duly ordained to the office; or even in a more private sphere until he be well qualified to prove that he has not erred in investigating the minds of the sacred writers. For instance, if episcopacy be asserted in the Scriptures, presbyterianism must be wrong: and in our article on Mr. Head (Nov. 1838, p. 392), we have shewn that by the former, an office was intended too high in its nature to be discharged by presbyters in common. An examination of antiquity, (we mean not such an examination as that of the new school at Oxford), will also put in jeopardy the integrity of many other objections to our principles and practice; consequently we are authorized in our opposition to those things, which, though vindicated by the Scriptures, we account contrary to them.

The next resolution involves the questions, whether any one attaching himself to a separate party, as those of old to Apollos and Cephas, has a right to disturb the unity of Christ's Church;—whether such an one really stands in a better light than the advocates of the Gnosis and other heresies, in the days of the Apostles; and whether as those who serve the altar should live by the altar, Christianity affords any sanction to to altars of separate service, and to the transference of the things due to the legitimate altar to those erected by leaders of new sects? No one reading his Testament in a proper spirit, will deny that it is opposed to these proceedings.

The third resolution is an inference from the preceding; and until the denominations of Christians differing from the Established Church can prove that they have a better claim to equality than the various sects and parties which differed from the ancient Church had to demand parity with it, their claim will not rank more highly than those of Hymenæus and Philetus, and other ancient sectagogues who perverted the Apostolic doctrines. As to the exclusive rights and secular pre-eminence of the Clergy producing social discord (expressions involving a contradiction and impossibility), the causes of discord lie not in the Church, but in those who, schismatically seceding from it, seek to establish their own peculiar notions of the faith: and unless the Dissenters can prove the Church unscriptural, and themselves sounder

expositors of the original texts than the Clergy, which they never will accomplish, their present agitation can only be regarded as that of men seeking temporal power, and preparing to grasp that pre-eminence which they denounce in the regular ministers of God's holy word.

The general objects are manifestly political : religious liberty being no where coerced, the purpose of which it forms the plea must therefore in reality be something different. The co-operation desired throughout the British empire, must then be solicited for more than what the circular develops ; for as there is already an equality of religious liberty, the equality coveted can only be referred to secularities, which these same Dissenters object to us. The tenor of these objects is decidedly political, and interfering with the State, between which and the Church these men deny any connection :—why otherwise should they seek to enrol themselves under an ensign ?—to collect, arrange, and preserve statistical returns ? To promote petitions to Parliament ? To afford legal aid and advice ? To correspond with Missionaries and others who may require the interposition of the Government or the Parliament ? and forgetful of that super-abounding sanctity which they arrogate to themselves most unduly, wish to intermeddle with the returns of members to the House of Commons ? Do they think that there exists any one so dense as to be unable to penetrate their secret motives ? or that the Church is yet so powerless as to allow this demonstration of schismatical, strife-stirring, and most ungodly feeling, to be portentously embodied in an existent reality ? We are bound to reject heretics on the first and second admonition : how many admonitions have been wasted on these aspirers after dominion ?—these desolators of God's heritage ? Ought we not, then, seeing them thus throwing off the mask of hypocrisy—establishing central and local committees—providing themselves with funds by *wary* rules—and unblushingly directing their efforts against the Church, as if it belonged not to Christ, and professed a different religion, to flock around our proper standard—to betimes quit ourselves like men, as worthy of the faith—to arouse ourselves, and by energy repel the unchristian attacks which are made upon us ? The treason within the camp, dividing our holy house against itself, and aiming to enshroud us in the darkness of past ages, has doubtless been hailed as an opportune aid, by distracting the attention of our defenders. Whilst the Papists, on the one, side are seeking the extinction of Protestantism, these falsely-called Protestants hesitate not to side with them on questions of temporal aggrandizement, and to press us who are as averse to them as they themselves ostensibly affect to be in their religious principles, little foreseeing that they are abetting the Popish cause, which allows no toleration, and foolishly aiding men to power, who, that power once obtained, would overwhelm their unworthy instruments.

May we not judge the motives of the Dissenters by their actions ? and do not these actions proclaim their motives to be not a real disinterested regard for religion, but a self-interested cupidity of influence and political authority ?

THE OXFORD TRACTS FOR THE TIMES.

WHILST, as we have remarked in our December number, *Tradition* is rendered equipollent with the Scriptures by the writers who are busily employed in subverting the established opinions of the Church, and the Fathers are quoted in defence of the supposed authority of Tradition, care is taken not to bring forwards those traditionary remains which are manifestly of wilful invention, and self-refuting absurdity, apparently, lest the readers should judge of the comparative authority of those who could record such childish nonsense. Yet is it from these men that we are required to receive a traditionary standard of faith, to be elevated to a rank equal to that of the Scriptures!

On the other hand, we have not seen those passages in the Fathers, which refer to the Scriptures as the all-sufficient rule and test of faith boldly produced; and as these are numerous, it is evident that the Fathers could not have entertained the notions concerning Tradition which are ascribed to them; also, that if our former observation, that by this name they often designated the Scriptures, be not correct, their works will display a contradiction which must take away their authority. Some of these Traditions, even some in Irenæus, decidedly have a rabbinical origin, and have all the appearance of having been appended to Christianity by the Judæo-Christian school and some of the early heretics, and having been recorded in the patristical works without the writers knowing that they did not belong to the orthodox Church. When we consider the difficulty of multiplying copies of books in those early times, the marginal emendations and additions of successive copyists and librarii, whether on the faith of different codices or not, and the evidence which we have that these marginal annotations were often by still later copyists inserted in the text, we shall have no difficulty in accounting for the appearance of such legends, even if we exempt the authors from the charge of having written them—but we must remember what will hold good respecting one class of Traditions, will be equally valid respecting the other.

We are now only making remarks preliminary to others contemplated in our future numbers. We are convinced that assertions may be made by us, and may be contradicted by our antagonists; and that between the opposite declarations, the uninformed may remain in doubt about the truth. As defenders of the Church, we shall therefore leave every one to judge for himself, in a way in which he cannot be mistaken. We shall submit certain of the Greek and Latin Fathers to an examination, on the one part bringing to light some of their wild legends, on the other quoting them where they mention the Scriptures as the rule of faith. There will be no need to extend the inquiry into doctrinal questions, because the authority of the Fathers will be fully determined by the process which we meditate. At the same time we would be understood, not as writing these papers in a spirit of controversy, but in a spirit of zeal, and desire to preserve the Church in her integrity. If we thus destroy the premises of the system, the influence must fall with them; and it will be very clear, that men who can record the absurdities which we shall produce as facts, can only be trusted in their other affirmations, as a critical judgment may conceive them to be trustworthy; yet the critical judgment of one or more individuals will be no final decision, taking away the right of exercising a similar judgment from others. For it must be plain, that men who have thus admitted nonsense for truth, could not separate truth from nonsense; yet these are the custodiers of Tradition!

A curious comparison between the doctrine of these Tracts and the Roman Catholic doctrine of Dr. Wiseman, has been made in *Fraser's*

Magazine, and when we observe one of the writers complaining that we are defrauded in not having our *seven* daily services in the twenty-four hours, which are those in use in the Roman Catholic Church, we can scarcely accuse those of illiberality who have charged this Triumvirate with an inclination to Popery. In the 75th Tract the Roman Breviary is translated; though it is impossible to prove the ancient Liturgies, which are accounted its foundation, authentic, and much more so, to demonstrate that they were actually used by the Apostles. We believe that the primitive Church had liturgical forms, because Scripture justifies this belief—because also, such were in force among the Jews; but we hesitate not to declare, that those which ascribe adoration to the Virgin Mary, and commemorate saints as intercessors, were not those forms. If so, how can we to a *certainly* separate any parts of them, as genuine portions of primitive forms?

But the writer of this Tract, who takes excessive pains to illustrate the Breviary, and discuss its antiquity, says, that it may suggest character and matter for our *private* devotions, over and above what our Reformers have thought fit to adopt into our public services;—In what way? By teaching us to adore the Virgin, and the numerous canonized mortals of Popery in *private*, because the Church allows us not to do so in *public*? In defending the seven services, the writer quotes St. Paul, Eph. vi. 18, as insisting on prayer to the *abridgment of sleep*—ἀγρυπνῶντες. But the term is here used in its *secondary* sense, and only means *diligently watching*; if the *primary* were intended, *sleep altogether* would be forbidden.

No one can read this Tract without perceiving it to be an occult recommendation of Romanism: the few passages which appear against it, may be interpreted on the principle stated in *Fraser*, that the best service which an emissary of the Church of Rome can do in England, will be to write *professedly* against it, allowing his recommendations of it to have more power than his censures. Why else has the Breviary been translated and cheaply published? The pretence of showing the antiquity of our Liturgy is an insult to the understanding. When indeed it is stated that this labour has been performed “to ground the reader, who chooses to pursue the subject, in the course of daily worship, AS A WHOLE;”—that a week-day service has been drawn out *with the same object*;—that a service for the Transfiguration, and a service for the festival of St. Laurence have been added to supply specimens of a more elevated and impressive character;—moreover, one of thanksgiving and commemoration for the anniversaries of the days of friends and relations; is it possible for any one to be deceived by the shallow assertions of those who say that this Triumvirate are not addicted to Romanism? As Froude’s *very communicative* Remains were edited by two of this party, and as asterisks supply the place of parts which might have appeared *too communicative*, is it unfair to argue to a similarity of sentiment *between the writer and his editors*, especially as other facts corroborate it? As specimens of what should be MATTER for our *private* devotions—of the subject to be pursued in the course of daily worship AS A WHOLE, we offer the following idolatrous parts—

“Alma redemptoris Mater *
 *
 Sumens illud Ave, peccatorum miserere.
 Kindly Mother of our Redeemer *
 *
 * * *

Accepting the all-hail, be merciful towards sinners.”

In another Ode the Virgin is called *the root* and *the gate* (titles of Christ), and is implored to *prevail on Christ for us by prayer*. We will, however, give passages at length—

"Holy Mary, succour the wretched, help the weak-hearted, comfort the mourners, *pray for the people*, interpose for the Clergy, *intercede for the devoted females* : let all feel thy assistance who observe thy holy commemoration." "Grant, O Lord God, we beseech thee, that we thy servants may ever prosper in perpetual health of body and mind, and by *the glorious intercession of the Blessed Mary, Ever-Virgin, may be delivered from present sadness, and enjoy eternal bliss.*" "I confess before God Almighty, before the Blessed Mary, Ever-Virgin, the Blessed Michael Archangel, the Blessed John Baptist, the Holy Apostles Peter and Paul, before all Saints, and you, my brethren, that I have sinned too much in thought, word, and deed. It is my fault, my fault, my grievous fault. Therefore I beseech thee, Blessed Mary, Ever-Virgin, the Blessed Michael Archangel, the Blessed John the Baptist, the Holy Apostles Peter and Paul, all Saints, and you my brethren, to pray the Lord our God for me," which words the congregation exchanging "thee my Father," for "you my brethren," repeat. "Holy Mary, and all the Saints, *intercede for us to the Lord.*" "Hail, Queen, Mother of mercy, our life, sweetness, and hope ; hail ! we exiles cry to thee, the children of Eve. *To thee we sigh with groans and weeping in this valley of tears. Come then, O our advocate, turn on us thy merciful eyes, and shew to us after this banishment, Jesus, the Blessed fruit of thy womb. O kind, O pitiful, O sweet Virgin Mary ! pray for us, holy mother of God.* RESPONSE.—That we may be made worthy of the promises of Christ."

In the feast of Laurence, who was broiled on a gridiron, and is affirmed by Ambrose to have exclaimed, "*the meat is done, turn it over, and eat it !*" we read, "Blessed Laurence, Martyr of Christ, *intercede for us.*" After this we are provided with a Roman Catholic service in honour of Bishop Ken, interlarded with a selection from the works of Jeremy Taylor, and one in commemoration of the dead in Christ, one for each Sunday in Advent, and one for the week days in Advent, each furnished with a tabular rubric, as if these presumptuous men had any right to dictate forms to the Church.

Now when it is considered, that in these extracts we have confined ourselves to ONE Tract, the immense quantum of evil which these Tracts are operating, may be easily imagined. As the services from which these extracts are taken, are recommended for *private* worship, the nature of the worship which these men wish to introduce into the Church cannot be misunderstood. The idolatry speaks for itself : and we well remember the time when there would have been no Bishop on the Bench who would have subscribed to the writings of this party, as now to their *Library of the Fathers*—when the University of Oxford would, in vindication of its own orthodoxy, have taken measures to stop this schism in its body. Why the University will not act in this instance, as it acted in that of Dr. Hampden ; why the full congregation, as instructors and solemnly entrusted guardians of those to be hereafter members of the Clergy, the Senate, and the Bar, will not prevent the spread of the infection among the Under-Graduates ; why, in default of this, parents will endanger the principles of their children by sending them to Oxford, whilst Cambridge has equal learning, and offers no danger, and less expense, we cannot conceive. If the University will not act, let the public act ! *The loss of the loaves and fishes* may sharpen the dormant energies of the Heads and Tutors.

Sayings and Doings of Old Time.

QUEEN VICTORIA'S MARRIAGE.

MR. EDITOR.—I have read the strictures in the last number of *The Churchman*, upon the rumour of a marriage intended between our most gracious Queen, and the Duke of Nemours, a younger son of the King of the French, with mortification

and surprise. They were the first intimations I received of any such scheme being in contemplation, and they have since formed a subject of conversation in every circle which I have visited; by some persons your strictures are highly approved as a salutary warning against an impending danger of no ordinary magnitude, while others condemn them as a wanton and uncalled for obtrusion of a design, at once absurd, intolerable, and revolting, upon the public mind—a design that carries in itself its own refutation. I do confess too myself strongly inclined to the former of these two conflicting opinions, and in justice to yourself I hope that you will not hesitate to record my reasons for coming to this conclusion.

Since the conquest we have had only three female Sovereigns, including her present most gracious Majesty upon the throne of England, exercising the royal authority in their own sole and exclusive right and title. Of these Queen Mary married Philip, Prince of Spain, son of the celebrated Emperor Charles V. a Papist and a bigot. Mary, being blindly attached to the Popish Clergy and superstitions, on her accession to the throne, her Minister contrived to have all the statutes passed in the preceding reign, in favour of the Church of England, swept away, so that the national religion was again placed on the same footing on which it stood at the death of Henry VIII. The Ministers of Mary, therefore, to maintain themselves in power and strengthen the government, now become Roman Catholic, suggested and contrived this foreign alliance with a Popish Prince. The first mention of the plan excited strong and general symptoms of dissatisfaction, addresses were voted in Parliament against it, and petitions were prepared from various parts of the country, expressive of the discontent which it had excited; but Ministers, frightened by the alarm thus spread, and to prevent the increasing discontent from growing into actual violence, precipitated the contract, and managed to have the marriage articles drawn as favourable as possible to the honour and interests of England, which in some measure stilled the public clamour, and prevented all further opposition.

It was under these circumstances, thus plotted, contrived, and brought about by her Ministers, this ill-fated marriage took place; its evil fruits soon began to show themselves—the disdainful behaviour of the Prince, a young, vain, and heedless libertine, made Mary miserable. Bred up in Popish superstition, she was morose and gloomy; jealousy now aggravated the defects of her natural disposition, and rendered her zeal famous in the persecution of the members of the Reformed Church. In this cause her mind appears to have been inflamed to madness—the reign of martyrdom and persecution was commenced, and scenes were enacted in Smithfield that struck the whole nation with horror. The Bishops Cranmer, Latimer, and Ridley, men of great learning, unaffected piety and goodness, with many other champions of the Church, suffered at the stake, and even women and children were thrown into the flames accompanied by circumstances of the most horrid barbarity.

All this mass of suffering and crime was the work of Mary, her Popish alliance, and her intriguing Ministry; and now I ask, do not the weak and tottering Ministers of Queen Victoria require support? and who that has witnessed their tenacity of place, their selfish views, their trifling measures, their abandonment of principle for expediency, their consciousness of their own weakness and incapacity, their reckless spirit, their inroads and assaults upon the Established Church, can believe or suspect that they would hesitate to recommend and approve any foreign alliance, whether with Jew or Papist, however revolting to the public feeling, and pregnant with danger to the best interests of the State, that should tend to strengthen their hands and maintain them in office?

It may be objected that with the despotic power assumed by her father, Queen Mary inherited a share of his despotic temper; that the hereditary possessions of the crown rendered it in some measure independent of Parliament, and that public opinion was then weak compared with the force and influence it now possesses, and that while the Reformed Church still contained some staunch and intrepid defenders within its bosom, the Roman Catholics had the ascendant, with its Gardiner, its Tonsal, and its Bonner at its head. All this may be granted; but look at our present Ministry and our present House of Commons, its conduct

and composition, and let us ask ourselves whether, if the marriage of Queen Victoria with the Duke of Nemours, were brought before it for the subject of debate, whether, I repeat, the most sanguine and zealous opponent of that measure would or could expect any more favourable result than a decided vote, and not an unanimous remonstrance as in the case of Queen Mary?

But it may be said Philip was a Spanish Prince, and the Duke of Nemours is a French; and that there is an inveterate hereditary spirit of jealousy, if not hostility, subsisting between France and England; and that it is preposterous to entertain an idea of such an union. But we may ask, do not Ministers boast that they have extinguished that national spirit; that "an amicable union," which is to last for ever, is established between the two countries; and are not the love and friendship of England and France the theme of their congratulation, and the never-ceasing burden of their song? We may ask further, is not a French Prince as capable of inspiring a passion in a female breast, and appearing as gracious in a female eye as a Prince of Spain? and have we not a case in point in the life of Queen Elizabeth, the sister and successor of Queen Mary on the throne? That celebrated Princess, with all her masculine understanding, her sound judgment, and devotion to the Reformed Church, became enamoured with the Duke D'Alençon, a Frenchman and a Papist; and it was only after long reflection, and with great difficulty, she yielded to the powerful arguments and earnest entreaties of her Minister, Burleigh, to relinquish the determination she had formed to marry that foreigner? It may perhaps be superfluous here to observe, that the marriages of British Kings with French Princesses have generally proved unfortunate; why a better fate should attend the union of a British Queen with a French Prince, is beyond our comprehension. By his marriage with the Princess Catherine, Henry V. acquired a title to the crown of France, having been declared by treaty heir to the reigning sovereign; and had he not been prevented by his early death, he would have made Paris the seat of government, and England would be at this day probably little better than a colony of France!

A rumour at one time prevailed of a secret marriage having actually taken place between the Prince of Wales, subsequently George IV., and the late Mrs. Fitzherbert, a Roman Catholic lady. Although it was well known that a marriage so contracted was illegal and invalid, so great was the dread of Popish influence near the throne, it became a subject of inquiry in the House of Commons, and the public anxiety thus created, was only allayed by the assurance given to the House by Mr. Fox, the confidential friend of the Prince, who stated in his place, that he had the authority of his Royal Highness to give the report a positive contradiction. Will then the country that thus felt upon that occasion, brook a marriage between our most gracious Queen and the Papist grandson of the Duke of Orleans—the vile *Egale*? I hope not: but I cannot be certain. The country is not so sensitive upon the subject of religion as it was in the time of George III. We cannot have entire confidence in the spirit of the country that has so long tolerated a Ministry, the leading member of which has declared, while advocating a measure in the House of Lords, that it would be "*a heavy blow and great discouragement to the Church of England!*" while his colleagues in the other, denounced that Church "*a curse to Ireland!*" A Ministry that has made daily inroads upon our constitution and venerable institutions, and now threatens further innovations, cannot be trusted;

As to the young Prince himself, Papist though he be, he will not suffer his religious scruples to stand between him and the fair hand of our Virgin Queen, with her glorious inheritance. He can compound his scruples, as was done in the case of the marriage of his sister with a Protestant King; he may even put on the outward show and appearance of a Protestant, and receive absolution from the Pope for the sin of contamination with a heretic Queen, provided he cherish a love of Popery in his heart. The marriage contract may be drawn up as favourably as possible for British honour and interest, as in the case of the marriage of Mary with the Prince Philip, whose most memorable act, after her death, to which his ill treatment largely contributed, and his accession to the crown of Spain, was the fitting out of the celebrated Armada, filled with troops

for the subjugation of England, and neck yokes, thumb screws, and other instruments of torture, to be exercised on English Protestants, relics of which are preserved to this day in the Tower of London : an Armada that received the blessing of the Pope, and was wafted to our shores with the prayers of his Holiness for its success.

Foreign influence of the most potent kind will be actively employed to effect an union so peculiarly calculated to give strength and stability to the new-born dynasties that reign in France and Belgium. There is now a Bourbon on the throne of Naples, a Bourbon on the throne of Spain, a Bourbon on the throne of France, a Bourbon Queen-Consort on the throne of Belgium. The fruits of the marriage of Queen Victoria with the Duke of Nemours, would place a fifth Bourbon on the throne of England, thus newly realizing the grand conception of Buonaparte, of dividing Europe into two great sections, "the western and the eastern families."

Let it not then be said that the union reported is impracticable, or even highly improbable. Revolting to British feeling it is and must be, but spectacles the most hideous and disgusting become tolerable when familiar to the eye, and the present generation has seen things come to pass which the preceding one would have held impossible. Who could have supposed twenty years ago, that a British ministry should depend for existence on the favour of *Daniel O'Connell*, and that a papist mendicant and his tail, should controul the destinies of England in the Imperial House of Chmmons? With respect to the rumour noticed in *The Churchman*, which has elicited these observations, I know nothing. I only presume that it is not merely the coinage of your own brain, but that a rumour to that effect is in actual existence.

I am, Sir, your's, &c.

A. B.

Correspondence.

TO THE EDITOR OF THE CHURCHMAN.

SIR,—Your attention to the increase of Popery has given satisfaction to many of your readers, and I hope, that from time to time you will make your observations upon it. Nor am I individually much less gratified at the notice which you are taking of the Oxford Tracts ; for they are semi-papistical, and calculated to effect terrible mischief, and draw many unwary persons into the superstitions of Rome. It would seem, that the Leaders of the Party wish to be Cardinals, if they cannot be Bishops. God, however, *knows their hearts*.

It is rumoured, that the Papists are wishing to build a Cathedral in the Metropolis of greater dimensions and magnificence than St. Paul's ; that the Corporation of London has let ground for the purpose, and two of the body are strongly advocating the plan. Can this be correct? * Monasteries and Nunneries, Chapels, and immense buildings are rising through the energies of these men all over the kingdom : the disciples of Ignatius Tryola are becoming tired of the character of Satan transformed into an Angel of Light, and are beginning to show the hideously demoniacal reality. Yet, whilst things are thus ; whilst pomp, and all that is gorgeous, is in preparation to burst on us in the English St. Peter's, our Clergy are divided by a dangerous schism in their body, and the Heads of the Church are inertly passive. If we must contend with the enemy without, whilst we are contending with the enemy within, greater energy will be required, and your pages, and those of all *orthodox* Reviews must lend their support to our cause. The various Protestant Associations in

* We cannot venture to assert the correctness of this report : but trust, that the Corporation of London will scarcely so much degrade themselves.—Ed.

the Kingdom are ably fighting one battle; but the other will be fought under certain disadvantages, as most of the Reviews* are already in the power of the Oxford Schismatics? As all the Leaders came from Oriel, why should not the Schism be designated as the Oriel Heresy.

Let me therefore advise the *orthodox* Clergy (I allude to no distinction between High and Low Church), to give a series of Lectures from their Pulpits against these contagious doctrines, which are far more suited to the pride of the human heart than to the spirit of Christianity, but exceedingly calculated to warp those whose reading has been limited. Let me hope, that whilst vigour is shown in opposing the Roman Catholics, equal vigour will be shown in crushing TREASON IN THE CHURCH.

MISO-TRADITOR.

Poetry.

THE SWALLOWS.

An American poet, named SPRAGUE, of whose history we know nothing, is the author of the following exquisite poem, suggested by the incident of two swallows having entered a Church during Divine Service. It is a production of great feeling and happy thought. See Pl. lxxxiv. 3. The Arabian Poch Nabegi, has some magnificent verses on the same subject.—Ed.

Gay, guiltless pair,
What seek ye from the fields of heaven?

Ye have no need of prayer,
Ye have no sins to be forgiven.

Why perch ye here,
Where mortals to their Maker bend?
Can your pure spirits fear,
The God ye never could offend?

Ye never knew
The crimes for which we come to weep;
Penance is not for you,
Blest wanderers of the upper deep.

To you 'tis given
To wake sweet Nature's untaught
lays;
Beneath the arch of heaven
To chirp away a life of praise.

Then spread each wing,
Far, far, above, o'er lakes and lands,
And join the choirs that sing
In yon blue dome not rear'd with
hands.

Or, if ye stay,
To note the consecrated hour,
Teach me the airy way,
And let me try your envied power.

Above the crowd
On upward wings could I but fly,
I'd bathe in yon bright cloud,
And seek the stars that gem the sky.

'Twere heaven indeed
Through fields of trackless light to
soar,
On nature's charms to feed,
And nature's own great God adore.

SELF EXAMINATION.

Did I this morn devoutly pray
For God's assistance thro' the day?
And did I read His Sacred Word,
To make my life therewith accord?
Did I, for any purpose, try
To hide the truth, or tell a lie?
Was I obedient, humble, mild,
That I a Christian might be styl'd?
Did I my thoughts with prudence guide

Checking ill humour, anger, pride?
Did I my lips from ought refrain
That might my fellow creatures pain?
Did I with cheerful patience bear
The little ills we all must share?
To all my duties thro' the day
Did I a due attention pay?
And did I, when the day was o'er,
God's watchful care again implore?

* From this charge *The Church of England Quarterly Review* must be excepted; so must *Fraser's Magazine*.

Reviews.

[The Editor having been informed that some parties who have sent works for review to the office of *The Churchman*, and *The Church of England Quarterly Review*, under the idea that the publications were common to both periodicals, have been dissatisfied that they have not been noticed in *The Churchman*, takes this opportunity of stating that the two Reviews are distinct from each other, and that those books only which are expressly and under name sent to each, will reach the respective Editors.]

A Narrative of the Missionary Enterprises in the South Sea Islands, with Remarks upon the Natural History of the Islands, Origin, Languages, Traditions, and Usages of the Inhabitants. By John Williams, of the London Missionary Society. With Engravings on Wood, by G. Baxter. London: Snow. 1838.

Of late years our most interesting information has been derived from the labours and researches of the Missionaries, who, whilst they have devoted themselves to their holy cause, have directed their attention to the antiquities, history, peculiarities, and superstitions of the countries which they have visited, and have furnished Europe with a brilliant light of literature. From the Tahitian and Society Islands, the gospel has been conveyed to the Sandwich group, having a population of 150,000 souls, The Austral islands, the Paumotu, the Gambier, the Marquesan, the Hervey, the Navigators, and the Friendly Islands collectively, having a population little short of 300,000 persons, who have renounced idolatry, and embraced Christianity.

The Hervey Islands are seven in number: to give an idea of the Islands generally, Mr. Williams has divided them into three classes; the first of which is mountainous. With very few exceptions those of this class are splendid; immense mountains rising from their base, till their summits are lost in the clouds, and often broken into a thousand fantastic shapes, their sides crowned with bright verdure of varied shades: at the base, fertile valleys, where the bread-fruit tree, the banana, the Brazilian plum and other tropical productions, some of gigantic growth and richest foliage, the plumes of the majestic cocoa-nut tree overtopping the whole, intermingle their quanta with the magnificence of the scenery, arrest the eye, and occupy the mind with wonder and intense admiration of the Creator's diversified power. Here may be seen a precipitous rock, rearing itself in solemn grandeur, and frowning like the mouldering battlements of a castle over the subjacent parts: and there the boundless ocean stretching out its continuous waves, until it seems to embrace the heavens in the distance. In all these islands are traces of volcanic eruptions. Those of the second class are rather hilly than mountainous, equally beautiful and luxuriant as the first, but less sublime in character. The volcanic phenomena also are less abundant and extensive. Those of the third class are the low coralline islands, which are generally small, and in most cases rise but a few feet above the sea. The soil of these is frequently so very thin, that but little vegetation is procured upon it: but Tongatabu, and the Friendly Islands in general, offer exceptions, as the soil being much deeper, every production of those of the first and second classes, are profusely luxuriant in their growth. All the Society and many other Islands in the Pacific, are surrounded with a belt of coral rock, from two or three to twenty yards in width, situated variously from two yards to perhaps two miles from the shore, forming a barrier against the long-rolling waves of the Pacific. The spray from the violent bursting of the billows over this belt, often

rises so high as to present a beautiful marine rainbow. In the waters of the Lagoon, below the reef, coral of every variety, shape, and hue, is intermingled, in rich profusion, exhibiting, as it were, a submarine, but exquisitely beautiful flower garden or shrubbery; whilst among the madrepora's tortuous branches, and the spreading leaves of other corals, the zebra-fishes and others of every colour and size, gambol in conscious security.

The geological remarks of Mr. Williams are of very high order, and completely overthrow Dr. Buckland's dicta about the new formations in the Pacific. One assertion from the experimental voyager who has visited the spots, is worth fifty of scientific theories from one, who has only voyaged in fancy on the faith of books. Here we have completely the case of practice versus theory—religion, verified by nature, versus presumptuous infidelity. The conjectures which Mr. Williams offer disclose no ordinary talent, and display the active working of a philosophical mind rightly attuned.

We must, however, very much condense matters from this interesting and instructive book. Aa, the national god of Rurutu, presents us with circumstances in general unknown to polytheism: in addition to being externally covered with little gods, he had a door in his back, on opening which he was found to contain twenty-four small gods—a way, still more clumsy than the Hindù expression of attributes by the Deva and his sactis. At Aitutaki some odd looking gods were seen, whose employment was that of their supporting on their heads the whole weight of a cooking-house; besides we read of one of the Dii Supremi called To-rongo, bearing another epithet, which signified *the man-eater*, whose priests were supposed to be inspired by the shark;—Tangaroa, the great national god, who holds a net, with which he is affirmed to catch the just departed spirit, and a spear, with which he kills it! a rod, with which the priest catches the spirit of the god:—Ruannu, a deified chief, the god of fleets, and Taau, the god of thunder, with his fan.

Among other most interesting particulars, not the least of which is, the reminiscence of Captain Cook, a curious fact is mentioned, viz., that the tides in Tahiti and the Society Islands are uniform throughout the year, both as to the time of the ebb and flow, and the height of the rise and fall, high water being invariably at noon and at midnight. The rise is seldom more than eighteen inches or two feet above low water mark: mostly once, frequently twice in the year, a heavy sea rolls over the reef, and bursts violently on the shore: but this periodical high sea invariably comes from W. and S.W. the direction opposite to that from which the trade wind blows. The account of the history of the people in general, which is given, particularly that of the unparalleled success of the Mission, by which whole islands were converted to the true God, and the idols destroyed, are amongst the most gratifying parts of the work, which is written without egotism, and with equal portions of humility and simplicity.

Mr. Williams gives to us among these people, a trace of the quadruple division into *caste*, which prevailed with the ancient Orientals, sufficiently distinct indeed to authorize our reference of it to the same source, and at Mangaia particularly shews the existence of the old law of hereditary blood-revenge. A close approach to the Malay system of putting the old and infirm to a barbarous death, prevailed among these islanders in their pagan state. Human victims were offered at their pagan temples. The first expression of joy among these people is invariably by weeping; at Savali, likewise in other Sarroan islands, every noted chief had his *Etu*, which was some species of bird, fish, or reptile, in which the spirit of the god was supposed to reside: and on abandonment of his idolatry, each

cooked and ate one of the class as an act by which the *etw* became de-se-crated, and could no more be religiously venerated. The *faita-linga* or consultation holden on these occasions, reminds us of the *palaver* of the American savages. At Savali Papo, the god of war was nothing more than a piece of old rotten matting, which was attached to the leader's canoe as he went forth to battle. In the Samoa islands, a species of serpent abounds which the women fear not to twine alive around their necks; but we know not whether in this they have any art resembling that of the serpent charmer of Arabia and India. Other superstitions which are incidentally noticed, display an affinity to those of the Chinese.

The geographical observations, with which the work is furnished towards its conclusion, are valuable; but will not suit the purposes of this Review. The trees at the Samoas, as at Tahiti, are very beautiful and various: of these the *tamanu* or *calophyllum* grows to enormous size, and is used in multiform ways; it holds nails with a vast tenacity, and has such a beautiful and veiny grain, at the same time being susceptible of so high a polish, that it should become an important article of commerce with European cabinet-makers. There are others equally valuable for their woods, gums, and diges: the candle-nut tree (*aleurites triloba*), whose nuts are substitutes for candles, which has also other useful properties, is abundant in the islands of the Pacific: but over all the bread-fruit tree is pre-eminent. The feathered tribes are less numerous; in some islands there are many, in others very few snakes and lizards. The mountains have small grey wild dogs, with little or no hair, and large erect ears: the coast abounds with fish and turtle, the modes of catching which are various and singular.

There are two distinct Polynesian races: they differ in conformation, colour, and language. The one is Herculean, allied to the negro, with black skin, and woolly or crisped hair: the hair of the other is lank and glossy, the skin light copper-coloured, and the countenance Malay. That the latter are of Asiatic origin is evinced by the affinity between the Indian *caste* and the South Sea Islander's *taba*, by the similarity of notions respecting women in Polynesia and Bengal, by the similar treatment of them, and interdictions respecting foods, cruelty to the sick, immolation of wives at the funerals of their husbands, and a variety of games and usages. To all these the extraordinary correspondence in language may be added. The difficulties urged against this theory from the distance between the people, &c., totally disappear when we think of the daring navigation of the ancient world. The negro race, Mr. Williams thinks, inhabited *the whole* of the islands prior to the arrival of the Malay Polynesians. The physical characteristics and intellectual capacities, the habit of punning, and the ingenuity, which prevail among them, are equally noticed.

The religion of the Samoans essentially differed from that of the Tahitians and other islanders; but it was equally superstitious. The Samoans worshipped their deified ancestors, their idols, and their etus. "It was believed, that the world was originally in darkness, but that one of their progenitors, by a most absurd process, created the sun, moon, and stars." According to another tradition, the heavens were originally so close to the earth, that men were obliged to crawl; till some sublime individual having contrived to raise them to the height of four feet and deposited them on the top of a tender plant, after a little rest, raised them on a second effort to the height of a sycamore, on the third to the summits of the mountains, and at last, by one prodigious exertion, to their present situation. This individual was deified. The god of the fisherman,

husbandman, voyager, *thief*, and warrior, were men deified on account of their eminence in these vocations: the priests pretended to catch the spirits of these gods, and to infuse them into children before their birth. The idols seem to have been formed according to the carver's fancy; they have, however, a vague idea of the Supreme Being, whom they call Fan-galoa. Human sacrifices and the infliction of self-injuries were formerly common in honour of the gods; and their festivals were stained with cruelties. The Tahitians believed in the existence of two places for departed spirits, *Roohutu noanoa*, or the sweet scented Roohutu, and *Roohutu namu-namua*, or the foul-scented:—perhaps the *Sakakola* of the Hindús. The paradise of the Roratongaus was a long house encircled with ever-blooming shrubs and flowers, filled with immortal and perpetually happy occupants: the pains of their hell consisted in being obliged to crawl round this place, oppressed with insatiable desires for admittance, that could not be realized. Among the Fiji islanders the wives are wont voluntarily to sacrifice themselves at their husband's funerals: and in the Tahitian and Society Islands infanticide prevailed to an incalculable extent.

Those who would know more of this admirable work, must seek the information from its pages. We have not read any book for a very long time which is so strikingly diversified in interest, so modestly written, or which bears so strongly in its narrative the full and convincing impression of truth. The labours of the Missionary were vast; in perils often by sea and by land, energizing boldly and constantly in the work of evangelization, he sowed the good seed, probably more abundantly and extensively than any other of his brethren, and has laid up for himself and his proselytes a store, which moth cannot corrupt, nor thieves break through and steal.

We have, however, left this useful part of the narrative to the reader, impressed with the persuasion, that by exhibiting the researches, which Mr. Williams has made, we shall draw the attention of those to his work, who might not peruse it, whilst ignorant of these invaluable parts of its contents.*

Millennarianism unscriptural; or a Glance at some of the Consequences of that Theory. London: Croft. 1838.

This book is written in an unfortunate and unprepossessing style; and the writer does not seem to us to be accustomed to the critical examination of scriptural texts; otherwise, he would have made much more of his arguments. He is, however, in our opinion, decidedly right in his doctrinal conclusions; for we are persuaded, that the idea of the Millennium may easily be traced to Jewish traditions; from whence it found advocates with some of the Fathers. The *χίλια ἔτη* in the Apocalypse are not sufficient for the theory: and the term can be shewn to have been often used by the Hebrews to express an indefinite period.

We certainly can say in favour of the work, that arguments are advanced which the Millennarians will not easily refute.

The British Librarian, or Book-Collector's Guide. By W. T. Lowndes. London: Whittaker. 1838.

THIS is the first number of a work which bears the fair promise of being an ornament to the literature of the country; and we trust that we shall have an opportunity of introducing to notice the forthcoming numbers.

* *China: its State and Prospects*, by Mr. Medhurst, will be reviewed in our next number.

Eberl in Germany, and others, essayed a similar task; but we much prefer the specimen before us to the continental productions. It comprises all the purposes of Watts' *Bibliotheca Britannica*, with the advantage of a most excellent arrangement; an arrangement infinitely superior to that which Watts devised. This number commences the division of religion and its history, carefully noticing the editions of the separate books, accompanying each with an admirably compressed criticism, and directing the scholar to the best editions of the works which he may desire. It is a perfect *Thesaurus Librorum*.

An Appeal of a Minister of Christ in behalf of the Divine Institution of Holy Matrimony. By the Rev. Charles Herbert, M.A. Cheltenham: Wight. London: Parker. 1838.

It was natural that the late Act, which sought to desecrate the divine institution of matrimony, should arouse the zeal of the Clergy; and it became their duty to defend the laws of God against the innovating laws of men. In this sermon the divine origin of the ordinance is completely proved; and the obligation of conforming to God's holy Institution according to his Church, which is placed on all who believe the Scriptures, is most forcibly shewn.

A Sequel to the Essays on Covetousness, being the Result of an Attempt to ascertain what is taught in the Oracles of God, respecting the Possession and Use of Property. London: Simpkin and Co. 1838.

THIS is a learned pamphlet—the production of one well versed in the Scriptures, which merits great attention.

The Lord's Prayer set to Music, by Guido Sorelli; arranged by Charles Solomon. London: Sorelli, 18, Piccadilly.

THOUGH we do not approve of the Lord's Prayer being set to music, or sung in churches, we must not conceal that this music is excellent, and displays talent of the first order.

The Book of Ratramn, the Priest and Monk of Corbey; commonly called Bertram, on the Body and Blood of the Lord. Oxford: Parker. London: Rivingtons. 1838.

As we shall hereafter have occasion to notice this Tract, we shall now merely state, that it was written about the middle of the ninth century, (it is said) to oppose the doctrine of Transubstantiation; and that Bellarmine mentions Ratramn or Bertram, as a sceptic concerning the Roman doctrine of the Eucharist. In a future number we will critically weigh the question, whether the writer favoured or opposed Transubstantiation. A long account of the author of the work will be found both in Cave and Dupin. We merely thus incidentally notice it, because we have not time fully to examine it at present, and view with caution all theological works proceeding from Oxford, and the publishers of the Tracts.

Hymns selected from various Authors, for the use of Young Persons. By Priscilla Gurney. Eighth edition, with new additions. London: Darton and Harvey. 1838.

THIS is a well selected little volume, and more judiciously compiled than most of the hymn books on which we are called to pass our judgment. Some hymns written by our best poets, have been properly added to the series; the execution is creditable to the authoress.

Instructions for the Relief of the Sick Poor, in some Diseases of frequent occurrence. By the late Richard Pearson, M.D., Third edition. London: Rivingtons. 1838.

THIS is a most valuable little book for the country Clergy, and resident landowners, who are desirous of alleviating the sufferings and diseases of

the poor. Where medical practitioners reside at a distance from the particular cases requiring instant relief, its use will be exemplified by the safe directions which it gives. It bears with itself its own recommendation.

Two Sermons on the Duty of Maintaining Public Worship, delivered at St. Paul's Chapel, Stonehouse, by James Cooper, M.A. Stonehouse: Cole. London: Hatchard. 1838.

THESE sermons relate to the claims of the unendowed Churches. They are very excellent, and comprehend much ecclesiastical information.

A Letter containing some Remarks on the Tendency and Influence of the Waverley Novels on Society, from a Clergyman of the Church of England to a Younger Brother. Second edition. London: Nisbet. 1838.

THIS letter is evidently written by a man of talent. The Waverley Novels are submitted, as to their moral lessons, to the test of the gospel; and the opposition to it, though certainly never intended by Sir Walter Scott, is in some instances pointed out. Let our readers form their own opinion by a perusal of the Clergyman's letter.

A Sermon preached in St. George's Chapel, Kidderminster, in behalf of the National Society for Promoting the Education of the Poor in the Principles of the Established Church. By the Rev. J. A. Baxter, M.A. London: Hamilton, Adams, and Co. 1838.

MR. BAXTER'S sermon, which inculcates Scriptural knowledge as the source of national stability, offers many weighty considerations, which are cogently applicable to these times; the plan of national education is viewed with great discrimination, and our present duties are soundly deduced from the facts which are established.

The Tahitians, or Christianity in the South Seas: a Dramatic Poem. Cheltenham: Wight. 1838.

WE should imagine the Sacred Dramas of Mrs. Hannah More to have suggested the idea of this poem. The verses are respectable.

Miscellanea.

PITCAIRN'S ISLAND.—In an account of the voyage of Her Majesty's ship *Imogene* to the Sandwich, Tahiti, and Pitcairn Islands, in the last number of the *Nautical Magazine*, it is stated, that there are ninety-one persons in the island descended from or connected by marriage, with the mutineers of the *Bounty*. There are beside three troublesome fellows, settlers, (George Nobbs, John Buffet, and John Evans,) of whom the inhabitants seem extremely anxious to be rid. The houses of the islanders are much superior to those of the Sandwich or Society groups, both in building, accommodation, appearance, and cleanly comfort. The food of these people is simple, consisting principally of sweet potatoes, yams, plantains, bananas, either baked or made into cakes; and sometimes pigs or goats, both of which abound; with fowls, as well as fish and vegetables. The island also yields bread-fruit and sugar-cane, and wild tobacco in great profusion; there are two cows and a bull, the increase of which the people do not seem to desire to any great degree; as they have not fences sufficient to keep them out of their yam and potatoe patches; there are also two donkeys for burthen. The soil of Pitcairn's Island is a rich mould; the land of the whole island would maintain about 300 people; water is now in abundance, as they have two large reservoirs, but they depend greatly upon the rain to fill them. There is a great deal of wood on the island, in clearing which for cultivation, human skeletons have been dug up, always having a pearl shell under their head,—a shell foreign to the island; a proof, with others, of the island

having been inhabited and deserted before the arrival of our countrymen there. The whole island is strikingly beautiful and picturesque, both on shore and when seen from the sea, and is very healthy; the only diseases known being asthma, dysentery, and rheumatism. All the articles of food, both animal and vegetable, are very superior in quality. Two females of the original settlers yet survive, and are strong and healthy looking, they are Isabella, or (mainmast,) Christian's wife, and Susan, the wife of Young; both Tahitian women, who accompanied the mutineers on their first settling at Pitcairn's Island. The only vessels that had touched here since Her Majesty's ship *Actæon*, were the *Colocola*, a Chilian; and the *Habomak*, an American whaler. The things most valued by the islanders for barter, (money being unknown) are—printed cottons, blue Dungeree cloth; soap, thread, tape, and buttons; carpenter's tools; slates and crockery; shoes; and letter paper, pens, pencils, and slates. Books of history and of general information would also be very useful, as they already possess a sufficiency of religious ones.—*Record*.

SOURCE OF THE OXUS.*—The following notice of discovery by Lieut. Wood, one of the officers serving under Captain Alexander Burnes, F.R.S., in his political and scientific mission to Cabul, is contained in a letter from Captain B.:—"This celebrated river (the Oxus) rises in the elevated region of Paméer, in Sinkoal. It issues from a sheet of water, encircled on all sides, except the west, by hills, through which the infant river runs, commencing its course at the great elevation of about 15,600 feet above the level of the sea, or within a few feet of the height of Mont Blanc. To this sheet of water Lieut. Wood proposes to assign the name of Lake Victoria, in honour of Her Majesty."

THE SAMARITANS.—It was with no common interest that we entered into the synagogue of these remarkable people, as a prelude to which they required we should take off our shoes. Their "cohen" or priest showed us a copy of the Pentateuch on two rollers, which they maintain to be the oldest manuscript in the world, saying that it was written by a Abishug, the son of Phineas, the son Eleazar, the son of Aaron. It bears marks of very great age, and is here and there patched with pieces of parchment. Some of the learned are of opinion that it is only a transcript from Ezra's copy written again in the old Hebrew or Phœnician letter, out of which Ezra transcribed it into that of the Chaldeans, then first adopted, and since commonly used by the Jews; others are disposed to regard it as an independent record which has been preserved ever since the days of Jeroboam, first by the twelve revolting tribes, and subsequently by the Samaritans. In either case it affords a remarkable testimony to the accurate preservation of the books of Moses during a period of two thousand three hundred years; for as the rival sects of Christianity have acted as checks on each other to prevent the corruption of any portion of the sacred Scriptures since the first schism in the Apostolic Church, so the quick-sighted jealousy of the Jews and Samaritans has proved an infallible safeguard to the text of the Pentateuch since the days of their separation. In the earlier days of society, when MSS. were scarce, and the knowledge of letters confined to very few, it would have been easy for an unanimous priesthood to mutilate the inspired volume; but even suspicion itself can have no place in reference to a record of faith kept with equal veneration and care by men whose national and religious antipathies have separated them in every other respect, but who, in their agreement as to that, afford incontestable evidence to its genuineness. Like the mountains of Ebal and Gerizim, as to which alone their manuscripts differ, they present a front of irreconcilable opposition—but their very hostility enhances the value of their testimony, and renders them unconscious guardians of the truth of that Mosaic dispensation, a full belief in which neither party admits to be possessed by the other.—*Elliott's Three Great Empires*.

ANCIENT TENURE.—A singular ceremony is performed as an ancient tenure for lands, held in the parish of Broughton. On Palm Sunday, a person from Broughton brings a very large whip, which is called a *gad*, into the Church at Caister, the stock of which is made of wood tapering towards the top, having

* The Jihon of the Hebrew Bible; one of the rivers of Paradise.

a large thong of white leather, and being wrapped towards the top with the same. He comes towards the north porch about the conclusion of the first lesson, and cracks the whip as loud as possible three times, the thong reaching within the porch; after which he wraps the thong round the stock, having four twigs of mountain ash placed within the same. He then ties the whole together with whip-cord, and suspends a leathern bag to the top of the stock, with two shillings in it (originally twenty-four silver pennies); he then takes the whole on his shoulder, marches into the church, and stands till the commencement of the second lesson. He next goes to the reading-desk, and kneeling down upon a cushion, holds the purse suspended over the priest's head till the end of the lesson. He then retires into the choir, and after the service is concluded carries all to the manor-house of Hundon, where they are left.—*The Honest Lawyer* (a cheap and useful periodical, containing legal news and information of every kind).

IMPORTANT DECISION OF THE POOR-LAW COMMISSIONERS.—At a late meeting of the Clifton board of guardians, it was resolved to refuse payment to the large impropiator, incumbent, and clerk of the parish of Horfield, for the interment of a pauper of the said parish, who died in the workhouse belonging to the union, but situate in Bristol. The ground of refusal was, that the fees charged were those for a person dying out of the parish, not those for a person dying in the parish. On the commencement of proceedings against the board for the recovery of his fee by the clerk of the parish, the subject was again taken into consideration, when it was unanimously decided that the fees be paid as charged. A letter was subsequently received from the commissioners, stating that the fees must be paid in this and all similar cases; though they had previously formed a different opinion on the subject, they were now satisfied that the Clergy were borne out in their claims by some canon of the Church. Thus ends a question which has been mooted from one end of the kingdom to the other since the establishment of the New Poor Law.—*Bristol Mirror*.

DR. ADAM CLARKE.—"I consider the Church of England the purest national Church in the world. I was brought up in its bosom; I was intended for its ministry. I have been a Methodist for half a century. I have been a preacher for forty-three years, and I am highly deceived indeed, if I be not, without any abatement, a thorough member of the Church of England: its doctrines and its sacraments, which constitute the essence of a Church, I hold conscientiously as it holds them. I reverence the Liturgy next to the Bible; I proclaim its doctrines, and administer its sacraments, not only in the same spirit in which it holds and administers them, but also in the same words or form. I also reverence its orders, and highly esteem its hierarchy; and have not a particle of the 'Dissenter' in me; though I love and esteem all good men and able ministers, wherever I find them."

EUSEBIUS ON THE SEE OF LONDON.—It is astonishing that Dr. Pusey, amidst all his ecclesiastical research, should have entirely omitted all reference to the authority of Eusebius, in proof that there existed an Episcopal see at London nearly 300 years before the time of Austin or Ethelbert. Dr. Pusey labours to show that we are indebted to Rome for the establishment of an Episcopal see at London, whereas, according to Eusebius, book the 10th, chap. 5, three native bishops, Eborus, of York; Restitutus, of London; and Adrephius, of Caerleon upon Usk, are mentioned by him, as taking part in the Council of Arles in the year 347, and also at *Arminium*. Bede, being a *Romanist*, omits all mention of this fact, and, as Dr. Pusey observes, "saith no more than that Ethelbert caused the Church of St. Paul to be built in London for an Episcopal see for *Mellitus* and his successors." Now the real fact is, London had long been an Episcopal see; and the Roman Austin and his successors *usurped* it. Of this there is no doubt; and *Sillingfleet*, from Matthew of Westminster, shows, that *Theonus*, Bishop of London, was driven from his see in the persecution which had then reigned only a few years previously to Austin's arrival and *usurpation*. Dr. Pusey's *ex-parte* statement clearly appears to originate in his strong bias to Rome. "Rome," says he "was our mother through whom we were born to Christ!!"—*Correspondent of the Record*.

CHARACTER OF POPERY.—Popery is *haughty in its pretensions*. Arrogating to itself the right of supreme and universal dominion, in matters spiritual and temporal. Professing to be the only true Church, it excludes all who are without its pale, from the possibility of salvation, and anathematizes all who differ from its dogmas. This is proved by the words of the creed of Pope Pius IV. Of the style of the anathemas and excommunications, the following extract is a specimen, from the Bull, in *Cena Domini*, read annually at Rome on Maundy Thursday: "We excommunicate and anathematize, in the name of God Almighty, Father, Son, and Holy Ghost, and by the authority of the blessed Apostles Peter and Paul, and by our own, all Hussites, Wickliffites, Lutherans, Calvinists, Huguenots, Anabaptists, and apostates from the Christian faith, and other heretics, by whatsoever names they are called and of whatever sect they be, as also their adherents, favorers," &c.

Popery is *tyrannical in its authority*. In 1829 the Inquisitorial Provincial Council of Thoulouse framed and published the following canon, the first that publicly forbade the Holy Scriptures:—"We forbid the laity to possess any of the books of the Old or New Testament." The fourth general Council of Lateran thus expresses itself on heresy, or those who may differ from them: "We excommunicate and anathematize every heresy extolling itself above the holy orthodox Catholic faith, condemning all heretics, by whatever name they be called. The same Council also decrees that the goods of heretics, if they be laymen, shall be confiscated.

Popery is *cruel in its conduct*: for proof of this we refer to the abominable acts of the Inquisition. Llorente, who had been Secretary to the Inquisition, states, that in Spain alone, 31,912 persons had been burned alive, 17,659 burnt in effigy, and 291,450 condemned to have their goods confiscated or suffer rigorous punishment by this dreadful institution. Suffice it to remark, that in the reign of Queen Mary, 277 persons were burnt alive in England! Bishop Burnet, in his Life of Bedell, says, of the Popish rebels in Ireland in 1641, that they boasted of having butchered above 200,000 human beings! and the barbarous cruelties they used in murdering them, are things of so revolting a nature, that he could not relate so dismal a narrative; adding that "many that a few days before lived in great ease and much plenty, were now glad of a heap of straw or hay to lie upon, and of some boiled wheat to support nature; and were every day expecting when those swords that had, according to the prophetic phrase, 'drunk up so much blood,' should likewise be satiated with theirs."—*Stockport Advertiser*.

THE LATE REV. CHARLES COOTE.—Lately died, in Eccles-street, Dublin, after a lingering illness, to the deep regret of his family and friends, the Rev. Charles S. Coote, Vicar of Doon, county of Limerick. This inestimable man fell a victim to the accumulated trials and privations to which he was subjected on account of his Protestant principles. His income was withheld, his family and himself, even within the precincts of their own dwelling, were unceasingly persecuted; and on one occasion a loaded blunderbuss was discharged at him, the assassin being so near that his intended victim was enveloped in the smoke of the discharge. The death of this exemplary Minister of the Gospel is lamented by a widow and nine children.

POPISH BARBARITY.—We give the following unvarnished fact, that occurred within a few miles of our city, as an illustration of the genius of Popery: A poor woman, on her way to this city, on Sunday morning last, was seized with violent spasms in her stomach, induced by cold through the inclemency of the weather, and turned into the nearest cottage by the road-side that presented itself at the moment. The inmates at first received her kindly, and allowed her to seat herself near the fire; but, fancying that she was dying, they proposed sending for the priest. To this the poor creature at first objected, stating that she hoped to be better soon, and that his attendance was unnecessary; but, on perceiving that they were determined to call him in and that a messenger was about to be forwarded to him, she confessed that she was a Protestant, and did not require or wish for his services. Upon hearing this,

the inmates, especially an aged woman, who appeared to be the mistress of the house, inveighed against her most furiously, declaring she should not stay a moment longer under the roof with them, and actually turned her out, in all the severity of the day, upon the road, "to die and be d---d, as a heretic." Their son, a lad about 14 years of age, saw her into an adjoining pig-stye, into which there was scarcely room to enter, where the clergyman of the parish found her lying on the ground enveloped in filth and nastiness, and nearly dead with cold, on being called to administer the rites of religion to her, after he had come out of the church. Fortunately, the church was not far distant, in the vestry-room of which there was a good fire, where, on being removed, and medicines, cordials, &c., administered, she gradually revived, and was well enough next morning to pursue her way, though still weakly and sickly, to town. We shall not add a word of comment, but leave this act of barbarity to speak for itself, as an illustration of the spirit that pervades the wretched, inhuman, and savage votaries of the ever-persecuting Church of Rome. We pledge ourselves to give the name and circumstances, if required.—*Limerick Standard*.

ANCIENT BARBARISM.—The state of England under the early Norman Lords is faithfully depicted in the Saxon Chronicle, under the year 1137, in the reign of King Stephen. The following is a brief specimen:—"Every rich man built his castle..... They took those whom they suspected to have any goods, by night and day, seizing both men and women, and they put them in prison for their gold and silver, and tormented them with pains unspeakable, for neve, were any martyrs tormented as these were; they hung some up by their feet and smoked them with foul smoke, some by their thumbs, or by the head, and they hung burning things on their feet. They put a knotted string about their head, and writhed it till it went into the brain. They put them into dungeons wherein were adders, and snakes, and toads, and thus wore them out. Some they put into a crucet-house, that is, into a chest that was short and narrow, and not deep, and they put sharp stones in it, and crushed the man therein, so that they broke all his limbs. There were hateful and grim things, called Sachentege, in many of the castles, and which two or three men had enough to do to carry. The Sachentege was made thus: it was fastened to a beam, having a sharp iron to go round a man's throat and neck, so that he may no way sit, nor lie, nor sleep, but he must bear all the iron."

DISCOVERY OF THE HEART OF RICHARD I.—Some gentlemen of Rouen who pay much attention to the antiquities with which this place abounds, lately obtained permission of the Archbishop to search for the heart of Richard Cœur de Lion, which tradition stated was near the high altar. As there is an inscription on one side the choir stating that a Duke of Normandy, brother to Richard was there buried, they commenced their researches on the opposite side of the altar, when almost the first stone which was removed exposed the head of a crowned statue; this was carefully disinterred, and exhibited an incumbent figure of the monarch in a long robe and the feet resting upon a lion,—the figure is girt with a sword and is larger than life, in perfect preservation, with the exception of the nose, hands, and feet, which have evidently been broken for the purpose of flattening the figure to lay the present pavement over it. By the side of the tomb was found a large leaden case, with the inscription "Richard Cœur de Lion, Duc de Normandy, Roi d'Angleterre." In the lid of the box a hole had been made, probably to search for money, as it is said the leaden case was once enclosed in a silver one, and that money was placed in it. The lion heart is still perfect, but much shrunk in its dimensions,—it was enveloped in a sort of taffety of greenish colour. The tomb has been conveyed to a chapel behind the high altar, and will be placed upon a sarcophagus of black marble when the broken parts of the figure are restored, for which purpose an Italian artist is employed, who has very successfully restored the magnificent monument in the same chapel, familiar to all visitors of Rouen Cathedral. The heart at present remains at the palace of the Archbishop of Rouen, the case having been repaired and fastened up in the presence of the prefect and the principal authorities.—*Record*.

MULTUM IN PARVO.—Whilst Popish Colleges, Monasteries, Nunneries, Cathedrals, Churches, are in the course of erection all over the Kingdom, we rejoice to find, that Protestant Churches and Chapels of ease are every where increasing. Among those who have devoted themselves to this good work, we must particularize Mr. James Brook, of Thornton-Lodge, near Huddersfield, who has erected a new Church for the accommodation of the workmen of Meltbam-mills in the employ of Messrs. Jonas Brook and Brother, which was opened on Sunday the third of December. Baron Gurney too has made a donation of valuable books to St. David's College; and forty-three Clergy at Liverpool have signed a requisition for a meeting to organize a Church-building-Society at Liverpool. A large sum has been already collected towards the enlargement of accommodation in St. Jude's Church, Liverpool, or the erection of a new Church, if it should be deemed more advisable; Mr. Gladstone, a Liverpool merchant, has also munificently contributed 4,000*l.* towards the erection of a new Church, besides the perpetual annuity of 50*l.* for the Minister. The corner-stone of a new Church, dedicated to St. Peter, has been laid at Manchester, and the foundation-stone of another, dedicated to All-Saints, at Clayton le Moors, to which John Fort, Esq. and his sister most largely subscribed. In the Metropolis the activity has been very great: three new Churches have lately been consecrated at Stepney, which now contains four spacious Churches with 3,000 free sittings for the poor, and another is ready for consecration in Tredegar-square. One new Church has likewise been finished at Rotherhithe, another is nearly so, and a third has been begun; and four large school-rooms, in addition to two for boys and two for girls, were built last year, and a fifth has since been erected for infants. Additional Churches are also in contemplation in this neighbourhood, and a new Church in Lisson-Grove has lately been consecrated by the Bishop of London. In Tenter-ground, Whitechapel, in Berwick-street, Soho, and at the back of Park-street, Southwark, others are advancing towards completion.

NOTICES TO CORRESPONDENTS.

The Volume of THE CHURCHMAN for 1838 complete, in cloth boards, 7s.

Engravings and Histories of Cathedrals in preparation.---2. York Minister.---3. Westminster Abbey.---4. St. Paul's Cathedral.

H.--- We have good reason to believe, that the individual, who is the subject of "H's" inquiry, favors the party of Oxford. He has published a work, which scarcely leaves the matter in doubt.

VOX.--- We are sorry, that our space was too pre-occupied to admit the insertion of "Vox's" poetry. It shall appear in the February Number.

We have not had time to notice the "REV. MR. TOTTENHAM'S" Speech, which an anonymous Correspondent has sent to us; we hope to examine it before another of our Numbers goes to the press.

A. M.--- We apologize for having for some time mislaid the article sent to us. We have been fortunate however in finding it, and will give it an early attention.

JUVENIS.--- The verses will not suit our pages; they are often defective in the measure.

AN UNDERGRADUATE.--- We are compelled to reject the Essay, on which the writer has devoted much care. We reject it because its views are those which we have attacked in the last two numbers, and much regret that the Younger Members of the University should be thus misguided in their religious opinions. A little leaven seems indeed to be leavening the whole lump.

ADVERTISEMENTS.—*THE CHURCHMAN (with one exception) has, during the last four years, had the largest circulation of the Church Magazines; and it is hoped will exceed in number the Methodist Magazine (17,000) among Wesleyans, and the Evangelical Magazine (14,000) among Congregational and other Dissenters. Advertisements of Livings, Curacies, New Churches, Institutions, Anniversaries, New Books, Schools, Teachers, Apprentices, and other Situations, Medicines, Sales, and Miscellanies, for insertion in THE CHURCHMAN for February 1st, must be sent to Painter's Printing and Publishing Office, 342, Strand, by the 27th.*



YORK CATHEDRAL.



THE CHURCHMAN.

FEBRUARY, 1839.

Original Papers.

YORK CATHEDRAL OR MINSTER.

THE year 627 is generally assigned as the foundation of York Cathedral, by Edwyn, King of Northumberland; and report states it to have been erected on the site of a wooden church or oratory. Paulinus, the first Bishop of York, dedicated it to St. Peter, and in the year 634 Pope Honorius sent to him the archiepiscopal pall, giving to the Archbishops of Canterbury and York the mutual power of ordaining each other. It was not before the time of Edward III. that the Pope decreed that the Archbishop of Canterbury should bear the title of Primate of all England, and the Archbishop of York that of the Primate of England.

Afterwards the Church was built with stone, and completed in 642, by Oswald, Edwyn's successor: about 720 it was repaired and beautified by Wilfrid, commonly called St. Wilfrid, the founder of the Churches of Hexham and Ripon. In 741 it was destroyed by fire, but was rebuilt by Archbishop Egbert, and, together with the chief part of the city, destroyed by the Danes.

The title of fifth founder was given to Thomas, a canon of Bayeux, the first archbishop after the Norman conquest, who rebuilt the Cathedral in a far grander style: about the same time that at Durham was rebuilt. In 1137 an accidental fire again destroyed it, with St. Mary's Abbey, and thirty-nine parish churches; after which event it lay in ruins for more than thirty years. The tradition that the site of the Cathedral was originally that of a Roman temple was confirmed by an accidental discovery of a curious crypt, through the timbers, at the fire in

1829, breaking through the floor of the choir: another tradition declares the temple to have been dedicated to Diana, another to Bellona.

In 1171 Archbishop Roger began to rebuild the choir, with its crypt; in 1227 Archbishop Walter Grey began the erection of the southern transept; and in the reign of Henry III. the northern was finished, A.D. 1260, by John le Romain. The tower of the Cathedral was, likewise, erected by him. On the 7th of April, 1291, his son, the Archbishop of York, laid the foundation of the nave, which part of the Church was completed by his successor, Archbishop William de Melton. The foundation of the present choir was laid by Archbishop John Thoresby, on the 29th of July, 1361; at the same time the lantern-tower was rebuilt, and other parts were completed, under the direction of Archbishop Bowett.

The date of the Chapter-house is uncertain; it has been ascribed to Archbishop Walter Grey, in the reigns of John and Henry III.: it is probably more recent. Its architecture has a near correspondence in style to those parts which were founded in 1291; some, therefore, fix it in the reign of Edward I. On one of the pillars is inscribed, in golden letters,

"At Rosa flos florum, sic est Domus ista Domorum."

After the destruction of a great part of the interior by the fire, in 1829, the restoration of the Cathedral was well executed by Shoultz, who preserved the original beauty of the decorations. The restoration of the choir was entrusted to Robert Smirke. The ground-plan of the Cathedral is cruciform, the length from east to west extending to about 515 feet; from north to south, at the transept, to about 240 feet. The western front has three grand entrances, the southern transept one, and the northern transept one, formerly the communication with the Archbishop's ancient palace, which stood on this side of the Church.

The western front has been compared with the celebrated façade of Rheims Cathedral, as to its architectural beauty; yet different eras may be traced. The front, belonging to the time of Edward II., massive and highly enriched buttresses divide into three parts: the central porch, which opens on the nave, a clustered pillar subdivides, and a circular window, of six lights, is in the space beneath the recess of the arch. On each side of the entrance are two tiers of canopied niches, which, filling the whole space, entirely cover it with ornaments. Upright mullions, gracefully diverging into the flamboyant tracery of the fourteenth century, divide the eastern window (itself a magnificent specimen of art) over the porch into eight lights; crockets on the tracery-ornamented heading, which terminates in a rich finial, continue the outer mouldings of the window. Towers, rising to 196 feet in the western front, form the two lateral divisions. There are two tiers of windows above the porches of entrance to the aisles, the architectural design of those in the first being like that in the central window, whilst those in the second tier are more plain. The angles of each tower and sides of the windows are bounded

by buttresses, terminating at the upper cornice, above which are the parapets, framed of perforated battlements. The sculptured forms at the different springings of the canopies differ in character from those in the main front, and the mullions of the windows are divided by a transom.

The three grand architectural divisions mark the southern front in the nave, transept, and high choir. The windows of the southern aisle are similar to those on the western front; those of the clerestory, which cast light on the nave, have also a correspondence to them. On the western side of the transept is the Record-office, with the Library over it. The building of the southern transept is imputed to Walter Grey, in the reign of Henry III.; but though the general uniformity is not abandoned, the style of architecture very much differs from that in the nave. The choir, which Archbishop Thoresby re-erected, during the reign of Edward III., is as high as the nave; but the design presents variations. There is a small transept in this portion of the building, consisting of a bold projection to the extent of the aisle, with a mullioned window to the full height of the Church in front, producing an admirable effect, which is peculiar to this Cathedral. In the windows of the Lady's Chapel, and the eastern part of the choir, is a curiously formed screen before each, which is also peculiar to the place. The Treasury and the Vestries are on the southern side: the central tower, or L'ouvre, so called from being open in the interior, is 188 feet above the pavement, consisting of one story, surmounted by a perforated parapet and battlements, its angles also being strengthened by buttresses, adorned by tabernacle work.

Three grand divisions constitute the eastern front: these are formed by buttress-turrets, and between the two central the space is filled by the magnificent eastern window. The Chapter-house, entered from the transept, is on the northern front: it is an octagon, 63 feet in diameter, unsupported by a pillar; and if we reckon to the middle arch of the roof, the altitude will be found 67 feet 10 inches. The five tall Church windows in the front of the northern transept are traditionally called those of the five sisters. This Cathedral is without cloisters.

The admeasurement of the nave is 250 feet in length, 103 feet in breadth, 92 feet in height: the aisles are equal in dimensions. Clusters of pillars mark the eight divisions of the nave; and the painted glass of the great western window represents the first eight archbishops and eight saints of the Church. In the uppermost window of the northern aisle are figures in emblazoned surcoats of the kings of England, France, Arragon, Rome, Castile and Leon, Jerusalem and Navarre, with portraits of other noble personages. The four vast arches of the central tower surmount the whole height of the nave: the first story of the lantern-tower is above them. An elegant gallery, with a perforated parapet, is round the lantern; and the ceiling of the tower is groined. In the southern transept stands Archbishop Walter Grey's monument.

The superb screen at the entrance of the choir has fifteen statues of

our kings, one, indeed, recent. The organ is a magnificent instrument. The new choir, opened May 6, 1832, has nine divisions : from the gates to the eastern end it is 222 feet, by 46 feet 6 inches, in dimensions. There are at least one hundred and fifteen historical subjects, chiefly from the Old Testament, on the eastern window : the figures are beautifully drawn, and mostly 2 feet 2 inches high. In the eastern window of the southern aisle, a representation of the meeting of the Virgin Mary and Elizabeth, which originally was in the Church of St. Nicholas, at Rouen, and is supposed to have been the design of Sebastian del Piombo, Giorgione's pupil, but in 1814 was presented to the Dean and Chapter of York, by the Earl of Carlisle, forces itself on the attention of visitors. York Cathedral is, indeed, a school for study.

Nor must the monuments be omitted. Those of the various Archbishops of York, that of Walter de Grey, those of Godfrey de Ludham, alias Kimton, of William de Grenefeld, of Archbishops Scrope, Henry Bowett, and Thomas Rotherham (the second founder of Lincoln College, Oxford), of Archbishops Savage, John Piers, Matthew Hutton, Tobias Matthew, of Archbishops Accepted Frewen, Sterne, John Dolben, Thomas Lamplugh, John Sharp, (none of the succeeding Archbishops having been buried in the Cathedral), in various degrees, according to the skill of the respective artists, arrest the eye and demand the verdict of the taste. In the northern aisle of the choir William of Hatfield, son of Edward III., has a monument, and in the northern transept, John Haxby, treasurer of the Cathedral : besides these there are many others, too numerous to be recapitulated. Two ancient stone coffins, which were discovered under ground at Clifton, on the banks of the Ouse, about a mile to the north of the city, are preserved in the northern aisle of the choir. The situations in which many illustrious persons have been interred within the walls are unknown.

The Vestries, on the southern side, contain many antiquities worthy of attention ; the most curious of which is the ivory horn of Ulphus, Prince of the western parts of Deira, by which several estates, called Terræ Ulphi, are holden by the Cathedral. Three silver chalices, found in the graves of three of the Archbishops, several rings, similarly found in tombs, the silver pastoral staff given by Catherine of Braganza to her Confessor, and the ancient chair in which some of our early Kings are reported to have been crowned, are among these relics of former days.

On the northern side is the Cathedral Library, formerly a chapel of the archiepiscopal palace, which now contains one hundred and eight manuscripts, one of which is Wicliffe's version of the New Testament, which belonged to Queen Elizabeth, and has her autograph, and about 6,000 printed volumes. Such is York Cathedral, scarcely to be surpassed in the particularities of its grandeur, in whatever direction we may turn our architectural criticism.

ON THE INCREASING STRIDES OF POPERY.

VINCENT of Lerins is no where proved so true in his rule, *quod semper, quod ubique, quod ab omnibus*, as in the means which the Papists have invariably, in all countries, and under every denomination of their priesthood, employed to disseminate the apostate doctrines of their Church. The rapid increase of Romanism throughout the country, the idea fondly cherished by foreign Papists that England is again about to crouch beneath the sway of the Vatican, and be the spiritual puppet of the Pope, his cardinals, and *polyonomous* hierarchy; the unconstitutional conduct of the Ministry with respect to this Church, appetent of universal sway, both spiritual and temporal, unscrupulous as to the means of acquiring it, regardless of oaths, presumptuously deemed absolvable where policy finds the excuse for the infraction of them; the vile confederacy of Dissenters with these enemies of the very faith which they profess, and the apathy of too many in the Church, whilst the war-clarion is sounded without the walls of our Zion, and treachery is performing its ungodly and filthy work within them, separately, and in the aggregate, incite us to reiterate the alarm, and call our Israel to their tents.

The question oscillates not between liberality and illiberality, between toleration and bigotry: on the one hand it is, whether the mortal mother of Jesus Christ, born in the flesh, the saints of the New Testament, and the canonized human beings regarded as saints and almost apotheosized, are fit subjects for our prayers; whether indulgences and other things *contrary* to the spirit of Christianity, are to be admitted as *sound* parts of Christianity; and whether traditions and doctrines, which have no foundation in the Word of God, are to be accepted as co-equal in authority with the inspired precepts: on the other hand it is, whether such a religion, one so foully apostatized from scriptural simplicity and orthodoxy, shall be permitted to make its *self-assumed* claims a mask for worldly cupidity, secular power, and unrestrainable tyranny over both body and soul?

When, as in a recent instance, we find a clergyman labouring to prove to his congregation that the words in 1 Tim. iv. 1-2-3, may not be explained by the errors of the Church of Rome, *which had not apostatized from the faith once delivered to the saints, but had kept it*, BECAUSE THE CHURCH OF ROME HAD RETAINED THE ESSENTIALS OF CHRISTIANITY, *although it had fallen into the grossest idolatry*, can we fail to notice the influence which this hierarchy is seeking to gain among the members of our communion, and the false reasoning which virtually admits the fact, which is denied, and disproves the words of the Apology? When we recollect, likewise, the attempt not long since made by a Popish priest to obtain the cure of one of our parishes, by false representations to the incumbent, can we be blind to the all-various arts which are employed by this party?

The scriptural canon is, that we should judge the tree by its fruits : so judging the Roman Catholics, we find our assertions verified by an immense mass of evidence. The man of sin, who was to sit in the Temple of God, shewing himself as God—the *Vicarius Dei*, as the Pope styles himself, would hardly enthrone himself in this profane majesty, or affect this representation of Deity, without at least assuming some Christian externals, without at least asserting and enforcing some of the essentials of Christianity ; consequently, the adoption of essentials is an insufficient reason to detach the accredited interpretation from the prophecy. The Church of Rome may hold sound doctrines ; but does it therefore follow that it may not hold unsound creeds and unsound doctrines together with them ? The Breviary and other books evince, that, if it be sound in parts, it is unsound in others : thus, particular soundness is no evidence of universal ; and the nature of the unsound portions of its belief clearly demonstrates it to be apostate. The Pharisees, indeed, believed the Word of God ; but they made it of no effect through their traditions : they worshipped God ; but they worshipped him in vain : because they taught for doctrines the commandments of men. Are not the cases parallel ?—at least they are in these respects : for, like the apostate Jews of old, the Papists fear God, but worship graven images !

The same preacher to whom we have alluded, attempts, in an equally inconsequential manner, to turn away the interpretation of other parts of the prophecy from Popery, just as some writers of the Oriel-school have endeavoured to do before him. All these approximations to this most dangerous Church, which Monsieur Jurieux rightly calls *la plus intolérante de toutes les sectes Chrétiennes*, we view with great aversion ; and cannot avoid foreseeing that the nearer we are brought in our formularies and opinions to it, the easier and the more imperceptible will be the transition to it. The artful nature of the attempt, the manner in which it has been conducted, the plain object to which it is directed, have all the appearance of Jesuitical intrigue : and when it is recollected that on some occasions Jesuits have affected to belong to Churches which they account heretical, and have, to a certain extent, animadverted on Romanism so as to lull suspicion, and have an opportunity of enticing away proselytes, when it might suit them to display their real character, we cannot be accused of indulging suspicion to too great a degree.

The confession of faith which the Jesuits imposed on their Hungarian converts, which was made known to the Protestant Germans by J. W. Dieck, and was, some years back, translated in one of our newspapers, shows more of the horrible tendency of their creed than a hundred attacks by its enemies could have revealed. As it is not sufficiently known in this country, we insert it for the benefit of our readers :

CONFESSION OF FAITH.

1. We believe and confess, that under the peculiar care of our high authorities, both spiritual and civil, we have, by the diligence and aid of the Rev.

Fathers, the Jesuits, been brought from the heretical way and faith to the true Roman Catholic and saving one, and that we have embraced the same voluntarily, and without any compulsion. We now make our public confessions to the world with our mouth and with our tongue.

2. We confess and believe, that *the Pope of Rome is the head of the Church, and that HE CANNOT ERR.*

3. We confess and believe, that **THE POPE OF ROME IS THE REPRESENTATIVE OF CHRIST, AND HAS FULL POWER TO FORGIVE AND TO RETAIN SIN ARBITRARILY, AND TO CAST INTO HELL AND TO EXCOMMUNICATE WHOMSOEVER HE PLEASES.**

4. We confess, that every new thing instituted by the Pope, whether it be contained in the Scriptures or not, whatsoever he has commanded, is true, divine, and saving, which the common man has to value more than the commandments of the living God.

5. We confess, that **THE MOST HOLY POPE IS TO BE HONoured BY EVERY ONE WITH DIVINE HONOUR, AND WITH THE PROFOUNDEST REVERENCE, JUST AS IT IS DUE TO THE LORD CHRIST HIMSELF.**

6. We confess and maintain, that the Pope is to be heard by men in all things as a most holy father: hence, such heretics as live contrary to his institutions shall not only without any exception, and without any mercy, be destroyed by fire, but also be cast into hell, both body and soul.

7. We confess, that the reading of the Holy Scriptures is the cause of all corruptions and sects, and the fountain of blasphemy.

8. We confess, that the invocation of dead saints, *worshipping their holy images*, bending the knee before them, *going to them in processions, clothing them, and lighting tapers before them, is holy, useful, and saving.*

9. We confess, that saying mass for the dead, almsgiving, and praying, is profitable and saving.

10. We confess, that every priest is greater than the Mother of God, Mary herself, inasmuch as she brought forth the Lord Christ only once, and brings him forth no more: but a Roman priest sacrifices and creates the Lord Christ not only once, but whenever he pleases; yea, and after having created him he swallows him entirely.

11. We confess, that **THE POPE AT ROME HAS POWER TO ALTER THE HOLY SCRIPTURES, AND TO ADD AND DIMINISH AS HE PLEASES.**

12. We confess, that souls are, after death, purified in purgatory, and that the sacrifices of the mass, by the priests, afford them help to their deliverance.

13. We confess, that receiving the sacrament in one kind is good and saving, but in two kinds is heretical and damnable (or condemnable).

14. We confess and believe, that those who receive the holy sacrament in one kind, receive the whole Christ with body and blood, with his Godhead and his bones, though they use and eat the mere bread.

15. We confess, that there are seven true and real sacraments.

16. We confess, that *God is worshipped in images, and that THROUGH THEM people know God.*

17. We confess, that angels and men must esteem the Holy Virgin Mary higher than Christ the Son of God.

18. We confess, that the Holy Virgin Mary is Queen of Heaven, who governs together with the Son, and according to whose will the Son must do all.

19. We confess, that the **BONES OF SAINTS have great virtue in themselves, on account of which THEY MUST BE WORSHIPPED BY MEN, AND CHAPELS MUST BE BUILT FOR THEM.**

20. We confess, that the Roman faith is the Catholic one, is unadulterated, divine, saving, primitive, and true ; but that the Evangelical [that is, the Protestant], which we have voluntarily renounced, is false, erroneous, blasphemous, cursed, heretical, pernicious, seditious, wicked, fictitious, and invented. As, therefore, the Roman religion, as of one kind, is thoroughly and perfectly good and saving, we curse all those who have introduced to us this opposing and wicked heresy of two kinds. We CURSE OUR PARENTS, *who brought us up to this heretical faith*. We CURSE, likewise, those who made the Roman Catholic faith doubtful and suspicious to us ; and we CURSE those who administered to us the cursed cup. Yea, we CURSE *ourselves*, and call us cursed, because we made ourselves partakers of this cursed heretical cup, out of which it is not lawful to drink.

21. We confess, that the HOLY SCRIPTURES ARE IMPERFECT AND A DEAD LETTER, WITHOUT THE EXPLANATION OF THE POPE AT ROME, AND HIS PERMISSION TO READ THEM.

22. We confess, that one mass of a Roman priest for a soul is of much more use than a hundred and more Evangelical sermons. And hence we CURSE all those books which we have read, and in which the heretical and blasphemous doctrine is contained. We CURSE, likewise, all our own works which we have done whilst living in this heretical faith, lest peradventure we might merit anything by them at the last judgment before God. All this we do with an upright mind, and confirm, by a public renunciation of the heretical doctrine in the presence of the Reverend Father, in the presence of the very learned gentlemen, of the venerable matrons, of the young men and young women, that the Roman Church in these and similar articles, is the true one. Moreover, we swear that as long as we live we will never any more turn again to these heretical doctrines of two kinds, even if we should not be under any restraint. WE ALSO SWEAR, THAT SO LONG AS WE HAVE A DROP OF BLOOD IN OUR BODY, WE WILL PERSECUTE THIS CURSED EVANGELICAL DOCTRINE, AND ERADICATE IT, SECRETLY AND PUBLICLY, VIOLENTLY AND DECEITFULLY, WITH WORDS AND WITH DEEDS, THE SWORD NOT EXCLUDED. Finally, we SWEAR, before God, before the holy angels, and before you here present, that in case of a change (in Church or State) we will never, either from fear or complaisance, depart from this saving Roman Catholic and Divine Church, nor turn again to, or embrace the cursed Evangelical heresy.

What can we think of a Church which claims an inerrant head, who arrogates to himself the honour of being Christ's representative, and the power of arbitrarily forgiving or retaining sins, and thrusting whom he pleases into hell—whose commands are to be accounted divine, whether they be consistent or inconsistent with the Scriptures, who, also, exacts the same homage and reverence as our Saviour ? What of a Church which accounts the Scriptures the cause of heresies, and calls them imperfect and a dead letter without the Pope's explanation and permission to read them, and which gives to the Pope the power of altering them as he pleases, of adding to them, and taking from them ? What inference must we draw, when we read that the Virgin Mary is the Queen of Heaven, governing conjointly with her Son, according to whose will the Son *must* do all, and that she must be esteemed higher than Christ the Son of God ; yet, that every priest is greater than herself, because he has the power of sacrificing, creating, and swallowing Christ, whenever he pleases ; but that every priest, much more the Pope, is greater than the Son of God, and therefore fulfils the prophecy respecting *him* who should exalt himself

above God? How can any of us be found to abet an insidious and organized body which enjoins that *parents be cursed*, which swears to PERSECUTE, ERADICATE SECRETLY AND PUBLICLY, VIOLENTLY AND DECEITFULLY, WITH WORDS AND WITH DEEDS, THE SWORD NOT EXCLUDED, all those who differ from it and oppose it? How far do those differ from madmen who assist it in gaining the ascendancy?

Is there a Christian who has read his Bible, that can justify this Confession of Faith *by his Bible*? Should there, then, be one in the land who should seek to entice the unwary to an approach to this sect? Past ages have certified us what the Romanists will do:—what they then did they will again do, if they shall acquire the power. Who forgets that on the apprehension of Dr. Parry, for attempting to assassinate Queen Elizabeth, the absolution from the intended murder, by Pope Gregory XIII., was found in his pocket? and who is not aware, that in the library of Trinity College, Cambridge, an absolution from murders by wholesale may be seen? Yet, this is the Church to which many would trust; this is the Church whose experienced violence has not deterred thousands from seeking to enable it to commence again its violent career. Every art that perverse ingenuity can devise to enthrall us again under its yoke of bondage is employed: the full and complicated machinery of Popery is in rapid action: missionary-priests swarm over the country, seeking, as wolves, whom they may devour: the insignia of Antichrist are attempted to be raised in our Churches; monasteries, colleges, cathedrals, and chapels, are, as it were, instantaneously rising, where, a few years since, no Papist could be found; and the dread confessional is performing its hideous task. Popish priests intrude themselves into our prisons; and females, indecorously veiling their proper shame in fanaticism, aspire to join the proselyting phalanx, indecently seeking access to the cells of the imprisoned, that, by blandishments and the persuasive lures of their sex, they may estrange from the Protestant faith those who are writhing under the sentences of the law!

Where are the oaths of the Emancipation Act?—broken with more than Punic perjury! Where is the national sense of insult?—prostrated in radical debasement! Should not, then, Protestants join in one mighty body to defend their religion for which martyrs bled, and, careless of Hume and his Orange-fears, cement an union through the realm, which may be capable of efficiently opposing the approaching evils? To the treacherous Protestants who aid the Romanists, especially and emphatically to the Oxonian party, we say, in the words of Horace—

*Injurioso ne pede proruas
Stantem columnam; neu populus frequens
Ad arma cessantes, ad arma
Concitet, Imperiumque frangat.*

Lib. i. Ode 35. v. 13.

THE DRUSES AND THE SAMARITANS.

Mr. ELLIOTT, in his late interesting work, has noticed these two sects, of which but very little is known in Europe. Lebanon, and some places to the east and south, and the Hauran, are the seats of their habitations; and Beirut is their principal city. Some derive their origin from Al Durzi; others from Dreux, an apostate French general, in the time of the Crusades. All that Mr. Elliott has collected concerning them may be comprised in the following statement:—that they are Unitarians, and render divine honours to Hakim, who flourished from A. 386 to 411 of the Hejra, and at thirty-six years of age was translated to heaven; that he is expected to return from thence, when his followers will reign with him, and those who deceived him be punished; that they render divine homage also to the calf, hold the doctrine of the transmigration of souls, and celebrate their mysterious rites every Thursday night.

An Arabic work in our possession gives a much clearer detail: it states that they no longer live in Egypt, their native country; that they are scattered over the whole of Lebanon and anti-Lebanon; that Kesroan is one of their principal residences; that they are in possession of Baalbec, or Heliopolis, and are dispersed over various parts of Syria and Palestine. They were formerly governed by seven Emirs, or petty princes, but are now subjected to the rule of one, though the others have a voice in his council; these have official dwellings at Beirut, but the chief Emir constantly resides at Deir'ul Kamr, on the chain of mountains to the north of Saida. They pay a small and nominal tribute to the Porte.

They are divided into the initiated and the uninitiated; to the latter, the Great Emir, who may not intermeddle in religious affairs, belongs. Many of the former devote themselves to an eremitical life. The latter are not scrupulous in the observance of the laws respecting food, wine, and wives, and are distinguished from the others in their clothing, which consists of a short upper garment of goats' hair, reaching a little above the knee, with stripes of different colours, and a long blue underclothing of linen, which descends very low; a many-coloured fillet, in the form of a turban round the head, and a girdle which confines their clothes and carries their weapons.

The initiated are always dressed in black or white, with a white turban round their heads, and they carry no weapons. They very strictly keep the precepts of their religion, live very frugally, eat with no stranger, voluntarily submit themselves to many hardships, and bear their provisions with them on their journeys. They swear no oath, but simply affirm, I HAVE SAID IT: they only marry Druses, whereas the others do not confine themselves to their own sect. The Imâm, or religious chief, is chosen from the initiated: to him the arrangement of religious affairs and the proclamation of festivals belong; it is his duty to accompany the Emir on his journeys, and all, whether initiated or not, do homage to

him by kissing his hand. The women are also divided into these two classes, and are equally distinguished from each other by their dresses : the first class is called that of the intelligent, the other, that of the ignorant.

The anchorites amongst them dwell in sacred chapels, which are generally built upon a hill : here the other Druses, on festivals, perform their public worship, or come to see the image of their god Hakim, which is preserved in these chapels in a chest. This is, however, only shewn to the initiated.

The account given of their origin, at the beginning of this article, is contradicted by this Arabian writer, who declares that they received their name from one Drusi, or Druzi, who first preached the divinity and faith of Hakim. Those who have derived them from the Drusioeans mentioned by Herodotus (1-128), are as much in error as those who have fixed their origin in the Count de Dreux. For half a century before the latter, Benjamin of Tudela had visited the Druses and described them. Their true history is thus given by Elmakin (i. e., correcting the false reading of Al Durzi, into Al Druzi): viz., that in the year of the Hejra 408, A.D. 1017, a false teacher, called Mohammed Ibn Ismael, and surnamed Al Druzi, came from a foreign land to Egypt. He tried to induce the people to believe that Hakim was God, on which account Hakim heaped vast favours upon him; but the people were displeased, and endeavoured to kill him. A Turk at length killed him, on which a vast uproar arose, and the Turk was put to death. Some time after this, another foreigner, called Hamsah Ibn Ahmed, surnamed Alhadi, appeared, and preached the doctrines of Druzi. He appointed teachers, and permitted all licentiousness to the people, to induce them to become his followers. His party increased, and Hakim being interested in him intermitted the prescribed duties of his religion : thus arose the sect of the Druses.

‡ Hence we perceive that Hakim, a governor of Egypt in the beginning of the eleventh century, is the god adored by the Druses; he was excessively cruel, and died A.H. 411, A.D. 1020, by the hands of assassins, hired by his own sister, Set'ulmoluk. According to the Druse accounts he was removed from the living by a miracle, and hidden in a *sardab*, or subterranean canal. Those who acknowledged his divinity he caused to be entered in a particular register, and he had in his lifetime sixteen thousand on his list. There are, however, varying accounts; some stating that neither Druzi nor Hamsah declared him to be God during his life, but that Druzi, after his death, proclaimed himself his deputy; others, that Hakim was dead before Hamsah sought converts in his name, and that Hakim was not assassinated.

This religion has in it much of Mohammedanism, and much of perverted Christianity. According to the Druse books, Hakim pre-existed, and was in heaven before he assumed the human form, and wrote the laws called the Testament ere he disappeared. This assertion, manifestly, was borrowed from the *Gospel history*. Several subsequent appearances &c

mentioned, in one of which he traced his origin to the family of Mohammed ; in another, he came as Barkhoda, the creator ; but whether under this name there is an allusion to Christ's title of *the Son of God*, or to the impostor Barkokab, is uncertain ; in another he was called Ismael. Among the various acts recorded of these appearances, which occurred in very different regions, he is said to have built the harbour of Rashid (Rosetta) and the Pyramids : in fact, they merely serve to show that he borrowed parts from different religions. In the Druse catechisms there are many passages taken from the Old and New Testaments and applied to this heresy ; and the doctrine that he will re-appear at the general judgment is an evidence that the history of our Saviour was not entirely unknown to the forger of this religion.

Al Druzi, according to one account, was by birth a Persian ; but though he gave his name to this sect, Hamsah was the most celebrated, his titles were the most numerous, and, like Hakim, he had divine epithets, and was asserted to have existed before the creation, and made different appearances. These works assert that he was the Messiah ; some at that time giving to him the name of Lazarus ; others, that of Soliman, the Persian, "who speaks in the Gospels." In addition to this, it is forged that he sought Jesus, to convert him to the religion of Hakim ; that, failing in the attempt, he excited the Jews against him to crucify him, and afterwards stole his body ; and that four of the ministers of Hakim appeared with him, in their characters of apostles, as Ishmael, Alkolamah, Ali, and Bahaheddin, in those of evangelists, as Matthew, Mark, Luke, and John.

Five of the Druse legislators are Scriptural characters, and it is pretended that the one transmigrated into the other successively. Such is this gross corruption of Christianity, about which curiosity is now excited.

With respect to the Samaritans, Mr. Elliott states that, at Nablus, they are reduced to eighty persons, and in their physiognomy exhibit proofs of not being of the same blood as Israel. Yet the remains of Jewish opinions were very discernible in the requisition that a party entering the Temple should take the shoes from their feet, and in their veneration of the burial-place of Jacob and Joseph. Two copies of the Pentateuch were shown to Mr. Elliott ; but we have doubts whether the *ancient* Samaritans, as it is commonly reported, received no other part of the Sacred Books : their strong expectation of the Messiah conveys to us a different idea. If any of the writings of the true Prophets of Israel had survived the deportation of the ten tribes, and were in the possession of the new settlers, we see no cause why they should not have been equally received ; nor can we well reconcile to probability the opinion that the Psalms of David, which had been sung in the Tabernacle and the Temple before the schism of the tribes, should have been entirely rejected. To these we may safely refer the knowledge of the Messiah, which prevailed among the Samari-

tans ; nor will it affect the argument, that the Psalms were compiled and edited at a later period, because there must have been copies of the Temple-service long before the revolt of Jeroboam. Whatever of Truth the ancient Samaritans knew, must have been known to those who were sent back to the land ; and thus this knowledge must have become perpetuated.

The dove, too, which the Samaritans are said to have worshipped, is far from being well authenticated : Josephus, whose hatred to the Samaritans is evident, says nothing of it. The modern race deny even any traditional knowledge of it. Probably, when Antiochus Epiphanes dedicated the Temple on Gerizim to Jupiter, the Jews wilfully imputed to them the Assyrian idolatry, and the dove probably was no other than Juno, since in Hebrew and Syriac that word means a dove. Yet, if this hypothesis be unfounded, the Samaritan chronicle, which states that the Romans placed a brazen bird upon Gerizim, will give an adequate solution to the tradition, without fixing blame on the Samaritans.

It is clear that in the time of our Saviour they lay under no such imputation, that they professed a knowledge of the Messiah, such as we have supposed to be derived from other books besides the Pentateuch, and that the well of Jacob was then regarded with the same veneration as it now is. That they *now* receive no other books, or that they received no others in the days of Josephus, avails not the question : for the expectation of the dispensation of the Messiah which the woman of Samaria exhibited, and the Samaritan commentaries on the Pentateuch exhibit still, leads us for its solution back to the times before the deportation of the ten tribes, and to the assumption that they *then* knew the prophetic books.

ON CHURCH MUSIC.

WHILST, on the one hand, we perceive Papists and Dissenters extending their sway, increasing their numbers, and joining, like those of old, in their cry against the Church, " down with it, down with it, even to the ground !" and on the other, notice our house divided against itself, by a faction, coveting distinction, which has sprung up amongst us, Jesuitically charging the assailed as the assailants, and, under the *pretence of opposing* Romanism, translating its hymns, discussing its doctrines, and exhibiting its breviary ; nay, seeking a second reformation, or, rather, deterioration, which would bring us nearer to the Church of Rome, and thus occasion the negligent to lapse into it, we feel that every energy should be exerted by those who are still faithful to the cause for which Protestant martyrs sealed their testimony with their lives. The delusion is strong, and an appeal is unfairly made to ecclesiastical writings to justify the scheme. Unfairly, we say, because the puerilities in them are kept out of sight, the conflicting traditions are not displayed, the misquotations of Scripture are

not advanced as prominently as the passages which serve the purpose of these writers, and the various modes of administering some ordinances in different ages are not shown, which should fairly have been brought forward that the readers might be in a condition to form a proper judgment as to the authority of these writings in ecclesiastical matters. In our next number we shall give instances of our assertions.

Unless the Fathers can prove their declarations to have been founded on divine authority, no Church can be expected to make them undeviatingly the models of its practice; nor can portions be allowed to be selected from them as the basis of a second reformation. If one party may make an arbitrary selection from them, dissentients from that party may do the same; and thus the Church of God would become a scene of confusion. Who, in the present day, would tolerate the general congregational *kiss*, mentioned by Justin Martyr, at the administration of baptism? yet, if we revert to primitive practice, we see not how this, and many other things that would lead to profanation in this age, could be avoided. A reformation on this principle would be absurd; and one accommodated to the Roman services would lead us to Romanism.

But the services of our Church require no reformation. Our *Liturgy*, as it stands, yields only in perfection to the Scriptures: nor will we permit the walls of our sanctuary to be daubed with the untempered mortar with which modern innovators would overlay them. All our prayers and all our offices are founded on the Word of God, and, therefore, demonstrable by it: piety, without superstition, breathes through every part; and God is addressed in simplicity, with the understanding and the fervent soul, without the mockery of pomp. This, however, is now sought to be added: in some churches the reading-desk is abandoned for genuflections at the altar, after the Roman custom, as if He, whose ears are ever open, can only receive supplications from a spot whence, in many churches, they cannot be perfectly heard by the congregation. The schism in our body which has caused these things far more subserves the projects of Romanism than all the aid which Dissenters can afford to them: in proportion to any subversion of our established forms, and any assimilation to the Popish that may be permitted, will be the declension from Protestant principles. The Breviary, of which the Oxford Tracts have delighted to give a specimen, can neither claim an apostolic source, nor one coeval with the commencement of the second century, and many parts of the ancient Liturgies bear evident marks of spuriousness. since, therefore, those parts which are consonant to the Scriptures already have been transferred into our Prayer-book, we can see no necessity for additions, much less such as occur in No. 75 of these Tracts. But even were the whole of the Breviary and of the ancient Liturgies corroborated by the Fathers, their corroboration would be no authority; because it is clear that many of their services were alloyed by inventions subsequent to the apostolic age. For example, Christ gave the bread and the wine as the

Eucharistic elements; and by St. Paul's Epistle to the Corinthians we are certified that the apostles administered the same. But as early as the time of Justin Martyr, the Church, without any scriptural authority, and probably in allusion to the water which came from Christ's pierced side together with the blood, hesitated not to add water to them. If, in this case, an addition was made, was it not made in others?

To argue, that by approximating ourselves to Romanism we can oppose Romanism, is absurd. Nor do we think that the pomp of its services is the great allurements, for there is too much mummary in them; and we agree with the *Times* newspaper, that the attraction lies in the music. We, therefore, can more safely oppose Romanism than by altering our services, leaving our reading-desks, and accommodating ourselves to its forms, since our Rubric gives to us the power of introducing into our Churches musical attractions as great as those by which people have been enticed to Popery; and this, far from being confined to Cathedrals, is extended to every parish Church. The psalms, the hymns, and spiritual odes (ὠδαί), mentioned by St. Paul, show that there were different styles of composition adapted to sacred music, of course different styles of music in the Apostolic Church; and no one can examine the modern Jewish services without perceiving the important part that music bears in them. The various titles of the Hebrew Psalms, and the account of the Tabernacle-service under David, and of the Temple-service under Solomon, with the classes of musicians arranged under their chiefs, and the evidence of pauses and alternation of singers in the Psalms, some bearing one part, others another, and all, at times, bursting into chorus, are no mean evidences that, even under the old economy, counterparts to our Cathedral-music had an existence. Musical instruments are recorded as early as the books of Genesis and Job; and the well-songs quoted by Moses, perhaps not quite dissimilar to those still sung in the deserts, lead us back to an early cultivation of the art; but in the triumphant song after the passage of the Red Sea we clearly discern the chorus and separation into parts which we remark in the Psalms. The same may be observed of the Song of Moses.*

Philo Judæus expressly says, that the music of the Jewish Sanctuary was in all-various measures and melodies; and in his description he includes the amæbean or alternate style, mentioning that women's voices frequently alternated with those of the men, or were mixed with them. The testimony

* Anciently the titles poet and prophet were synonymous, and the laws of nations were metrical, and set to music (cf. Lowth's *Praelect.* i. 69); those of Charondas were sung by the Athenians at their feasts. Athen. xiv. 8. Ælian, Var. Hist. ii. 39. gives to us a similar account of those of Crete, and this seems to have been the case all over the ancient world. The laws of Menu are in poetry likewise. On the music of the Jews, Nathan's "*Musurgia Vocalis*" may be advantageously consulted; in which *Adon Olam*, and *Yagdal Elohim* HAI have every appearance of a remote antiquity: and each Jew attempts to sing one of these as he perceives himself to be dying.

of Josephus gives the same general evidence. We shall, however, not occupy our space by discussing the opinions of scholars on the music of the Hebrews, or the conjectural musical parts into which they have divided the Psalms: nor shall we enter into the arguments by which the antiquity of the chant has been defended. It will be sufficient to deduce from these facts the probability that the music in the early Christian Church must have been of a like nature; in which we are confirmed by Christ and his disciples having sung the Hallel.

Our chants and anthems, therefore, appear to be invested with a primitive character, and by no means to be the remains of Popery; we trace them beyond the Fathers, and shall not find the Fathers contradicting the antiquity of Church-music. They are rightfully our own, and have descended with our religion to our times: and with us Hammond agrees, that the music of the Apostolic Church was founded on the Jewish. It scarcely could have been otherwise: for the apostles were Jews; and there was no other religion on which they could have modelled their melodies, and to this Christ's example decidedly pointed them. In completion of the evidence, we would notice that St. John represents the saints in heaven singing the song of Moses and the Lamb: in which there is a plain allusion to the services of the earthly Jewish Sanctuary.

That music was no unimportant part of the worship of the primitive Church, we may collect from St. Paul's Epistles and the New Testament in general: and having investigated the nature of that music, and being thus certified of the antiquity of our Cathedral style, instead of seeking additions to our venerable Liturgy, we are bound to oppose the increasing declension to Popery, by perfecting this part of our religious exercises. We urge strenuously on the Clergy, that if this be the art by which their flocks are scattered, it becomes their duty to check it by allowing more of the service to be vocal and instrumental; by causing the music in the Church to be equal in quality to that in the Popish Chapels; and, assuredly, if this be made the means of withdrawing members from our communion, they who will not so easily counteract these means will be very culpable. What is more adapted to elevate the mind, and prepare it for the reception of divine truths? What is more likely to fill a church, and to induce people to hear those truths?

This is far more likely to efficaciously oppose Romanism, than an appeal to an Apostolical succession, which cannot be proved, and a description of the tenets of Romanism to those who never knew them. For the observations in the Tracts respecting the Papists are calculated, to say the least, to make the many halt between two opinions; and as the abuses are *gently* treated, on the principle of speaking "*gently*" of our sister's fall," there is no doubt that they will lead more unlearned persons to that Church than they will draw from it. Those Clergy, therefore, who are not infected with these notions, should leave no lawful means unessayed to check the growing evil.

ON THE STATE OF RELIGION IN CHINA.

WHETHER we consider the great antiquity of the Chinese, the immense extent of their empire, and their extraordinary civilization, as compared with their isolated state, there will scarcely be found a country on the habitable globe to which the efforts of Christians should be more strenuously directed. The two great sects of Confucius (Choo-foo-tsze) and Laou-tsze rule the higher and many of the inferior classes; the one being too sceptical, the other too superstitious: whilst the vulgar are addicted to the doctrines of Budd'hism. Reflecting, then, on the three hundred and sixty millions of human beings who bend to these philosophic delusions and these absurd superstitions, either atheists or polytheists, and in both senses without God, as revealed to mankind, we cannot avoid perceiving that this country, in particular, requires the zeal and evangelizing labours of the Society for the Propagation of the Gospel in Foreign Parts. There are, it is known, some few missionaries in China, English and American, men of different denominations of Christianity, who have agreed to discard controversial points and disputes about ecclesiastical discipline, and to unite in preaching the fundamental doctrines of the Gospel; but such is human nature, that we fear lest, when a fuller success may crown their labours, they will erect their separate standards, as they have done in other countries: therefore, we are of opinion that the Society belonging to our Church should most strongly direct its attention to the conversion of this empire, and seek there such a preponderating influence as may prevent these distracting impediments to the great cause.

In one sense the task will be comparatively easy; for, though the *spoken* dialects be numerous, and those of different districts unintelligible to the inhabitants of others, the *written* system is intelligible throughout the empire, and even beyond it; thus, by means of books and tablets, the good seed may be sown, even where colloquial intercourse cannot be obtained. Such books might travel through south-eastern Asia, and enlighten one-third of the human race.

The Confucian system of religion takes the precedence of the others; but temples and priests of Budd'ha are to be found all over the country. It is strange that the doctrines of Confucius should be called a religion, since they relate to politics and ethics: the manner in which he mentions heaven and the "Imperial Supreme" conveys no notion of a particular form of worship, and seems, in one or two passages, to have been derived from some tradition of the patriarchal ages. In the Chinese philosophy there are strong resemblances to the idea of "the Soul of the World;" and, on the other hand, perverted legends of the creation, which, without difficulty, we can retrace to some early but rude and distorted transmissions of the Mosaic cosmogony to the authorities from whence they were here received. In some degree, the opinions of the creation are like those of the ancient Egyptians; and in the diagrams connected with it, especially in the monad and duad, the Pythagorean system had a relation to this theory: and, mixed up confusedly with these tenets, we discern a trace of the Indian reveries concerning Vishnu, as the tortoise, which belongs to the general deluge. In every thing the Chinese are material: even in their ideas of God we vainly strive to detect the sublime creed of a pure and self-existent Spirit. The Trinity which they acknowledge, is material, and has not one feature that may be compared to the Christian: and even although they talk of spirits and demons, they rank them below the visible heavens and their own ancient sages. There is also a tincture of fatalism, which connects them with the worst ancient philosophy; an adoration of Confucius, which sinks them to the most abject idolatry; and

a darkness respecting the future state, producing idle speculations and degenerate fables, which is sadly inconsistent with the intelligence of the people.

The next sect is called Taou, founded by Laou-tan, more generally called Laou-tsze. This believes eternal reason to be the primordial principle, and resembles here the Logos of the Greek schools. The continual use of the Hindu word Kalpa, in the exhibition of its doctrines, naturally leads us to the idea that its source lies in the Hindu philosophy, to which it is strikingly similar. We also find in it incarnations of Laou-keun, which are the Indian Avatars: the mental abstraction and mortification which these sectaries profess, their voluntary seclusion to cultivate reason, on the plan of the Sannyasi and Brahmachari, and a pretension to controul the invisible world, are, collectively, evidences of the region whence these dogmas were borrowed. Their general superstition and faith in amulets, their habit of passing barefoot over ignited charcoal, like Sita through the ordeal fire, and annually through an immense fire, whilst it also calls to our minds the fires of Moloch mentioned in the Scriptures, afford sufficient points of identity with the Hindu system to prove to the Christian public that the plan adopted by the Society for the Propagation of the Gospel in Foreign Parts, in our Hindu empire, may be advantageously adopted towards the followers of these superstitions. The manner in which the credulity of the public is made the source of extortion by the priests of this sect, who affect to drive out devils, to cure the sick, and perform magical wonders, thrusting swords through their cheeks, or riding in sedans which are stuck round with sharp knives, and leading astray their dupes in all-various ways, is only a counterpart to that ancient system which prevailed in Samaria and among the apostates of Judah—only a counterpart to that great idolatry which fell before the convincing arguments of Christianity; and we may be assured that this, also, would not resist properly directed Christian efforts.

We need not describe the Chinese sect of Budd'ha, as it is sufficiently known; but since, even here, the Sanscrit is the religious language of its priests, we may readily perceive how the preceding sect became imbued with the Indian theology. Here then, again, the Christian missionary has experience to direct his steps. Both in the Chinese and Indian mythology there are so many points which must have originated in traditions of Scriptural facts, that they will naturally give the instructor opportunities of leading the erring to the truth, thus gradually introducing the whole doctrines of Christianity: the subversion of one error would not only prepare the way for the subversion of another, but smooth, by the operation of conviction on the recipient's mind, the difficulties which might seem, *a priori*, to bar the proposition and demonstration of ulterior truths. The tortoise rising from the river in China, or the Matsyavatara and Kurmavatara of India, would suggest the real description of the deluge: from thence the confusion of tongues, and so, gradually, the subsequent history of man in its most striking periods, up to Christ and his apostles, which would be a prelude to the doctrines of our religion, would arrest the attention and establish the foundation of future missionary labours. For we are certain that nations claiming an unfathomable antiquity, and possessing some degree of learning and civilization, can only be convinced by persons knowing their opinions and literature—persons who will judiciously select those parts which, without violence, offer an introduction to Christianity. Such parts there are in every system. So, with the Jews, we would not, *in limine*, argue from the Hebrew Scriptures, but we would advert to passages in the Talmud and their older writers, where prophecies and types are interpreted as we

interpret them : then we would appeal to the Hebrew Scriptures, and show the completion of these prophecies and types in the New ; and one point gained, we would, with an equally judicious accommodation to the prejudices of early education, proceed to others. The numerous repetitions of the Divine name and attributes in the Jewish prayers, as in those of the Chinese and Hindus, should direct the attention to the battology which our Saviour denounced : the appeals to the Divinity in adjurations should also bring another passage of St. Matthew to the teacher's recollection ; and thus, from circumstances and incidents, he should eventually be able to operate solid good.

There is another point with the Chinese, which goes far to substantiate the Sacred Isles in the West, in the Asiatic researches ; viz., that all the doctrines of the seat of future felicity concur in representing it in the West : on this we must not enlarge, any more than on the ancient idea which fixed the abode of Deity in the North. It is, however, capable of showing that all idolatry had many parts in common, which might be subverted by a similar process, and would be a recommendation to instructions from the West.

Christianity is not new in China : tradition assigns St. Thomas as its introducer. At a later period the Syrian Churches on the coast of Malabar appear to have had active missionaries in the empire, and in the seventh century the Nestorians established several Churches there. In the fourteenth the Roman Catholics made attempts to convert the natives ; and in the sixteenth the attempt was more successfully renewed ; in the seventeenth the effects were very extended, the converts were very numerous. Amidst occasional reverses, Christianity continued to prosper ; and even hopes were indulged that not only China, but Corea and Tartary, would receive the religion of the Cross. Louis XIV. of France, encouraged by this state of things, sent missionaries from his kingdom, men of talent, who might also be useful in the sciences, and thus prepare the way for greater things. Everything seemed to be advancing towards the desired success, when the Dominicans and Jesuits began to quarrel about contradictory Papal bulls, which quarrel was not intermitted, though the missionaries were banished to Canton. Hence commenced a series of Papal negotiations and failures. Notwithstanding these, Christianity has survived.

The Roman Catholic missionaries were rather solicitous as to the *quantity* of converts, than as to the *quality* of doctrines taught. Although the Romanists possessed missionaries in China more than two hundred years, there was no Protestant mission till 1807, and that not of the Church of England : in Batavia, too, and the neighbouring places, Christian missions have been successfully planted ; but our Church has not yet been advocated as it should be in these parts. As Dr. Morrison translated our morning and evening prayers into Chinese, the great difficulty is removed ; and the language may be acquired without one quarter of the toil that attended its acquisition twenty years ago. The time will probably arrive, when the importance of our connexions with China may be increased ; and were the evangelization of it to be more strenuously promoted, the barriers of difference would give way, and the religious advantages which we should communicate would induce *temporal* returns quite sufficient to satisfy the cupidity of our worldly politicians, who view not religion as a benefit *per se*, which should be diffused disinterestedly to the utmost boundaries of the earth. Our presidencies and episcopal institutions in India give to us far greater facilities than the Dissenters possess : and if they, without them, and the intriguing Roman Catholics, notwithstanding their many checks, have been able to maintain their ground ; and if of Papist converts there are already between two and three hundred thou-

sands, what might not be expected from a Church Mission, promoted at home and assisted by our brethren in India? What might we not do from Macao? What have we done there? What might we not do at and from Canton?

We grant the exclusive nature of the people, and the exclusive institutions and laws by which they are governed; but if, nevertheless, Budd'hism could force an ingress, and number its thousands of votaries—if the religious parties which we have named have been able to proceed so far as they have, the objection is silenced by these examples; and proof is given, that what they have done we of the Church of England also may do, nay, do with tenfold effect. We trust that our Society will direct their zeal to this immense territory, and that, by means of the influence, funds, and power which they possess, the Church of England will shortly take the lead in proselytizing China and the neighbouring countries. The time must arrive when the knowledge of the Lord shall cover the earth, as the waters cover the sea: should we not strive to advance it?

SINGULAR FACT CONNECTED WITH THE JEWS.

What the prophet, speaking with the authority of inspiration, foretold, subsequent times and events have precisely developed. Such particular and specific consummations of the several prophecies, demonstrate the unchangeable character of the Divine word, which shall not return unto him, but perform that to which he sends it.

With relation to the singular people the Jews, the general facts of their dispersion among all nations are well known, and need not be repeated. Although the extract subjoined does not verify any particular prophecy, the singularity of the circumstance has been recorded, and noticed by two eminent writers.

Lord Royston says, with reference to Koraz-bazar, "This place is remarkable for being the only Jewish town *without a mixture of Christians in the world*. They are all manufacturers, and sell their wares through the Crimea, and are generally esteemed for an honourable people. They are of the sect called Karaites, and look on the Jews as heretical; for they acknowledge only the text of the Old Testament, and reject the traditions which the others consider of equal force with the law. This circumstance led me to imagine that their name was derived from the Hebrew Kara, (to read); whereas I am well convinced it is from the Turkish Kara (black); for they wear a long black dress peculiar to themselves, and the name of their town in Tartar or Turkish, which are only different dialects, means 'the Black Market.' They have settled in Crim Tartary from time immemorial, and assert that they settled there before the Babylonish captivity, which I myself am inclined to believe, for they not only reject the Rabbinical interpretations, but also the Chaldee paraphrase, which was necessary after the return from Babylon, when the people had forgotten Hebrew."

Of the same colony Dr. E. Clarke speaks thus: "We are highly interested by the singularity of having found one Jewish settlement, perhaps the only one upon earth, where that people exist separate from the rest of mankind, in the free exercise of their ancient customs and peculiarities."

Can the history of this extraordinary people be examined without impressing the mind with the exact and determinate fulfilment of ancient prophecy, and leave the mind unconvinced of the as certain retribution on national irreligion, as on individual transgression?

J. F. S.

Sayings and Doings of Old Time.

MEMORABLE BEQUEST.

A citizen of Berne, in Switzerland, who had grown rich by habits of persevering industry, being advanced in years, made a will of the following tenor, viz.:

"Being anxious for my fellow citizens of Berne (who have often suffered by dearth of corn and wine), my will is, that, by the permission of Providence, they shall never for the future suffer under the like calamity; to which end and purpose I give my estate, real and personal, to the senate of Berne, in trust for the people, that is to say, that they receive the produce of my estate until it shall come to the sum of (suppose two thousand pounds); that then they shall lay out this two thousand pounds in building a town house, according to the plan by me left; the lower story whereof to consist of large vaults or repositories for wine; the story above I direct to be formed into a piazza for such persons as shall come to market at Berne, for disposing of their goods free from the injuries of the weather; above that I direct a council-chamber to be erected, for the committee of the senate to meet in, from time to time, to adjust my accounts, and to direct such things as may be necessary for the charity; and above the council-chamber as many floors and granaries as can be conveniently raised, to deposit a quantity of corn for the use of the people, whenever they shall have occasion for it. And when this building shall be erected, and the expense of it discharged, I direct the senate of Berne to receive the produce of my estate until the same shall amount to the sum (suppose two thousand pounds); and when the price of corn shall be one fourth part under the mean rate of the last ten years, they shall then lay out one thousand pounds in corn and stow it in my granaries; and the same in wine, when under one fourth of the mean rate of the last ten years. And my will is, that none of the said corn and wine shall be sold until the price of corn and wine shall exceed, at the common market, one fourth of the mean rate of the last ten years, and then every citizen of Berne shall demand daily (or proportionably weekly) as many pounds weight of wheat and as many pints of wine, as he has mouths in his family to consume, and no more; and that, for the same, he pay ready money after the mean rate that it had been for the last ten years, a due proportion being allowed for waste, and that to be settled by the senate; and that each householder shall be so supplied as long as the price of corn and wine shall continue above the rate of one fourth more than the mean rate; and whatsoever increase shall be made of the capital, it shall be laid out under the same restrictions, in adding to the stock of corn and wine, which, under the blessing of God, will, I hope, in a certain time, reduce these two necessary articles of life to very near a fixed price, to the glory of God and benefit of the poor."

For nearly two hundred years this patriotic provision had subsisted, when an English merchant, returning from Aleppo, by Berne, was so struck with the good effects it had produced, that, on his return home, he settled a sum of money for the use of the poor at Kingston-on-Thames, for the purchase of coals in the same manner. The Right Honourable Arthur Onslow, Speaker of the Honourable House of Commons, and Nicholas Hardinge, Esq., were two of the trustees, under whose auspices the poor were abundantly supplied and the fund greatly augmented.

ALL beings, according to the system of Zerdush or Zoroaster, were created by Ormuzd uttering the word Honover: comparing this legend with the Jewish *Minara*, the early Christian heretics, the Gnostics, derived their singular theories of the Logos, which Plato and others had before introduced into Greece. All this is to be retraced to the first chapter of Genesis, where Moses introduces God as speaking and saying *yehi* (let it be): for example, let there be light!

CREUZER (*Symb. und. Myth. d. a. Volker* 1, 305), offers a curious etymology

of the word *pyramidal*, which has occasioned an infinity of conjectures. He says that the name of the Egyptian monarch, after he had been initiated into the mysteries, was *Piromi*, in Coptic, which he interprets the *καλὸς κάγαθός* of Herodotus: hence, that the royal sepulchral chambers should be called after this title is not improbable.

Correspondence.

THE LATE MR. JUSTICE PARK ON ADDITIONAL CHURCHES.

TO THE EDITOR OF THE CHURCHMAN.

Hawkchurch Rectory, January 8, 1839.

SIR,—The following letter was addressed to me some time since, by the late Mr. Justice Park, with whose friendship I was honoured for many years. If you could spare a portion of your pages for its insertion, you would not only oblige myself, but confer a favour upon others, to whom its perusal would be interesting, particularly to Orthodox Clergymen, to whom the memory of this good and upright man must ever be dear, for the zeal and judgment with which he uniformly exerted himself in the matter to which he refers in this letter—the building of additional places of worship—and which I know, from long personal intercourse with him, was one the very nearest to his heart, and which, happily, he lived to see accomplished.

JAMES RUDGE.

“Lincoln's-Inn Fields, Dec. 27.

“My dear Sir,—The extreme pressure of public forensic duty, which only closed on Christmas-eve, at six o'clock, must be my excuse for not having sooner answered your most friendly and most interesting letter, upon a subject which has not now for the first time engaged my attention and deep consideration, of which you will be convinced by the following statement. So long ago as the lifetime of Bishop Porteus I wrote a letter of fourteen folio pages to him upon the very subject of your letter to me; and that most excellent and venerable man was pleased to think so favourably of my plan, that, when I afterwards dined with him at Fulham, he told me he had had four copies of it made—one for the King, one for the Archbishop, one for Mr. Perceval, and one for somebody else, but I forget who was mentioned. The death of the Bishop, the illness of the King, and the assassination of my dear friend Mr. Perceval, who had the interest of the Church much at heart, put a stop to anything further being done with my letter. But I have reason to believe Mr. Perceval had made some progress; for at a meeting of the Committee of the National Society, at the Bishop of London's house, I was telling him and the Archbishop of Canterbury that I should never sleep in my grave if I did not live to see more places of worship built upon the Establishment, and that, poor as I was, I would give £500 towards a fund for that purpose: upon which these Prelates told me to make myself easy, for that something would soon be done; for I think, the Archbishop said, Mr. Perceval had, before his death, showed him a bill he had prepared on the subject, and that that Bill was now in the hands of Lord Liverpool, and from all I know of him, and from his late promotions in the Church, I am induced to hope for everything that is good for the welfare of our Jerusalem from Lord Liverpool. I am quite satisfied that the object is of too great a magnitude to be accomplished by individual subscription: it ought to be, and must be done, by legislative authority. Much, undoubtedly, may often be effected by private corporations, and by munificent bodies, and sometimes even by the overpowering zeal of an individual anxiously desirous, and being blessed with the means, of promoting the glory of God. And with this view, I have the pleasure to say that when I was at Chester Palace, this summer, the Bishop told me he had two or three churches

then to consecrate, and that there are very nearly twenty churches and chapels building in his diocese.

"I quite agree with you, that the increase of Methodists and sectaries is to be ascribed to the want of Church room more than to any other cause: for I believe the people to be strongly attached to the Church, her rites and ceremonies; and I am happy also to add, that, within my memory, the mode of preaching is greatly improved, the pure and unaffected zeal heightened, and the lives of the clergy are much freer from reproach, than in my younger days: in short, the clergy of our Church stand unrivalled amongst other bodies of men, who call themselves *ministers*, for piety of doctrine and innocency of life; and in their sermons there is an unction which was avowedly wanting forty years ago, and which was about that time introduced by the great and good Horne. You truly say, *fus est et ab hoste doceri*; and I have no doubt, the Methodists have been as useful in jogging the clergy, as I think Joseph Lancaster has been in driving the friends of the Establishment to the patronage and encouragement of Dr. Bell's most wonderful system. But even the encouragement of that system makes it the *more necessary* to have more churches and chapels upon the Establishment. We are now teaching thousands and tens of thousands in the principles of our holy religion, as professed in the apostolical Church of England; and while they are children we give them the opportunity of worshipping God according to her formularies, and we inculcate upon them the necessity and duty of rigidly adhering to them in after life; and yet, in the present paucity of places, what is to become of all these children when they grow to be adults? Shall we, ourselves, be the cause of choaking this good seed which we have sown? God forbid.

"I lament much, my dear Sir, that our lot now is cast so far asunder, as it would give me extreme pleasure to cultivate the acquaintance and friendship of one whose writings, both public and private, have given me so much cause to esteem him.

Believe me, my dear Sir,

"Very faithfully yours,

"Rev. Dr. Rudge."

"J. A. PARK."

MILLENNARIANISM.

TO THE EDITOR OF THE CHURCHMAN.

SIR,—Millennarianism is a word which in the minds of many persons is synonymous with every fanatical absurdity; but this I think is more justly to be attributed to the wild notions which have been engrafted upon it than to the doctrine itself.

That a Millennium, in *some sense or other*, has been believed in by many very illustrious divines of ancient and modern days, is evident from their writings. Separated from the mass of absurdity with which it has too often been overlaid, it seems simply to amount to this, viz., that Infidelity, Popery, Mohammedanism, and all false religions being destroyed, pure religion shall become for the most part universal for the space of a thousand years, and that the ancient people of God, being converted to the faith of Christ, and acknowledging Him as their true Messiah (See Romans xi.), and being also, *perhaps*, restored to their own country, "the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea." For my own part, I can see nothing objectionable in this view of the subject; on the contrary, it seems to set before our eyes a glorious and encouraging hope for the future religious improvement and welfare of the human race; and I will here just add that I am inclined to concur *generally*, though not in *every* point, with the views of Mr. Faber in his "Sacred Calendar of Prophecy." It is truly astonishing to read the article in the present number of the Quarterly Review, entitled "The Papal Conspiracy," wherein we see *the very thing* that Faber, in some of his works, written from twenty to thirty years ago, said (in his opinion, as an interpreter of prophecy) would come to pass in the present century, asserted to be *now in actual progress*, viz., that after

a second Revolution in France there would be a *Papal conspiracy to root out Protestantism from Christendom*, and that Popery and Infidelity would be united together in this work by the reconciliation of Popish Rome with Infidel France, which circumstances are now actually announced in this number of the Quarterly Review !! Add to which, that the Afghans, respecting whom there is a most curious dissertation in his work on the restoration of the Jews, and who are believed, on the high authority of Sir William Jones, to be the descendants of the ancient Israelites, the ten tribes, are now again attracting public notice !

Now, Sir, I submit that these curious facts are really enough to arrest our serious attention : here we see the predictions of an interpreter of prophecy positively fulfilled in one instance before our eyes, viz., the second French Revolution in 1830, and apparently fulfilling in two other instances, viz., the Papal conspiracy and the reconciliation of France with Rome ; Infidel France, which has been truly said to be alternately the support and scourge of Popish Rome.

I will conclude by observing that I entirely agree with Bishop Horsley, that the plain and literal meaning of the prophecies relating to the future fortunes of the Jewish nation ought to be strenuously maintained by all who study them. (See Bishop Horsley's Hosea, and letter on Isaiah xviii.) Surely to explain away Jeremiah xxiii, 8, by supposing it merely refers to the Christian faith spread among the Gentiles, and to the few individual Jews who have at different times embraced Christianity, is to assume such a licence of interpretation as may enable us to make the ancient prophecies say just whatever we please ; it is, to use the words of the Bishop, to make it little superior to "a paltry quibble, more worthy of the Delphic tripod than of the Scriptures of truth."

I am, Sir, your faithful servant,

PHENIX.

P. S.—In Vol. xxxviii of the Quarterly Review you will find a curious article on the restoration of the Jews.

MARSHWOOD.—POPISH SPIRIT OF PROSELYTING.

TO THE EDITOR OF THE CHURCHMAN.

SIR,—Recent events and daily observation render it no longer a matter of doubt that the Papists are putting in requisition every effort by which they can spread the tenets of their church and increase the number of proselytes to their communion. Every available opportunity is seized to propagate their opinions ; chapels are built and priests are located in every spot in which there is the remotest prospect of making converts, and of drawing Protestants from their attendance on their parish churches. Perhaps you will permit me to mention one case which has lately come under my own observation. Contiguous to Lyme-Regis, where a chapel has lately been erected, though there are few families of the Romish communion to frequent it, is a parish called Marshwood, in the county of Dorset, in a most deplorable state of destitution from the want of a parish church. About the year 1662 the parish church, or chapel, fell down ; and more than a century and a half have been suffered to elapse without any attempt having been made to rebuild it. Within the last four or five years, however, some warm-hearted and benevolent Churchmen in the place and neighbourhood have stepped forward to rescue the parish from this opprobrium, and to supply it with a place of worship, but hitherto without success, though the bishop of the diocese (Dr. Denison) has subscribed £20, a Mr. Bullen, who has considerable property in the parish, £155, and a Mr. James £50, and other individuals minor sums, amounting in the whole to more than £400. From some cause or other, however, nothing has been done—the good work has not been begun and perfected. It is fair to add, that the difficulty of agreeing upon the site for the church is the *reason alleged* why it has not been rebuilt—a difficulty surely easily to be overcome, if all parties are really alive to the necessity of the case and the evils of procrastination. In the meantime, two or three meeting-houses have been erected among a popu-

lation exceeding 600 souls; and the Papists, availing themselves of the apathy or neglect of Churchmen, have been sowing their tares on a soil on which the good seed of Church principle should alone have been spread. On this subject the writer of this article a short time since received a letter from an inhabitant of Lyme, from which the following is an extract:—

“Ridicule is not so powerful in this country as in France, or it might well be applied to our countrymen of Lyme, Charmouth, Bridport, &c. They attend meetings; they speak of their deep interest in Missionary labours; and to doubt their desire of Protestant supremacy would be a dreadful offence to them. Still, at our very doors, they allow a population to be quietly visited by any Benedictine, Trappist, or Capucin, and led to Chidcock Roman Catholic Chapel, where, I am told, *the supply of proselytes* is to be made principally from Marshwood, which appears a derelict, as lawyers term those goods thrown up by the sea, which belong to and exercise the care of nobody. If any thing is done, which, I am told, was nearly being the case a short time since, I should be happy to subscribe by appropriating what I give for distant objects to this.”

The case of Marshwood I have brought before your readers, and happy should I be were public attention excited, and public liberality shown, on the subject; for a good work, which it is a scandal to the Church that it should have remained so long unaccomplished, should now be done. *Fas est et ab hoste doceri*; and Churchmen should not be outdone by Papists in the ardour of their zeal, and in the devotion of their time and talents to every good work and labour of love! Before I conclude this letter I am anxious to add a few words respecting a point upon which I have reason to believe no small alarm has been excited—the great number of Romish chapels lately erected. Now, the great increase of Popish chapels I am far from considering as any fair criterion, or certain proof of the increase of Popery in England, or of the secession of members of the *Anglican* Church to that of the *Italian* communion. We know full well how the servants of Popish families in particular are tampered with by their masters or mistresses; and several cases among this class of proselytes have lately come under my own eye, of persons who, on quitting their places, have returned back to the bosom of the Established Church; and with regard to converts in a higher class of society, who are alleged to have renounced our communion lately, I must know their characters first before I express my opinion as to any loss our Church has sustained by their defection, or any accession of strength the Papists may have gained by such conversions. I have reason to believe that in the lately published list of English baronets who are described as Papists, some inaccuracies are to be found; and with respect to one, with whom I am acquainted, I am quite sure that he is no member of the Romish communion, though married to a Popish lady. To show what little reliance can be placed on many of the conversions, of which the Papists are continually vaunting, it is only necessary to state what I lately heard on a visit to Lulworth Castle, upon the accuracy of which full reliance may be placed—that most of the villagers are Papists, but that when the present Sir Robert Peel resided there, some years since, they exchanged their faith and became Protestants! They are now, of course, members of the same communion as the wealthy and powerful owner of the mansion. I fear we Protestants are sadly deficient in properly instructing the poorer classes, and in explaining the tenets of our own, and in guarding them against the dogmas of the Romish Church; and it is quite time that the whole system of National Education should be reconstructed; among the many defects of which, not the least is, that this most important work is so generally entrusted to incompetent hands, who require more *training* than even the poor children committed to their charge. It is not Lulworth only, but divers other places in the land, that will be open to the secret machinations of the Romish priests, or the powerful interest of the Popish landlords, unless we bestir ourselves, and give to our poor a better and more enlightened education than that they have hitherto received—an education by which they shall be taught not merely to repeat their catechism, &c., but understand what they read, and be able to distinguish light from darkness, and what is sound in principle from what is erroneous in theory and dangerous in

practice. But upon this subject, so full of interest and importance, I will not add any thing farther at present. I may, at a future time, express my thoughts more at large on this absorbing theme, to which, indeed, I am happy to learn that attention is being awakened in more than one of our dioceses.

January 11, 1839.

R. H. C.

BIBLICAL LITERATURE.

TO THE EDITOR OF THE CHURCHMAN.

EXTRACT from Goodhugh's Lectures on Biblical Literature, page 9:—

"The Hebrew language varied little from Moses to Malachi, a period of 4,000 years; the old Hebrew became extinct, as a living language, 500 years before Christ: 1,000 years afterwards, the Masoretic points were added; Chaldee had superseded Hebrew at the time of the captivity, and was gradually converted into Syro-Chaldaic, which is called Hebrew in the New Testament. This has been fully investigated by the late learned Dr. Kennicott, who published a work called "*An Enquiry into the State of the Hebrew Text*:" he informs us that he examined all the then known MSS. of the Hebrew Scriptures, and discovered numerous variations, but few or none of great importance."

SIR.

1st. I beg most respectfully, in reply to the above, to state that the Hebrew language did not vary one jot or tittle from the time of Moses to that of Malachi; and I offer as a proof of this my assertion, a strict comparison of the Book of Chronicles, Nehemiah, and Malachi, as well as those parts of Ezra and Daniel that are written in Hebrew (some parts being in Chaldee), and thereby ascertain if they be or be not written expressly in the same phraseology as the Pentateuch; though some of them were written nine hundred and forty years later than it was.

2ndly. A period from Moses to Malachi of 4,000 years.

Answer. The period from the law being given at Mount Sinai to the time of the prophet Malachi comprised only nine hundred and forty years; thus,

The Israelites were in the Wilderness	40 years
Entrance into the Holy Land to Solomon	400
The first Temple stood	410
The Babylonish captivity	70
Beginning, building of the second Temple, disputed	20

940

According to the chronology of the English Bible it comprised a period of 1,174 years.

Goodhugh makes it a period of 4,000 years from Moses to Malachi, whereas it was only about 3,600 years from the creation of the world to the time in which the prophet Malachi lived.

3rdly. The old Hebrew became extinct, as a living language, 500 years B. C.

Answer. Those that were born in Babylon and returned to Jerusalem spoke Chaldee; but those that were born at Jerusalem and saw the first Temple (see Ezra iii. 7, vii. 7; Haggai ii. 3), spake the same language and wrote in the same phraseology as Moses did: that part of Ezra, from c. iv. 7, to c. vi. 19, and from c. vii. 11, to the end of the chapter, which contains the letter to the King of Persia, &c., is written in Chaldee; but the beginning and the ending of the book are written in pure Hebrew; and so is the book of Daniel, except from c. iii. 4, to the end of c. vii., which is Chaldee.

On a reference to the reigns of the Kings of Judah, in the Bible, it was only about 100 years from the beginning of the reign of Hezekiah to the beginning of the Babylonish captivity, when Ezra and Malachi must have been men, and Daniel a youth.

2 Kings xviii. 26, "Speak, I pray thee, to thy servants in the Syrian language, for we understand it; and talk not with us in the Jews' language, in the ears of the people that are on the wall:" and at v. 23, "Then Rabshakeh

stood, and cried with a loud voice, in the Jews' language." See, also, Isaiah xxxvi. 11-13. Thus it is quite clear that Hebrew was the vernacular language, and understood by all; the Chaldee only by a few.

4thly. "A thousand years after, the Masoretic points were added."

Answer. The Masorites flourished in Jerusalem; and Hillel, who was a chief amongst them, lived there about 100 years B. C.

Father Jerome, who lived in the fourth century, made mention of the vowel points, and was in doubt whether they were coeval with the letter, but said, "nevertheless, be this as it may, we may be very thankful to those that invented them, because they made the language intelligible." If Father Jerome lived in the 4th century, and was unable to discover whether they were original or not, how can Kennicott, Parkhurst, and others, pretend to fix a period to their invention? "Jerome employed four of the best scholars among the Hebrews of his day, to teach him the language with the points; and when he demanded of them if they were given in the time of Moses, they replied, they must have been in the time of Adam." Book of Imri Binah, by Rabbi Azariah.

If it be true that the Masorites pointed the Hebrew language, who, it may be asked, pointed the Chaldee, the Arabic, the Syrian, the Persian, and (I believe) every other language written from the right to the left?

Genesis iii. 15, in the ancient Latin vulgate edition, is, "ipsa conteret caput tuum:" but the Hebrew Bible with the points says, (אָמַר) he, and not (אָמַרָה) she; the points distinguishing the gender, and showing out the text in beautiful harmony with Romans xvi. 20, "And the God of Peace shall bruise Satan;" thereby giving the broad lie to the impious assertions of the Papists, that it has reference to the Virgin Mary! Elias Levita, a proselyte from Judaism to Popery, lived in the 16th century, and he said the points were added by the men of Tiberias, two hundred years after Christ.

Dr. Lightfoot observes, "There are some who believe the Holy Bible to be pointed by men of Tiberias; I wonder at the credulity of Christians who applaud it: recollect, I beseech you, the pointing of the Holy Bible savors of the work of the Holy Spirit, not the work of lost, blinded, and besotted men; they must pardon me if I say, magical and monstrous." Again, "It is above the skill of mere men to point the Bible, nay, scarcely a verse as it is: the Ten Commandments may puzzle all the world for that skill."

Parkhurst, Kennicott, and others, laid hold on Latin books which were written by the Papists with respect to Hebrew literature, viz., Morinus, and others. Morinus, a Papist, and a very principal opposer of the points, in a book (*de Sinceritate*), highly commended by some Protestant writers, speaks out plainly: he says, "The reason why God would have the Scriptures written in the ambiguous manner they are (i. e., without points), is, because it was his will that every man should be subject to the judgment of the Church, and not interpret the Scriptures in his own way: for, seeing the reading of the Scriptures is so difficult, and so liable to various ambiguities (i. e., a mere nose of wax, to be turned every way), from the very nature of the thing, he observes, it is plain that it was not the will of God that every one should rashly and irreverently take upon himself to explain it, nor suffer the common people to expound it at their pleasure, but that in those, as in other things respecting religion, his will is, that the people should depend upon the priest." Dr. Gill's Dissert. page 152.

Parkhurst wrote a Hebrew lexicon and a grammar, both of which are very incorrect; in the latter, he omitted the third and fourth forms of conjugation. The Hebrew language consists of one conjugation in seven different forms; the fourth form is called (פָּעַל) pual, a past tense, often found in the Bible but not in his grammar, because he was an antipunctist; yet, it can only be distinguished by the points.

Deut. iv. 2, Moses said, "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it; that ye may keep the commandments of the Lord your God which I command you:" and at c. xii. 32, "Whatsoever thing I command you, observe to do it; thou shalt not add thereto, nor diminish from it."

The judicial law of the second Temple was, "Whosoever addeth (or diminisheth) anything to the law is cast for death."

According to the Talmud, every Hebrew transcribing the book of the law was obliged to count every line, every word, every letter, every jot, and every title, in the presence of persons whose duty it was to see it done.

What was our Saviour's literal meaning, Matt. v. 18, "For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled?" Did he not mean that not one (י), the smallest letter in the Hebrew alphabet, nor one (·), the smallest vowel point, should either be added to or be diminished from the law? These words have been variously explained by different antipunctists; but the Greek word *κεραία* has the same meaning as the Syriac (a dot), the Greek word is, in Hutter's Hebrew New Testament, kirick—a dot.

That the vowel points were in the time of Moses can scarcely be doubted by any but a disciple of Morinus, is, I hope, clear; for, in this enlightened age, who but a Papist will venture to assert that Jehovah put a book into the hands of men that was incomprehensible, and then desired them to "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." John v. 39-46, and 47, "For had ye believed Moses, ye would have believed me: for he wrote of me."

There are several words in the Hebrew Bible written entirely with points and accents, and the consonants placed in the margin, thus: Jud. xx. 13, (·) children, (in the margin, בני); Ruth iii. 5-17, (·), unto me, to me, (in the margin, אלי); 2 Sam. viii. 3, (·), Euphrates (in the margin, פרת), and c. xvi. 23, (·) a man (in the margin, איש); 2 Kings xix. 37, (·) his sons, (margin, בניו); Jer. xxxi. 38, (·) come, (margin, באים), and Jer. l. 29, (·) thereof, (margin, לה). Now all these vowel points are translated into the authorized English version, and all other Bibles in the European languages, as well as by Jonathan, in his Chaldee paraphrase, who wrote about a hundred years before Christ.

Who will assert that the Masorites diminished the consonants from the text, and added the points? and how came they into the original text before the time of our Saviour? According to Goodhugh, the Masoretic points were added 1,000 years after!

Marginal notes, called Messorah (i.e. tradition), are to be found in the Bibles of Bomberg and Buxtorff, with commentaries; these Masoretic notes have been handed down to posterity, and are what our Saviour called traditions.

Without the vowel points, how is the difference between an active and passive verb to be known?

Gen. ii. 23, לקחה she was taken.....לקחה she took

iii. 23, לקח he was taken.....לקח he took

Ezek. xxxvii. 7, צויתי I was commanded.....צויתי I commanded.

With the points they are passive (·), being affixed to the first radical letter.

Even the great name of יהוה (Jehovah), or that of נח (Noah), or משה (Moses), or דוד (David), could not be understood, without points.

There were many books written in the time of the second Temple, and after Ezra, called expositions of the Masorites, but the (קרי) karee, which means read, and the (כתיב) kathiv, which means written, were placed in the margin and not in the text. See Maimonides, and the preface to the Comments on the book of Jeremiah, by Abarbenel: thus Jer. xxxi. 21, the text (הכתיב) is the kathiv, and (הקרי) the karee. On this text, Kennicott remarks, (·) redundant.

I would refer to Exodus xv. 25, "There he made for him a statute:"

שם שם שם שם
there, there, without points. there, he made, with points.

I would also put the antipunctists to the same text that the Gileadites put the Ephrathites, Judges xii. 6, "Say now Shibboleth," (שבולת), and they must need answer (שבולת) "Sibboleth."

I beg to offer a plain translation of Nehemiah viii. 8, "He (Ezra) taught them to read the book of the law distinctly, and taught them with the points, which caused them to understand the pronunciation."

5thly, "Chaldee had superseded Hebrew at the time of the captivity, and was gradually converted into Syro-Chaldaic, which is called Hebrew in the New Testament."

Answer. The former part of this assertion has been refuted already, by reference to 2 Kings xviii. 26-28, and, as to the latter part, I beg to observe that there are four different places in the New Testament where the words pronounced by our Saviour are preserved without translation, though printed in the English characters; the words are "Raca, *Ephphatha*, *Takitha* cumi." The only two Chaldee words are here printed in italics, the others, as well as the very impressive words he uttered on the cross, (אֵלֵינוּ יְהוֹשֻׁעַ) are Hebrew!*

"Whosoever is wise, even he shall understand these things; prudent, and he shall know them; for the ways of Jehovah are righteous, and the just shall walk in them, but transgressors they shall stumble therein." See Hosea xiv. 9, and Aaron Pick's Literal Translation of the Twelve Minor Prophets, Hosea xiv. 10.

AARON PICK,

Late Philological Professor of the Hebrew, Chaldee, and German Languages, at the University of Prague; and Author of a Literal Translation of the Minor Prophets.

21, Francis-street, Bedford-square, January 21, 1839.

Poetry.

ON THE FIRST OF JANUARY, 1839.

"These, as they change, Almighty Father, these,

"Are but the varied God: the rolling year

"Is full of thee."

THOMPSON.

Ye village bells! ye village bells! why this untimely mirth?
And why, oh thoughtless mortals! thus bind yourselves to earth?
'Twere meet far this midnight hour ye spent in praise and prayer,
And kneeling at the throne of grace, sought new-year's blessings there.

Proclaim your joy in hymns of praise, and, whilst earth listening lies,
Laud ye the name of Him above, whose glory fills the skies,—
Whose mercy through the by-gone year vouchsafed you daily bread;
The great Incomprehensible—Creation's Fountain-head.

When o'er the horizon's moonlit height, the harbingers of morn,
Grey doubtful streaks of light appear, on clouds of darkness borne,
Let prayer, your morning sacrifice, with reverence be addressed
To Him who was and is to come, the Blessed of the blest.

For He to whom a thousand years are but as one short day,
Hath firmly promised unto all repentant sons of clay
A time when earth and all things old, as though they ne'er had been,
Shall fall into immensity, and pass as doth a dream.

Then as yon bells now rouse from sleep the young and hoary swain,
E'en so shall all the crumbled dust appear in form again;
Waked by the trump of Him who comes to bid all nature cease,
The judgment trump of David's Son, the anointed Prince of Peace.

VOX.

* Our Saviour, in the particular word *σαβαχθαν*, seems rather to have quoted the Targum. It is needless, perhaps, to observe that the Editor's opinions must not be identified with those of the correspondents.—ED.

Reviews.

The History of the Church of Christ from the Diet of Augsburg, 1530, to the 18th Century. In 3 vols., in continuation of Müllers History of the Church of Christ, by the Rev. Henry Stebbing, M.A., Vol. 1. London: Cadell. 1839.

THIS excellent and well-written volume requires only to be known to be appreciated. Although the History of which it treats must be always important, and have claims on our attention, its appearance at the present time of religious licentiousness, falsely called Liberty—this age of inclination to Popery, is more than ordinarily opportune. Many particulars of Luther's life and specimens of his glowing and powerful style will be found in its pages; intermixed with able delineations of other characters conspicuous in that day. The principles of the Protestant Reformation, the difficulties with which the reformers contended, the arts and elusions of the Papists variously manifested, and the partial conduct of the Emperor, are described with precision and fairness, the results of research and equitable judgment. With exactly the same impartiality the faults of the reformers and their adherents are noticed. Mr. Stebbing is a historian without asperity, one who traces the truth with an indefatigable spirit through the involutions in which the course of time and the varying opinions of men have coiled it, and one whose works give inherent proofs that he may be accredited in his declarations and conclusions.

When the whole work shall be completed, it will yield in value to no one continuation of Ecclesiastical History which we possess; and we hope to bring the remaining volumes, as they shall appear, before our readers. The present volume completely shows the corruptions of the Roman Church before the Council of Trent, which in the existing state of religious controversy is important; since Mr. Froude has vituperated the reformers, as the cause of that Council, and some of his party profess a wish to bring back things to that state in which they were before its meeting. *How things then were*, Mr. Stebbing has described. Many valuable books have been written against Popery, aiming the Christian on several points: its variations in time, circumstances, and plan have been exhibited; its intolerance has been discussed; its bulls and fulminatory edicts have been published and translated; its commentaries on scriptural passages have been refuted, and the dark acts of its priesthood have been in many ways dragged to the open light; but the filling up from continuous History has been wanted—that filling up, in reference to ourselves and Protestantism, Mr. Stebbing has supplied.

Researches in Assyria, Babylonia, and Chaldaea, forming part of the Labours of the Euphrates Expedition. By Wm. Ainsworth, F.G.S.F.L.G.S., Surgeon and Geologist to the Expedition. London: Parker. 1838.

THIS work is one of very deep research, and is more particularly devoted to geological purposes. The formations of the Euphrates and the physical evidences of the Noachian Deluge are elaborately discussed; the description and progress of the alluvial districts of Babylonia, Chaldaea, and Susiana, which occupy a considerable part, are very minutely treated, and the site of many places celebrated in ancient history is satisfactorily determined. In these regions moving sand hills on the level plain, "which are constantly shifting their place, and number, and yet always remain in the same general locality," owing their existence apparently to springs, which moisten the sands and cause their accumulation; the form and number of the hills, "which at their bases have a fixed point of attraction," being occasioned by the prevalent winds, present a curious phenomenon to the eye. The Arabs superstitiously regard them as the sepulchral pall of brethren fallen in battle. Excepting on the banks of the Euphrates, there are few remains of the date-groves, vine-yards, and gardens, which in the days of Artaxerxes adorned the same land, and still less of the population and labour which made the soil a garden in those of Nebuchadnezzar. In the marshes of Lemlûm are wild and predatory inhabitants of the tribe of

Khezail, Shiites, descendants of the Persians, who live in reed huts temporarily erected on isolated dry spots, like islets in a wilderness of waters : and as they are frequently flooded, it is not uncommon to see children swing in cradles attached to the roofs, whilst the waters are flowing through the cottages. One solitary tree of the tamarisk-class is still found growing on the ruins of the Kasrat Babylon, which has been supposed to be the last remnant or the off-spring of the sloping or hanging gardens mentioned by Quintus Curtius; the Assyrian and Chaldean mounds yet remain to assist the traveller's researches. In the summer, whilst the vegetation is withered, the natives are apt to set fire to it : as the flames extend, birds of prey hover over the smoke, ever and anon alighting in search of the animals destroyed ; to the kites and falcons, the jerboa and the shrew-mice—to the vultures and crows, the half-broiled snakes and lizards fall an abundant prey.

Mr. Ainsworth considers that *all mankind* were not in the plains of Shinar at the time of the dispersion, but that "some remained in the country of the preservation of the ark." Ur of the Chaldees, about which have been various geographical disputes, he pronounces to be the Urhoi of the present Syrians, corrupted by the Arabs into 'Urfáh or 'Orfáh : it is at the foot of the mountains of Osroene, and tradition has made 'Urfáh the birth-place of Abraham. "Ur, in the progress of corruption, became Urhoi, Roha, 'Orfáh or 'Urfáh ; and with change of masters, Chaldeopolis, Antiochea, Callirhoe, and Edessa." From hence Haran is about 20 miles, and almost always visible. The Chaldeans appear to have founded on the confines of Arabia, and not far from the sea, a great city, which was also called Ur, and subsequently called Orchoe and Urchoe.

Mr. Ainsworth seems to regard the Mualibah as not improbably the residence of the Israelites during the Babylonian captivity, both etymologically and traditionally supporting his idea :—the correctness or incorrectness of the hypothesis can, however, scarcely be decided. In every respect this work has strong claims upon us ; it supports the scriptural accounts, and furnishes information which is quite novel, and may be applied to various literary purposes. The very creditable manner in which it has been executed encourages our expectations that the expedition now undertaken into Kurdistan, by Mr. Ainsworth and Mr. Thomas Macnamara Russell, will have important results, harmonizing those which have treated of those parts, and making us acquainted with facts which will greatly remove the imperfection of our knowledge about the original Chaldees, the descendants of Kesed. Knowing the oriental corruptions of names, the frequent change of *s* into *r*, as in *ἑπρος*, *ἑolicé ἑπρος*, Cheronesus, and Chersonesus, and many other words in the Greek, and in the rules of Sanscrit permutation ; we by no means think it improbable (although the Easterns offer another etymology) that Kurd may, according to this custom, be a corruption of Kesed. If these travellers can discover old specimens of the Kurdish language, they may enable us to determine many historical things now subjected to doubt and uncertainty. They may enable us, by comparing with it the names of the Chaldean conquerors of Babylon, to solve one of the most difficult problems of antiquity.

The Christian Mission. By James Alfred Boddy, B. A., Curate of Goodshaw. London: Smith. 1838.

THIS is an energetic book, which is written not on assumption, but on facts ; which gives a just picture of the religious destitution which may be seen at home and abroad. The assertions are often proved by statistical returns and documentary evidence, from which there is no appeal. The multitudes which are unprovided with religious instruction and accommodation in churches, in London and the provincial towns, in the villages and hamlets of the land—the inadequate supply of clergy to direct them aright, and superintend the persevering course of righteousness—the temptations which the law makes legal, whilst religion forbids them, and all the other obliquities of the age, occupy the writer's attention, as he advances to his more especial theme.

The following statistical table will show how much remains to be done towards the conversion of the Heathens :

"CHRISTIAN GOVERNMENTS :	
Protestant States.....	193,624,000
Roman Catholic States	134,164,000
Russian, or Greek Church	60,000,000
	<hr/>
	387,788,000
Mohammedan States	72,000,000
Heathen Governments	277,212,000
	<hr/>
	737,000,000"

A census, like this, synoptically bringing before us this great question in its chief bearings, justifies the several appeals that have been made to the Christian public to aid the Evangelization of the globe ; for whilst we have an aggregate of 387,788,000 Christians, many of whom have so far wandered from the truth as to need an absolute renovation ; we have 349,212,000 persons to whom Christianity is unknown ! This latter computation we should imagine too low : for who can number the Wahabis, the Druses, the Yezidis, the Ishmaelis, the Berbers, and many more whom we could mention ? And it is not clear that the Jews form a part of it. At all events the immense amount is sufficient to give impulse to Christian zeal.

What has been done ? What ought yet to be done ? How Evangelization ought to be conveyed ? and the sin of neglecting it, are topics on which Mr. Boddy has forcibly enlarged. We strongly recommend his remarks to the public, to those who have already reflected on the subject, and more particularly to those who have hitherto treated the plan and attempt as idle chimeras.

The Pilgrim's Staff and Christian's Daily Walk ; a Series of Meditations, Illustrations of Holy Writ, and Occasional Prayers, for every Morning and Evening throughout the year. Compiled from the writings of the Primitive Fathers, the early Reformers and Divines, chiefly of the Church of England. By Henry Smith, of King's College, London. London : Ball. 1839.

THIS book is fraught with most excellent devotional contemplations and prayers : we are however sorry to perceive the inclination to the Oxford school, which the cross in the title-page and the quotations from the *Lyra Apostolica*, prove Mr. Smith to indulge. Yet, on the other hand, it would be inconsistent with our fairness, as reviewers, to conceal that we have not discovered in this volume any tract of the Papistical tendency which we regret in the doctrines, which have lately proceeded from Oxford. Mr. Smith's selection is generally so excellent, that he might well have avoided the suspicion which he may now excite in the minds of some, as there were sufficient sources from whence his pages might have otherwise been enriched. We cannot, however, but speak favourably of the work ; hoping, nevertheless, that in a second edition there will be neither a cross in the title-page, nor any other mark of this Ecclesiastical schism. Why should the members of the King's College attach themselves to this *spiritually inflated* bubble ? CAMBRIDGE YET IS ORTHODOX ! Mathematical reasoning consists not with undemonstrable assumptions. If the members of King's College do all this to *curry* the favour of the Bishop of London, they err ; for he has openly and properly spoken his mind, in a manner inconsistent with the tracts, respecting Sir H. Jenner's late abominable decision.

* * Several other Works must remain till our next Number. In order to secure an early insertion, all things should be forwarded to the Editor not later than the 15th of the month.

Miscellanea.

CLERICAL ANECDOTES.

The following brief notices are intended not so much to be illustrative of the characters of the eminent individuals to whom they relate, as to become the means of cherishing the remembrance of celebrated dignitaries of the Church, whose important services its present adversity must teach it to estimate at their highest value, and cause them to be remembered with heart-felt gratitude by all its members. It is not meant here that the Church of England does not at this moment contain within its bosom men as learned, pious, zealous, and active as any that ever preceded them. No; it is only meant that for a long series of years it has not had so many and formidable enemies,—has not been so furiously assailed, nor so much needed support.

THE BISHOP OF NORWICH.—The Right Rev. Dr. Horne, Bishop of Norwich, was a learned and pious Prelate. His chief work, the “Commentary on the Psalms,” he appears to have dwelt upon with peculiar delight. “Could the Author flatter himself,” he says, in the preface, “that any one would have half the pleasure in reading the following exposition, which he hath had in writing it, he would not fear the loss of his labour. The employment detached him from the bustle and hurry of life, the din of politics, and the noise of folly.—Vanity and vexation flew away, for a season—care and disquietude came not near his dwelling. He arose fresh as the morning to his task; the silence of the night invited him to pursue it; and he can truly say that food and rest were not preferred before it. Every psalm improved infinitely upon his acquaintance with it, and no one gave him uneasiness but the last, for then his work was done. Happier hours than those which have been spent in those meditations on the Songs of Sion he never expects to see in this world. Very pleasantly did they pass, and move swiftly and smoothly along, for when thus engaged he counted no time. They are gone—but have left a relish and a fragrance on the mind, and, the remembrance of them is sweet.”

THE BISHOP OF SALISBURY.—Among the numerous and amiable qualities of the late Right Reverend Doctor Fisher, Bishop of Salisbury, none shone more conspicuous than the admirable suavity of his disposition. By his mildness he succeeded in allaying the impetuosity of the late Princess Charlotte, to whom he was appointed tutor in 1803. It is stated that he earnestly implored her, whenever she found her temper particularly excited, to repeat the following passage from Pope:

“Teach me to feel another's woe,
To hide the faults I see;
That mercy I to others show,
That mercy show to me.”

On one occasion, it is added, finding her Royal Highness in the act of scolding a young female domestic, who stood trembling before her, and not daring to quit her presence; he asked the Princess if, previously to giving way to her anger, she had remembered his recommendation as to the passage in Pope? “No,” answered her Royal Highness; “I was in too great a passion to recollect that or any thing else.” He then repeated the lines himself; and applied them so effectually to the occasion, that his Royal Pupil burst into tears, and spontaneously sending for the offender, who had been previously directed to retire, in the most feeling manner apologized for her behaviour.

ARCHDEACON PALEY.—About the year 1784 this eminent Divine preached at St. Mary's, the University Church (and it has been stated that he officiated there when the late Mr. Pitt visited Cambridge, soon after that great Statesman was elevated to the Premiership; also that he took the opportunity to rebuke the numerous members of the University, who, with a view to preferment, had been guilty of adulation towards the youthful Premier), by selecting the following text for his discourse: “*There is a lad here who hath five barley loaves and two small fishes; but what are they among so many?*” (St. JOHN c. vi. v. 9.)

It is, however, asserted, that many years after he denied having preached upon that occasion : but said that he should very probably have taken the text mentioned if he had.

THE BISHOP OF CARLISLE.—The Right Rev. Dr. Law, Bishop of Carlisle, and grandfather of the present Lord Ellenborough, shortly before his decease, which took place in 1787, republished his two principal works with alterations and addenda. In the structure of his sentences he used so many parentheses, that, as Paley relates, having on one occasion sent a work to press at Carlisle, a considerable time elapsed before the printer could proceed with it. After sending several times, the Bishop at length called to ascertain what could possibly cause so great a delay. "Why does not my book make its appearance?" said his Lordship to the printer. "My Lord," answered the latter, "I am extremely sorry, but we have been obliged to send to the letter-founder at Glasgow for a pound of parentheses."

TENNISON, ARCHBISHOP OF CANTERBURY.—The life of this eminent Prelate shews that neither a fiery zeal nor a spirit of adulation is necessary to the attainment of the highest rank in the Church. Although a staunch Churchman, he is said to have been much esteemed, on account of his integrity and abilities, by James the Second. In 1685, he attended the Duke of Monmouth to the scaffold, on which occasion he deputed himself, according to Burnet, with all the honest freedom of a Christian minister, and yet with such prudence as to give no offence. To William and Mary, the successors to James, he rendered himself particularly acceptable, and having displayed great zeal in a project that was shortly after brought forward for reconciling the various Protestant sects to the Established Church, he was raised to the see of Lincoln in 1691. In 1694 he was raised to the Archbishopric of Canterbury, and by his own desire attended Queen Mary in her last moments, and preached her funeral sermon. Taking advantage of the serious feelings which the death of his consort produced in King William, Tennison boldly censured him for his immoralities, and in particular protested with such energy against his illicit connexion with a certain lady of rank, that his Majesty promised never to see her again.

BISHOP BURNET.—This celebrated Prelate, author of "The History of the Reformation," and many other valuable literary works, when offered the see of Salisbury by King William, begged his Majesty to bestow it upon his old friend, Dr. Lloyd. "I have another person in view," coldly answered the king, who the next day renewed the offer in terms that could not be resisted, and the see was accordingly conferred upon Dr. Burnet himself. With him originated the measure for augmenting poor livings out of the first fruits payable to the Crown, during the progress of which he either presented to prebendal stalls, or bestowed small annuities upon those ministers in his diocese whose incomes were too slender for their comfortable maintenance. He allowed pensions to several clergymen's widows who had been left destitute, contributed largely to the erection and repair of churches and parsonage-houses, supported four students at the University, and fifty boys at a school at Salisbury, whom in due time he apprenticed to tradesmen, assisted industrious persons reduced to distress, and constantly expended so much of his episcopal revenue in acts of benevolence and hospitality, that at his death he left only sufficient to pay his debts.

TRANSUBSTANTIATION.—Sir Richard Baker has the following singular anecdote of Queen Elizabeth, respecting this most absurd and monstrous of the Romish tenets:—The common *net* for catching of Protestants was the real presence; and this *net* was used to catch the ready Elizabeth (afterwards queen); for being asked what she thought of the words of Christ—"This is my body;" whether she thought it the true body of Christ that was in the sacrament? After pausing, she thus answered:—

"Christ was the Word that spake it,
He took the bread and brake it;
And what the Word did make it,
That I believe and take it."

CHRISTIANITY.—The late eminent Judge, Sir J. Allan Park, once said, at a public meeting in the city of London:—"We live in the midst of blessings, till

we are utterly insensible of their greatness, and of the source from which they flow. We speak of our civilization, our arts, our freedom, our laws, and forget entirely how large a share of all is due to Christianity. Blot Christianity out of the page of man's history, and what would his laws have been—what his civilization? Christianity is mixed up with our very being and our daily life; there is not a familiar object around us which does not wear its mark, not a being or a thing which does not wear a different aspect, because the light of Christian hope is on it; not a law which does not owe its truth and gentleness to Christianity; not a custom which cannot be traced in all its holy and healthful parts to the Gospel."

POPERY IN ENGLAND.—Extract of a letter lately received from Rome:—"A few days ago Lords Shrewsbury and Stafford, and several other English noblemen, were admitted to an audience of the Pope, who received them with great affability, and conversed with them a long time. They presented to his Holiness the statutes of an institution founded by them in London for the propagation of the Roman Catholic religion in England."

When the Church of Rome sent some of its agents into Poland for the purpose of subjecting it to its spiritual and temporal dominion, the following is the memorable answer of the Diet, holden in 1459:—"There is no objection in recommending to the Pope this kingdom, as a Catholic one; but it becomes it not to proffer to him an unlimited obedience. The king of Poland is subject to none, and has no superior but God. The Pope must not exercise tyranny under the pretence of religion. He gets money by assuring people that he absolves them of their sins; but God has said by his prophet, 'My son, give me thy heart, and not money.'"

MUNIFICENCE OF QUEEN ADELAIDE.—A letter from Malta, dated the 9th of January, states, that the Queen Dowager, lamenting the injurious effects resulting from the great want of Church accommodation for the Protestant residents of that island, has announced her intention of erecting, at her own expense, a church capable of containing 1000 persons. An appropriate site has been given by the local government; the sacred edifice, which is to be dedicated to St. Paul, is to be commenced immediately. The cost will be from £6000 to £8000.—*Correspondent of the Standard.*

GOING TO CHURCH.—"What is the use," said the pupil of a medical friend of ours one morning to his master, on their way to a place of worship, "what is the use of going to church, when you only hear the same thing over again?" "What is the use," replied his master, "of breakfasting, dining, and supping every day, when you only eat the same things over again?" "I do not see," said the youth, "that the cases at all resemble each other. I must eat to support my life and nourish my body, which otherwise would languish and die." "The cases are more parallel than you are aware," rejoined the master. "What food is to the body, the ordinances of religion are to the soul. As the natural life in the one will languish and decay, unless we maintain it by the bounties of God's providence, so the divine life in the other will wither and die, unless our passions be regulated by the influence of grace." "How does it happen, then," inquired the young man, "that all have not the same relish for religious exercises, while all have the same appetite for their bodily food?" "There," answered the master, "you again mistake the matter. It is very true that if our bodies are in health, we desire and relish our daily bread; but when we are sick, it is widely different; we have then not only no relish for our food, but even loathe it; and not unfrequently desire that which is unnatural and injurious. So it is with the soul. When that is at peace with God, through the redemption which is in Christ, it is in health; and not only desires, but relishes these exercises of devotion, and cannot exist without them; but while the soul continues in sin, it is in a state of disease, and having no appetite for spiritual food, it dislikes both the seasons and the exercises of devotion, considers the Lord's day a weariness, and avoids the society of his people. Nor does the resemblance stop even here; for as bodily disease, unless removed by the hand of skill, will speedily terminate our present existence; so the continuance of that spiritual disease, I mean sin, which we derive from our first parents, will issue in that spiritual and eternal death which consists

in the everlasting exclusion of the soul from the presence and favour of its Creator."

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—From the annual report of this Society, it appears that 95,640 bibles, 87,496 testaments, 191,723 prayer books, 10,069 psalters, 145,479 bound books, 9,222,652 tracts, have been sold this year, making a total circulation of scriptural publications of 2,753,608. The income on the year amounts to only £83,163 14s. 5d. while the expenditure is stated at £85,140 3s. 0d. ! The number of schools in connexion with the society are 6,068 Sunday schools containing 436,280 scholars ; 10,152 Sunday and day schools, in which are 514,450, scholars ; and 704 infant schools, containing 43,733 scholars. Total schools 16,234 ; and total number of scholars 996,460.

HUMAN LIFE ESTIMATED BY PULSATION.—An ingenious author asserts that the length of a man's life may be estimated by the number of pulsations he is able to perform. Thus allowing 70 years for the common age of a man, and 60 pulses in a minute for the common measure of pulses in a temperate man, the number of pulsations in his whole life would amount to 2,207,520,090 ; but if, by intemperance, he forces his blood into a more rapid motion, so as to give 75 pulses in a minute, the same number of pulses would be completed in 56 years ; consequently, his life would be reduced 14 years.

THE POPE.—There are but few instances of Papal power in England before the Norman conquest ; but the Pope, favoured by William the First, sent Legates and encroached until John was obliged to surrender the kingdom to him and hold it at the rent of 1,000 marks. In Henry the Third's time the money which went out of the country annually in taxes to the Pope amounted to £70,000 sterling—a great sum in those days. All the church benefices were given to Italians. In the reign of Edward I. it was declared in Parliament that the Pope taking on him to dispose of English benefices was an encroachment not to be endured. This was followed by the 25th of Edward III. against Popish bulls.

THE LAW OF DIVORCE.—The jurisprudence of England, as far as it is represented by the opinion of the judges, adopts the law of the place where the contract has been made as the *lex loci contractus*, as the governing rule respecting foreign divorces ; and holds that a marriage celebrated in any place subject to the English law, even by Scotch parties, is indissoluble. The jurisprudence of Scotland adopts the law of the country in which there has been a residence for a sufficient length of time to give a court jurisdiction, although that country may not be the actual domicile of the parties ; and holds that all who contract marriage under the English law may have it nevertheless judicially dissolved, if the party accused, having violated its obligations, be found there and cited before the courts in an action of divorce.—*Monthly Law Magazine*.

NOTICES TO CORRESPONDENTS.

THE CHURCHMAN Volume for 1838, with three splendid Portraits of the Archbishop of Canterbury, the Bishop of Exeter, and the late Bishop of St. Asaph, in cloth boards, price 7s.

Engravings and Histories of Cathedrals in preparation.—3. Westminster Abbey.—4. St. Paul's Cathedral.

SFERANS PERGO has been again unavoidably postponed.

D— of Peckham's advice is well intended ; but the present competition among Reviews requires that we should adopt a plan distinct from that of our competitors. Does he expect us to analyze our words as we write them ?—that we should ascertain if this comes from the Greek and Latin, or that from the Saxon ? Is he not aware that many words are common to the Saxon, the Greek, and the Latin ? How did he forget our native Celtic ? Can a page, without excessive trouble, be written in the language whose words have not a Greek or Latin origin ? Many of those in his letter may be so derived.

We very much thank the Friend who sends us "Woolmer's Gazette."

The papers of many other Correspondents have been received, and shall have an early attention.



THE CHURCHMAN.

MARCH, 1839.

Original Papers.

THE INFALLIBILITY AND TRADITIONS OF THE CHURCH OF ROME.

SIR,—It is well known to every one who is at all informed on the subject of ecclesiastical history, that Cardinal Bellarmine,* who, I believe, is regarded by Papists as one of the ablest champions and ornaments of their Church, has laid down *fifteen* different tests by which a *true* can be distinguished from a false Church, and by which he, of course, contends that his own communion may be successfully tried and acknowledged as the orthodox Church of Christ. No one who has examined these fifteen tests can fail to admit the consummate skill and ability with which the Cardinal has conducted his argument; nor resist the conclusion, that it is only in the application of it he has failed, in the judgment, at least, of every discriminating Protestant. It is true, indeed, that one or two of these tests are the marks of a true Church, but they have respect to doctrines entertained in common by the Anglican and by the Roman communion; others that he mentions are peculiar to the Church of Rome, and they contain positions and dogmas from which every sound Protestant must dissent. I, at one time, intended to have examined these tests *seriatim*,† but, on consideration, refrain at present, first, because the examination would fail to be popular, or, in other words, command sufficient interest

* Cardinal Bellarmine, on one point, was accounted *heterodox*; and for questioning the power of the Pope's interference in *temporal* matters, his work was denounced by Sextus V.

† *Body of Controversy*: the *latinity* of which is peculiarly chaste and classical.

and attraction ; and, secondly, because all argument and reasoning on disputed points are nugatory, so long as one dogma of the Romish Church continues to be maintained by its members;—I mean, the dogma of its infallibility.

I have not unfrequently conversed with members of the Romish communion on some of the leading tenets of their Church—with one or two even of the bishops of that hierarchy, and with several of the laity ; among others, I may mention, the late Mr. C. Butler, whom I personally knew and most highly esteemed ; and I have never failed to make this remark, that all friendly investigation was, and must be, cut short by the entertainment of this Romish tenet. Every Papist entertains the dogma, that his Church is infallible, as well as its head. Now, either this tenet is true, or it is not : if it be true, there is an end of all argument and inquiry on the subject, and it is in vain to interpose the exercise of private judgment. In a word, that judgment is virtually surrendered, and its submission to the Church is claimed as an article of faith. But such concession no Protestant is willing to make : he claims the right of private judgment ; and in the exercise of his reason, for every act and determination of which he considers *himself* to be alone responsible, and not to any human tribunal, he is led to examine whether such a tenet as that which the Church of Rome exacts from all within its pale, as a primary and essential article of belief, has any sanction or authority in the written word to sustain it. If it has, his judgment will be as cheerfully surrendered, as it has been duly and impartially exercised. Now, then, what is the result ? Why, that if the Church of Rome be right in its plea of infallibility, it is not the written word from which it can draw its justification, and support its claim. What doth the written word teach ? that “no man is to be accounted of ;” and its plain and authoritative declaration is, “cease ye from man, whose breath is in his nostrils.” And why should this injunction be recorded ? for some weighty and substantial reason doubtless ; and it is this, that “there is none that doeth good, *no, not one* ;” that, therefore, all that ever have been, all that now are, and all that ever will be—the past, the present, and the future generations of the species, have the same common taint, and the same morbid corruption within them ; that not an impulse of their nature, nor an affection of their hearts, nor a work of their hands, but have the same stamp of fallibility and imperfection impressed upon them ; that, therefore, what is common to one, is common to all, and nothing that is clean can be generated from a source so impure and a being so unclean, as is *every man*. And, as if this doctrine of the written word were not sufficiently explicit and declaratory of the imagination of *every man's heart* being evil continually, it gives us the most decisive of all testimony—that of our common Lord and Saviour, who disclaimed for us and for himself, even in his human form, the attribute of infallibility, and in words which one would think are quite sufficient, *were they but felt*, to abash the arrogant claim, and to crush the shameless presumption—“call not me good, there is none good but one, that is God !”

Without multiplying passages upon passages from the written Word, the revelation of every page of which is a revelation of human *fallibility*, of man's apostasy from God, and the merciful scheme of his recovery by the humiliation, and the alone satisfactory atonement of his incarnate Son, Christ Jesus, every rational being, whose object is truth and not theory—the infallible commandments of heaven and not the erroneous doctrines of man—must be satisfied with the above, and will need no other testimony to convince his understanding and to establish his faith. If his search be truth, he will find it in the written Word : he will find plainness and simplicity

in its precepts and in its doctrines, if much *above*, nothing *contrary to*, his reason in its clearest and most wholesome exercise ; but *out* of the written Word, falsehood and error—superstition and idolatry—the subjugation of his reason, the surrender of his judgment, and the curtailment of his liberty both in thought and action—a most unwarrantable interpolation of some, and a most arbitrary addition* to other passages of the written Word, and I may add, too, of the fathers ; and an exaction of his belief in the fallible traditions of men, as of equal, if not, in some instances, of superior authority to the infallible commandments of heaven, rendering, as it were, by the substitution of the one, the injunctions or the other of none effect. If, indeed, to this latter article of the Popish creed his subscription be given and his assent surrendered, there is an end at once of all calm inquiry and rational belief : for if once the notion be entertained that the written Word contains not the whole of what is necessary to salvation, and that there is something behind, call it tradition or by any other name you please, from which the deficiency is to be supplied, a door is at once opened to everything that is delusive in theory and dangerous in doctrine : and where is man to find any firm and solid resting-place upon which he can base his faith and certify his hopes ? Tradition ! Where is it ? Oral communications, handed down from mouth to mouth, from age to age, and from century to century ! Can any reliance be reposed in so very uncertain a medium of conveyance ? Can any of us have lived even for the shortest period in this world, and not know from observation and experience, how much perversion of truth and exaggeration of facts are produced, even on the minutest as well as the gravest subjects, when the mouth is the channel by which they are conveyed and *delivered* to us ? And is it to be imagined that the stream of oral communications has flowed on clear and pellucid, ruffled as it must have been from age to age, by the storms raised by so many conflicting passions, and by the mire cast up by so many foul and disturbing elements of strife and confusion ? If such be tradition, away be our faith and confidence in it. And yet is my belief in tradition rightly conceived and understood, firm and inviolable : and let not the most orthodox startle at this declaration of my faith. What, then, is the tradition that claims my belief ? The tradition of the written Word, and that only. In one sense, all Scripture is tradition : that of the Old Testament, which was *delivered* by God to Moses and his prophets ; and that of the New Testament, which was *delivered* by Christ Jesus to his evangelists and apostles. The communications of God and of his Christ, were *oral* communications ; they were

* Not to multiply instances, which are numerous, I will mention in this note one passage only, in 2 Peter i. 10. In all the Greek copies, of which, of course, the Vulgate is a translation, the words, election sure *by good works*, are not to be found, excepting in two, according to Beza : Vulgata post verbum σπουδαζετε legit, et in duobis manuscriptis codicibus græcis invenimus, nempe *ἵνα δια καλῶν ἐργῶν ποιήσθε*,—a just remark, which reminds me of one of the many excellent prayers, or good thoughts, of the admirable Fuller, worth quoting. ‘Lord, I observe that the *vulgar* translation reads the apostle’s precepts thus, give diligence to make your calling and election sure *by good works*. But in our English Testaments, these words, *by good works*, are left out. It grieved me at first to see our translation defective ; but it offended me afterwards to see the other redundant. For those words are not in the Greek which is the original. And it is an evil work to put good works in to the corruption of Scripture. Grant, Lord, that though we leave good works out in the text, we may take them in in our comment, in that exposition which our practice is to make on this precept in our lives and conversation.

literally *παράδοσις*, which they, to whom they were delivered, were enabled, by *inspiration*, to recall to their minds, and to commit to writing, without any admixture of error, without any forgetfulness of what their ears heard, or any addition of their own to the things which they were commissioned and inspired to teach. As the word was delivered to them, so they *delivered* it to others, through the medium of the written Word; and for that Word we claim what can surely not, in any sense, be predicated of what is commonly understood by the term, *tradition*; that arbitrary, erroneous, and most fallible addendum of Papists to the all-sufficient and alone infallible standard of truth, God's written Word. There were those, in the times of our Lord, who, for their belief in the traditions of certain of their scribes and elders, were reprobated as *apostate Jews*, תורה מורה סופרים דברי; and, surely, with equal truth, those who now, and who through the last *sixteen* centuries have believed in this heresy, may be regarded as *apostate Christians*. Nor is there any other conclusion at which we can arrive, if the written Word be our guide, and the words of Christ himself are to be admitted as authority, from which there can be no appeal: and let me add, that it is an inference, manufactured by no logical skill, nor put together by any arbitrary fancies of man—the premises and the conclusion are to be found in the inspired and written Word of God, and which claim, therefore, our implicit and reverential belief. The Papists have no such standard to appeal to; or, to write more correctly, none such to which they *will* appeal; for if they did, they would at once repudiate those human *dicta* and those erring traditions of theirs, which may be made to speak any language, to explain away any truth, and to propagate any falsehood! O shameful, shameful, ye Papists, who, leaving the commandments of God, are led by traditions of men, to use such hard speeches, and to utter such opprobrious epithets against your Protestant brethren; and who, to fill up the measure of your abominations, would treat them as Peter, in his worst and most phrensied zeal, did the unoffending Malchus, and add the sanctity of an oath to the imprecations of your lips and the malevolence of your hearts? For what do the priests of your sanctuary—those even who are clothed with the episcopal robes, which ought to be alone robes of meekness and charity, vow at their consecration? “To the utmost of my power, I will persecute and attack heretics.” Did I speak of the sanctity of an oath? But with what sanctity can a Papist regard it, when it is a part and parcel of his creed, *that no oaths are to be kept with Protestants*? And do not the times in which we live furnish examples of the facility with which promises the most solemn may be broken, and oaths the most sacred may be violated? In a neighbouring state (Prussia), is there not an instance of a Popish bishop showing his contempt for vows and promises made with heretics? And is there not something of the kind enacted at our own doors, and by a portion of our Popish community? In the decretals of Pope Sextus, concerning oaths, the following dictum is recorded—“That as both ecclesiastics and laymen are obliged to take oaths in many churches and states, &c., whenever these oaths are found unlawful, or impossible, or obstructive of the liberty of the Romish Church, *they are not to be kept.*” What a latitude is here afforded for the perpetration of perjury, and what Papist, who believes in the infallibility of his Church, would hold an oath to be binding on *his conscience*—that felonious refuge in which all intrench themselves, whose object it is to evade truth and trample upon principle and integrity? And then, with what want of even decency of language, are the National Church of Englishmen and the translators of our English Bibles treated by Papists in their decretals and writings? And does not the very

blood of Protestants freeze in their veins, to read such hard and acrimonious, but, thank God, such unjust and unwarrantable sentiments as the following? "The pretended Church service of England is in schism and heresy, and not only unprofitable, but *damnable*;" and "the translators of the English Protestant Bible ought to be *abhorred to the depths of hell*." Much precious blood has been shed by our Reformers in protesting against the traditions, and in struggling against the errors, of the Romish communion; see in what light such precious blood is spoken of—"when Rome puts Protestants (heretics) to death, their blood is not called the blood of saints, *any more than the blood of thieves*," (see Notes in the Rhemish New Testament, reprinted in 1818, under the sanction of Dr. Troy, *passim*).

Of this word Tradition, of which such mischievous use has been made, what is the literal signification? No scholar need be told, but the plain unlettered English reader may be informed, that it is a Latin word, intimating nothing more nor less than *delivery*—the delivery of some oral or epistolary communication by one to another person or persons. It is in this sense that the word is used by the apostle Paul. He directs those to whom he addresses himself, to *hold fast the traditions*, that is, the words he had delivered to them, and which, he adds, "ye have been taught, whether by *our word* or by *our letter*." The latter clause of the verse is sufficiently explanatory of his meaning, and of what is to be understood by the term tradition, literally—what his lips had delivered or his epistles enjoined. What he did *deliver*, was revealed to him from above;—what his mouth spoke, and what his letters declared, these were the *traditions*, and none others, which he was inspired to teach, and which his hearers and readers were directed to *hold fast*.* The traditions of the Church of Rome are of a far different class, and wanting inspiration, they want everything that attaches a value and importance to what the apostle first necessarily delivered by word of mouth, and then subsequently committed to writing, as a more sure and lasting method of obviating misconception and of precluding error. The apostles well knew the abuse of which oral communications were susceptible, and that one of their sects, the Pharisees among them, had imposed upon the people what they called the *traditions of the fathers*, nought of which was to be found in the laws of Moses. The consequence of this innovation was, that divisions arose, and another sect (the Sadducees), protested against the reception of such traditions as articles of belief.† Upon these conflicting notions, the following is there-

* *Ipsæ doctrinæ scriptis apostolicis perfectissimum comprehensæ. Beza.*

† The opinion may not be entitled to any weight, but it is one which I have long entertained, that it may probably have been to this cause, viz., to the belief of the sect of the Pharisees in traditional, or paradoxical accounts, that the scepticism of the other Jewish sect, the Sadducees, on the most important of all important points, the immortality of the soul and the resurrection of the body, is to be ascribed. It is quite certain that from their *written Word*, the Old Testament, they could collect no sufficiently explicit data, or positive declarations to authorize their belief; and it may be that as "they held nothing but that which is recorded in their law" (see Josephus Antiq. B. xviii. c. ii.), they might have classed this as among the *non credenda*. The doctrine is one most congenial to the human affections and hopes, and clear intimations of its truth might have been gathered from the language of Job, and the writings of their prophets; and had they reasoned philosophically, on the benevolence and goodness of the first Supreme Cause, the result must have been the conviction that the souls of men were immortal, and that the bodies of the dead would be raised again from the grave: and it may be that the very silence of the law may

mark of Josephus:—*ἐὰν τι τοιαῦτα το Σαδδουκαίων γένος ἐκβαλλῇ, λέγον, ἐκεῖνα εἶναι ἡγιασθῆναι νόμιμα τα γεγραμμένα, τα δὲ παραδοσέως τῶν πατέρων μὴ τηρεῖν*—the very language which a Protestant may adopt, and say “what is written should be regarded as obligatory, but that those things should not be observed which are derived from the traditions of the fathers and the *dicta* of men.”

Before I close this letter. I must add a few words in reference to the infallibility claimed for the bishops of Rome—a subject not the most agreeable, since the interests of truth require that it should be stated without reserve, that never was a claim so little supported by historical evidence, and by well-authenticated facts. Augustine—an authority to which the Romanists are fond of appealing, has well observed, “*Sedentes in cathedrâ legem Dei docent. Sua vero si illi docere velint, nolite audire—nolite facere* ;” in other words, if they teach anything of their own, hear them not, do it not. But in teaching the doctrines or traditions of men for the commandments of God, they do teach things of their own. In the judgment, then, of this father, the Bishops of Rome are not to be credited, either for what they teach as articles of faith, or to be obeyed for what they enjoin as practices of devotion. But says one of the sternest of their defenders, “be their lives (the lives of the popes) ever so wicked, yet we must not sever ourselves from the Church of Rome.” It is an ungracious task to dwell upon the sad catalogue which history affords of the iniquities and heresies of those for whom the claim of infallibility is advanced, and to rake up the names of such monsters as have desecrated the papal chair and dishonoured the Christian profession—men, such as Honorius, Liberius, Marcellinus, Gregory VII., John XXII., Sylvester, Hildebrand, and a vast multitude of others of the same craft and stamp, who not only on doctrinal points, but in personal holiness, erred, and too palpably demonstrated, by their carnalized and unsanctified lives and conversation, that papal infallibility is not so much an assumption to be refuted, as it is a blasphemy to be reprobated. A blasphemy did I say? Yes. For there is but one Infallible Being, and that is God: there is but one that doeth right, and that is the Judge of all the earth!

I am not conscious that I have advanced anything in this article which may not be fully borne out by the evidence of history, and by the sanctity of truth; and I have, therefore, no reluctance in adding my signature to what I have written, however much or little weight may be attached to the name of

Sir,

Your obedient servant,

Hawkchurch Rectory,
Feb. 1, 1839.

JAMES RUDGE, D.D.

be accounted for from the fact, that it was a doctrine so agreeable to reason, and a truth so self-evident, as to need no express revelation and particular development on the subject. Josephus adds to his account of the Sadducean sect, that their scepticism is entertained but by very few. The account of this historian quadrates with what we read concerning them in the evangelists.

ON THE APOSTOLICAL SUCCESSION.

THAT the observances in our Church are of Apostolical *Institution* is evident from the New Testament, which fact is sufficient authority for the deference to them which it claims for its members. But we run the risk of weakening that deference, when we assert an actual succession from the times of the apostles; because in this age of the world it never can be proved that persons ordained by one of the apostles continued uninterruptedly to ordain others down to the present day; and as this is a favourite doctrine of the Church of Rome, by asserting it we are supporting the pretensions of that Church. The distinction, therefore, between an Apostolical Institution and an Apostolical Succession should be carefully borne in mind.

In the *Tracts for the Times* this Apostolical Succession is traced through Rome; whence it is clearly to be inferred that, as the channel through which this succession has been conveyed to us, Rome should be regarded with high veneration, inasmuch as in this respect she still possesses irrefragable claims on us. To this point the Tracts cautiously proceed: first, the Apostolical Succession is maintained—then Rome is exhibited as the mode of conveyance—then the obligations to her “*as our holy mother, through whom we were born to Christ,*” are called to mind; and when these doctrines have been left to settle themselves on the reflexion, the deficiency of our services is hinted at, and specimens of the Breviary are given as possible improvements. So that the object to which the doctrine of the Apostolical Succession is directed is self-apparent.

Let Rome be admitted as the channel, and its claims above Protestantism will follow from the admission, as far as this question is concerned; but since some of the fathers, to whom these writers otherwise confidently appeal, particularly Eusebius, mention the early planting of Christianity in these parts, which even Bede’s account confirms, and since surviving native records verify their words, and prove that Christianity existed in these realms long before the landing of the monk Augustine, it is demonstrable that we owe not the introduction of the Gospel to the Romish monks, that *Rome was not “our holy mother, through whom we were born to Christ,”* consequently that the Romish faith has no precedence here above that faith which, in consequence of later historical events, has been called Protestant.

Even the claims of St. Peter as the head of the Roman Church are very doubtful. Himself, James, and John, after the council at Jerusalem mentioned in the Acts of the Apostles, entered into a compact to go to the circumcision, and Paul and Barnabas to go to the Gentiles. Therefore, as Peter and Paul are both stated to have visited Rome, it will follow that the labours of the former were chiefly exerted to make converts among the many Jews who were established in that city, whilst those of Paul were chiefly directed to the Romans and other Gentiles; nor does it interfere with the argument, that St. Paul is related to have disputed with the Jews, because, wherever they opposed the reception of Christianity, it was necessary, that he should confute them for the safety of his own flock. St. Peter’s visit to Rome, in the reign of Claudius, rests on a very precarious tradition, countenanced by no ecclesiastical writer before Eusebius; and this tradition has only been coined for the purpose of making St. Peter the introducer of Christianity there: for we know from Suetonius that Christianity had been planted there in that reign. And it is very probable, that an earlier date should be assigned to its introduction. Now Irenæus speaks of Peter and Paul as *founding* the Roman Church; but they were never

at Rome together, unless it were in the eleventh or twelfth year of Nero, long before which that Christian Church had been *founded*, as St. Paul's epistle to the Romans clearly proves. This was written about the middle of Nero's second year, and addressed to an already established community, the existence of which has been referred *at the latest* to the ninth of Claudius; consequently, when St. Peter and St. Paul were at Rome, in Nero's reign, they found a Church already prepared. Sylvanus, Andronicus, Julia, and other Roman names mentioned in the New Testament, and the many Romans who may have been converted by St. Paul in his travels, and brought Christianity with them to Rome, are sufficient to account for the origin of that Church. The argument drawn from the mention of Babylon in St. Peter's epistle fails; for Mr. Greswell has unanswerably shown that it was Babylon in Egypt. Therefore, we can see no reason why St. Peter should have been more claimed than St. Paul, and very great reason that he should not have been claimed.

In Tract No. 5. p. 9, it is affirmed that the regular unbroken succession has been preserved among us; that every link in the chain is known from St. Peter (No. 7, p. 2) to our present metropolitans. This is a bold assertion, which demands a demonstration; nor know we any source to which it can be traced beyond the words of Irenæus. But much of his original text has been lost, and only survives in the Latin version: and how know we that the remaining Greek is pure?—what evidence have we of the correctness of his information? We have seen that his statement of St. Peter and St. Paul having founded the Roman Church is chronologically wrong: may he not have been equally wrong in his more detailed account? and even, if he were right, how can we, link by link, trace this succession from his times to our own? In an affirmation containing so much that is important, we have a right to demand that every link be produced, every successive name historically verified by fact, that it be proved that this succession has not been affected by the turmoils of secular affairs, and the changes which the revolutions of time naturally induce; to exact that the Oxonian party exhibit their heraldic claims to the succession from St. Peter. But why is St. Peter so honoured, to the exclusion of St. Paul?—is it because he who presumptuously sitteth in the Temple of God, as the Vicarius Dei, arrogates to himself the legitimate successorship of St. Peter, and affects to wield in his right the keys of heaven and hell?—or do the writers object to the tradition that St. Paul founded Christianity in this country?

It is one thing to affirm that our Church is built on the foundation of apostles and prophets, Jesus Christ himself being the chief corner-stone; but one totally different to pretend a regular succession of ministers from the primitive apostolical *χειροθέσεις*. Christ's appointment of apostles, endued with miraculous powers, to convince the Jew and the Gentile, by signs and mighty works, that the Christian religion came from God, is historically attested; but it is most presumptuous for any one in the nineteenth century to claim apostolical authority—most presumptuous to aver that a Bishop is "the earthly likeness of Christ," his "appointed representative, as if we actually saw upon his head a cloven tongue, like as of fire." (No. 10. p. 3.) Yet were we even to allow, which we do not, the interpretation given to 2 Tim. ii. 2. by a writer of this school, it still must be remembered, that the transmission was confined *πιστοῖς* to *faithful men*; ordination, therefore, much more the consecration of bishops, must have been confined to such; whence it clearly results, that unfaithfulness disqualifies any from being the means of transmission to others

and of retention to themselves: therefore that the Roman Church, having been unfaithful and idolatrous, never can have transmitted the Apostolical Succession.

That we have not overstated this fiction of spiritual pride let the following passage from Tract 10, p. 2, demonstrate: "In one sense they (the apostles) are alive: I mean, they did not leave the world without appointing persons to take their place; and these persons represent them, and may be considered, with reference to us, AS IF THEY WERE THE APOSTLES." Now, since this Tract proceeds to name the bishops as the successors of the apostles, and refers to *their spiritual sons, spiritual grandsons, and spiritual great grandsons*, it should have exhibited the whole descending apostolic line, according to their several ages, countries, and histories. For, when we read in the Tract, which advocates the *ministerial succession*, that "episcopacy, i.e. *superintendence*, is but an accident," it is manifest that a further explanation than that which has been given, is required.

"The *ministerial succession*" appears but an inferior branch of the apostolical or episcopal; for No. 7 represents a portion of their power and authority to be delegated to the priests and deacons, so that the apostolical extends to them also. When it is said, "if we knew them (the bishops) well, we should love them for the many excellent graces they possess; for their piety, loving kindness, and other virtues," we must suppose these graces and virtues to flow from the apostolical succession; yet we find it difficult, *since bishops are appointed by the Crown*, to reconcile this sentence with the Tracts on the evil of state-interference. Should the State appoint a bad man to the episcopal office, will the assertion hold good?—are these virtues inherent in those bishops who have lately been censured for Socinianism? Further, since the Crown or State appoints the bishops, how stands the apostolical succession? Does the State create apostles by royal mandate? or cause them to be created by other bishops or apostles? How flows the apostolical succession through the civil power?

Throughout the Tracts the most fulsome adulation is given to the episcopal bench, adulation not removed from impiety. Who, reading at (p. 4, § 1, of No. 7), "OUR LORD SAVIOUR confirms us with THE SPIRIT in all goodness: *the bishop is his figure and likeness*, when he lays his hands on the children," can avoid perceiving that the epithets applied to Christ himself, in the beginning of the Epistle to the Hebrews, were present to the writer's mind? We suppose this particular bishop to have been the Bishop of Oxford, who is answerable to the whole Church for the increase of this schism, on account of the non-interposition of his authority. The language is that of a grovelling preferment-hunter, who cares not how profanely he twists the scriptural expressions to his complimentary purposes.

Notwithstanding the deduction of this succession through Rome from the apostles, we read in No. 15, p. 3, that "the English Church did not revolt from those who in that day had authority by succession from the apostles;" that "the bishops and clergy in England and Ireland remained the same as before the separation;" and that at the Reformation, "there was no new Church founded amongst us, but the rights and the true doctrines of the ancient existing Church were asserted and established." As this declaration cannot be conciliated with the general tenor of the Tracts, is it intended to put us off our guard, and to lull us into a belief that the writers, *after all*, are really adverse to Popery, and staunch to our Church? How agrees this statement with the quotation made from Irenæus, by means of which the succession is traced through Rome? Yet, in the 71st Tract, it is stated, "*that the precedence of the bishops of Rome over other bishops cannot be denied*:" notwithstanding which, at p. 5, of No. 15,

we find, "the Papiasts, indeed, say, that he (the Pope) is the successor of St. Peter; and that, therefore, he is the head of all bishops, because St. Peter bore rule over the other apostles: but though the bishops of Rome were often called the successors of St. Peter in the early Church, yet every other bishop has the same title. And though it is true that St. Peter was the foremost of the apostles, that does not prove he had any dominion over them." So that, according to the one passage, qualified by the other, the precedence of the Bishop of Rome was no precedence at all. How was St. Peter, however, the *foremost* of the apostles? James (*ὁ ἀρχιεπίσκοπος*, Acts xv. 19) was superior to him in the council at Jerusalem: Paul was *not* a whit beneath the chiefest apostles, and rebuked Peter openly for duplicity. How, then, was St. Peter *foremost*?

At p. 9, it is partly conceded that "a ministerial body might become so plainly apostate as to lose its privilege of ordination;" in which the loss of the presumed apostolical succession must of course be involved. This admission would, itself, subvert the theory of Rome having maintained it; for, what with its idolatry, what with its indulgences, what with its absolutions, and what with its soul-market, its legends and perversions of scriptural doctrines, and general apostasy, Rome, on this very principle, could not, if she had ever been so, have continued the channel of this succession. The insidious inference at p. 10, that if Rome be heretical, we have no valid orders, as having received them from her, is untrue; for it has been proved, that Christianity prevailed in this country before the Roman schism was introduced. We need not resort to the writer's mode of refutation; because it is bent to the establishment of the general theory: nor can we admit that the Roman apostasy should be dated from the Council of Trent; because those scandalous corruptions which occasioned the Reformation, and which contained in themselves the characteristics of an apostasy, prevailed long before. But since a Christian Church existed here prior to that of Rome, since our Reformers, guided by the Word of God, brought us back to pure Christianity and the institutions of the New Testament, our orders, being founded on those institutions, are scriptural and valid, and have no dependence on Rome, and have no need of confirmation by an unbroken apostolical succession. We no more can comprehend how Rome was capable of being this channel, than how a stream, though once pellucid, after having joined itself to muddy waters, and flowed onwards with them through a long course, can be said to possess or communicate the purity of the fountain-head: can a fountain *ἐκ τῆς αὐτῆς ὁπῆς*, send forth sweet water and bitter? (James iii. 11).

When, in No. 54, p. 3, it is affirmed that we are indebted to this succession (which is subsequently given in part from Irenæus, on which passage we have already animadverted), "for the true doctrine of the incarnation of our LORD and SAVIOUR through the chain of rightly ordained bishops, connecting our times with the time of its first promulgation," and that "wheresoever, in modern times, the apostolic succession has been given up, there the true doctrine of our LORD's incarnation has been often corrupted, always in jeopardy,"* a complete fallacy is asserted. For it is obvious, that without this succession the true doctrine of the incarnation might have been maintained; political events and persecutions might easily destroy the one, whilst the other would remain entire; consequently a Church might continue orthodox, though the ministerial succession, through which it had received its faith, had been broken. The main questions are, is a Church founded on the apostolic institution? does it

* See also No. 57, pp. 13, 14.

maintain the apostolic practice, as unfolded, not in the fathers, but *in the New Testament*? is its creed scriptural? For it is absurd to declare that the abandonment of the apostolic succession leads us to heterodoxy respecting the Incarnation; since most of the Dissenters are orthodox on this point, and it was not the actual abandonment of this succession, but a perverse misapplication of texts, which gave rise to the Arian heresy. As these writers admit, and as every one conversant in ecclesiastical history must know, there were ancient heretics who contrived to be participators of the apostolic or ministerial succession, as it is here maintained:—What! did it continue inviolate with them, notwithstanding their heresy and opposition to the orthodox Church?

Considering this to have been the finesse by which many of our clergy have gradually been led to support the opinions in the Tracts, and at last not to be even alarmed at specimens from the Popish Breviary, though these specimens contained invocations of the Virgin Mary and saints (a thing, indeed, not a little astonishing, since the Breviary cannot be retraced to an adequate, much less to a primitive antiquity), we have offered the present paper to their serious reflection. We have shown that the foundation of the doctrine is in Irenæus, and that Irenæus was mistaken in his fundamental statement; we, therefore, leave them to inquire how far his accuracy can be credited in the rest, and how it can be proved that he wrote on competent authority? His extraordinary discussion on the number 666 in the Revelations, which, *if we rightly recollect* (for many years have passed by since we read him), he refers to the authority of St. John himself, gives us a proper measure by which we can criticise his authority. We suspect, that

“*Trojanus origine Cæsar*”

and the apostolical succession have equal claims to credibility.

JUSTIN MARTYR.

In noticing this earliest of the post-apostolic fathers whose writings have reached us, we are very far from intending to give a description of his works, or to enter on the critical inquiries to which parts of them have given rise. We only wish to show that the authority of the fathers can never become the standard by which we are bound to interpret the sacred text, and that the traditions which they have handed down to us, are not to be received merely *because they have thus been handed down*, but to be received only where there are good grounds for accounting them credible, and to be rejected entirely where they are opposed by the written word; and that even where they are admitted as credible, from the impossibility of proving that they convey any historical fact, or were purely deduced from the apostles, they are insufficient to coerce the rights of private judgment.

Amidst a great deal of sense, Justin has written a great deal of nonsense; in his attempts to show the superiority of Christianity to the different systems of pagan philosophy, he has vastly detracted from the dignity of the former, and often become ridiculous in comparing it with mythology. When he refers the heathen gods to demons sprung from the intercourse of angels with women; when he introduces Mercury as the word of Jupiter, into the argument respecting Christ as *THE WORD*, and cites the cures and wonders attributed to Æsculapius, as an evidence that those which Christ wrought were credible; when he speaks of a malignant demon inhabiting Damascus, and perverting the sense of Is. xxx. 1, 5, mentions evil angels as having inhabited, and still inhabiting, Tanis, in

Egypt; when he compares the horns of unicorns (*μονοκεράτων*) to the form of the cross, or discusses the oracles of Hyastaspes and the Sibyl, or talks of the exorcism of demons, or the continuation of miraculous powers in the Church of his day, he affords to us the greatest of all proofs that his judgment only deserves to be followed where it will bear the test of Scripture. Now, as he was earlier than Irenæus, we assume that the ancient traditions must have been equally known to him; and when we find in Irenæus himself credulity of a different character, we may fairly take that credulity into the question, whether he merits implicit credence?

Justin's account of the manner in which the Lord's Supper was administered in his time, proves that it was not administered according to the primitive practice mentioned in the New Testament; that whatever might have been the impelling causes, the changes were far from being inconsiderable. The addition of water was not warranted by the custom of the apostles. If, then, in this most solemn ordinance, such alterations, even in this early age, occurred, is it too much to infer, that there were equal corruptions in other things? if so, doubtless, traditions would have been invented to sanction them. Justin's notions of the elements themselves are difficult to be explained: both Papists and Lutherans have claimed him as an authority for their particular views; though, after all, we may, perhaps, rather impute his term (*μεταβολή*) to his habit of philosophizing, without being obliged to attach to it the sense which it appears to convey.

His notions, however, on the subject are of no real import; for he who could believe that the souls of the dead entered into the insane and demoniacally possessed, that demons exerted a dominion even over the souls of the prophets and the just, which idea he founds on the history of the Witch of Endor, assuredly never could have been in a condition to control others by his private opinions. His chronology is, in many places, singularly incorrect; and his exposition of types is frequently very absurd. In his interpretation of the Scriptures, his errors are numerous, particularly in those of the Old Testament, where the Septuagint was his guide; and it is evident that his quotations were often made from memory. He likewise misquotes books and passages occasionally, and charges the Jews with sundry mutilations of their Sacred Books. He informs us that Christ followed Joseph's trade, and made ploughs and yokes, for the purpose of teaching men the symbols of righteousness and an industrious life; traces the notion of Erebus to Moses; and scatters through his work a variety of allegories which are inadmissible. He states, that when Christ was baptized, a fire was kindled in the Jordan, which, on the authority of Epiphanius, has been referred to the Ebionitish Gospel, and detects a most wonderful and mystical sense in the polygamy of the patriarchs.

These instances are quite sufficient to show how far the authority of this father goes; and in different ways we may arrive at the same judgment respecting the others. Some of them we shall from time to time exhibit in their failings, not with a view of detracting from their real worth, but with a view of enabling the public to convince themselves how far they can be "*the pure sources of tradition*," which they have been described to be. For, as in the Tracts for the Times, all their failings are concealed, and they only appear as unimpeachable authorities, we, who conceive the doctrine which they are cited to support to be of a most dangerous tendency to our Church, think that we are benefitting the Protestant cause by showing the errors which deform their pages.

MAYNOOTH COLLEGE.

THAT a Government, whose fundamental principles should be, and whose *professed* principles are, opposed to Popery, to whom past history unfolds a series of atrocities and murders, and present history proves that similar causes are now leading in Ireland to similar results, and that these causes are inseparable from the nature of the Romish system, should either openly or covertly afford aid, be it pecuniary aid or one of another description, to a hierarchy which is essentially adverse to the established religion of the realm, and not merely adverse, but labouring at its subversion, is a moral deformity of a most hideous complexion. The question of a grant to a Popish college, which sends its emissaries in every direction, which inculcates into the minds of its students the most deadly hatred to the Protestant faith, is totally different from that of liberty of conscience, entirely distinct from the permission to worship God according to its peculiar creed. It is nothing less than abetting and co-operating with the political objects of this college.

At the Horns' Tavern, at Kennington, and at Guilford, meetings have very properly been holden, to petition the Parliament against the annual grant to this college; and at the latter place a Protestant Association has been formed, in support of which subscriptions are received by the treasurer, the secretary, and at the library of Messrs. Russell, in that town. In the petition which has been prepared at Guildford, Maynooth College is stated to be in the habit of proposing various class-books and standards of instruction, which have been publicly charged with "*inculcating the basest principles of perjury, sedition, murder, superstition, and the filthiest obscenity*, into the minds of those wretched youths who are candidates for the Romish priesthood." Such being the case, it is impossible that Ireland can be pacified, or that its fearful catalogue of crimes can be ended, whilst pollution is permitted unceasingly to flow from this impure institution through every portion of the kingdom: but how a Government, professing to be actuated with the wish of tranquillizing the country, can, consistently with that wish, supply this college with more powerful means, is an incomprehensible and insoluble problem.

The petitioners very correctly allege that the Queen, on ascending the throne, publicly declared her belief that the Church of Rome was idolatrous and superstitious, and that the votes that have been passed for the maintenance of Maynooth College are in direct opposition to the British constitution: nor is this all, for the Queen's ratification is therefore directly contrary to the principles which she professed on ascending the throne; inasmuch as idolatry and superstition are taught in this establishment. With equal clearness it is stated that our criminal alliance with Popery seems to be hastening our departure from that faith which has been our shield, our greatness, and our glory, for three centuries—that faith, "*without which there can be no title to the throne of the British empire.*"

This college may assuredly be called the nucleus of all the evils which devastate Ireland; and when we remember the daring proposition made by one of its arch-partisans (which we noticed in a former number) respecting Trinity College in Dublin; the fostered schemes, the bold designs yet undeveloped to the world, the contemplated efforts of restless ambition and truculent power, which are cherished, awaiting the fit opportunity for realization, may even by those of little foresight be easily divined. With what justice, therefore, is it petitioned that a committee be appointed to thoroughly investigate the charges against this establishment! that at least until such

an investigation shall have taken place, no further grant of public money be conceded to it ! It may, indeed, be argued that, on the principle by which the Romanists refuse tithes to the Protestant clergy, a refusal, which the self-styled Archbishop of Tuam has elevated into the character of a duty, Protestants should not support a Popish establishment, which refusal, conjoined to our constitutional enactments against Popery, should have influenced Parliament when the impudent grant was solicited. Since the blood-thirsty decrees of this Church in the dark ages are still in force against Protestants, and have been published as the canon-law of Ireland, as recently as the year 1832, "by the very Popish bishops who had previously and voluntarily sworn that they did not hold such doctrines, yet who were, at the same time, bound by an oath to the Pope to defend and maintain them to the latest hour of their existence," it is either the maximum of human folly to warm this frozen viper into life, or the height of human wickedness to subserve the dark schemes of this all-controlling priesthood.

Who is there that knows not what Popery was and is ? Who, that, arguing from past experience, cannot foresee what unchecked Popery will be ? If its besotted votaries imagine that the religion of Christ is practised in its persecutions and anathemas, in its perjuries and immoralities, in its invocation of the Virgin Mary and innumerable saints, in its canonization of mortals famed only for the infamy of their lives, in its dispensations, its bulls, its indulgences, in the divine power assumed by the Pope and its priests, in the worship of images, in penances, in fasts, in holy water, in ringing of bells, and other abject mummeries, where are the energy and exercise of reason (even if we argue not on the religious consideration), in those who countenance the proselyting endeavours of this party, and support its existence by grants whilst professing hostility to it ? Are not the disturbances which have lately agitated Prussia, through the intrusive dictation of a proud prelate, desiring that no Papist in the Prussian dominions shall marry a Protestant, himself submitting to imprisonment rather than he would rescind his illegal and despotic order, followed as these disturbances have been by Papal interference, sufficient to warn us, to open our eyes to the danger of investing these spiritual politicians with an increase of influence ? How can Papaists be trusted, when not long since a Popish priest made the following public declaration ? "If I were called in a court of justice to swear as to the character of a man accused of murder, who had confessed his guilt to me in my confessional, I would swear that I knew nothing against his moral character." When we read this unblushing declaration, which appeared at the time in several papers, and remark, that the priest pleaded in justification of this perjury his oath to the Pope and council, what must we think of a religion which exacts such perjury from its priests ? what of the security of a state or community in which they are allowed to interfere ? Thus the priestly tribunal of confession is calculated to stop the course of justice, and become superior to the tribunal of the land. Such is the morality of Romanism.

As to the affected toleration of Romanism, let the following extract from the *Limerick Standard* give evidence :

"In our last publication but one, we stated a circumstance which came to our knowledge, strongly illustrative of the genius of Popery ; and we have now to record another instance of *toleration* for Protestants and Protestantism, the facts of which we can vouch for, equally with the former :—On the mountains of *Laters*, near the borders of this country, there has been for a long time a small

settlement of Protestants, amounting to about sixteen persons. As they lay remote from any Church, and surrounded by a Roman Catholic population, they solicited and were in the constant habit of receiving the visits of the clergyman of the neighbouring parish (the Rev. John Studdart), who assiduously afforded them spiritual instruction and consolation for some time past. This, however could not be endured by the neighbouring Roman Catholics, and, accordingly, they have chased the rev. gentleman from the scene of his labours, and amidst the yells and execrations of these miscreants he was glad to have escaped with his life. The expulsion of the clergyman, however, did not satisfy them ; but the ejection of the Protestant inhabitants became their next object ; and we are sorry to say such was the system of persecution pursued, that ten out of the sixteen have been glad to abandon their native land, and seek in a foreign clime that toleration towards Protestantism which Protestant England could not give them ; and the remaining six, in order to escape further persecution, have requested Mr. Studdart, if he values his own and their safety, to discontinue his visits to them. This is a specimen of what we might expect, if Popery once got fixed in that ascendancy which, we are sorry to say, it now has in our unfortunate land, and this is but one of many instances. But this must not be. Our patient quiescence hitherto must be discarded, and with the blessing of God, Irish Protestantism will yet right itself, despite the frowns and oppression of a government, Protestant but in a name."

The number of Jesuits in our dominions is another reason for parliamentary caution. D'Alembert maintained their institutes to be contrary to the laws of kingdoms, to the obedience due to sovereigns, to personal safety, and the tranquillity of any state ; and history proves him to have been correct. So secret are they that the provincials among them are not acquainted with the mode of government, and the machinery of chicanery, which the general adopts ; and the custom of conducting the correspondence by means of mystic cyphers, and of immediately securing at the death of a brother, the letters in his possession, shows the intricacy and danger of the confederacy. None of the professed, or coadjutors, or scholars may be examined in a civil or criminal court, without the licence of the superior ; which licence he will only grant in causes likely to benefit the Roman Catholic religion. The minds of all are probed deeply, ere admission be granted to the society, and the confessional is employed to extort unflinching obedience. They are taught to regard the superior, whoever he may be, "AS CHRIST THE LORD," and they have particular instructions to obtain property from persons at the point of death. As to moral agency, the Jesuit is taught to consider himself "*a mere corpse*," to be passively moved about at the will of the superiors. There is also a blasphemous salvo in the Jesuitical constitutions, which allows the practice of *any serviceable* iniquity, without incurring sin.

With these facts, capable of absolute proof, before us, is it not evident that the support of Maynooth College has a tendency to encourage Popery, to assist the Honourable Mr. Spencer's desired change of the national religion, and to introduce all the horrors and enormities of which Papists are guilty in Ireland and other countries, and have been guilty in this, into our hitherto favoured land ? We trust that the expression of feeling on the subject will be deep and general, that throughout the empire Protestant Associations will be formed, and Protestant petitions against the unhallowed grant will be sent to the Parliament ; that if our religious rights be not protected by the proper protectors of them, we of the faith once delivered to the saints will form ourselves into a phalanx sufficiently strong to defend ourselves, when the time for such a defence shall arrive.

MINISTERIAL SCHEME OF NATIONAL EDUCATION.

THE new scheme of innovation devised by Ministers is now before the public, as explained in the speech of Lord John Russell in the House of Commons. This new production of the reforming cabinet, so long announced and so anxiously expected, consists in the establishment of schools throughout the country, which are to be divided into two classes—one class for members of the Church of England, the other for Dissenters. To denominate this a scheme of *National Education* is absurd. That is a palpable misnomer. When the business of the Court of Chancery was divided, and a Court of Bankruptcy established, the division could have been, with equal propriety, called a new scheme of National Jurisprudence, the absurdity of which requires no comment. But empirics of all sorts attach great importance to a pompous and high-sounding title. Were the choice of a proper one left to us, we would denominate it the New Ministerial Schismatic and Anti-christian Scheme of National Education.

To love one's neighbour as one's self is a precept of divine origin. Its spirit pervades every part of the Christian religion, which inculcates mutual kindness and forbearance, harmony, unanimity, universal philanthropy. The Christian religion is an essential part of the constitution. From it our laws derive their strength and efficacy, and the safety and prosperity of the state depends upon, the concord of its members. *Concordia res parve crescunt discordia maximæ dilabuntur.* These are simple truths, *known* to every schoolboy. What then is to be said of a British legislator who is ignorant of them, or who, knowing them, wilfully and advisedly rejects them? Who, instead of cultivating harmony, purposes to divide the community into two distinct classes, and to keep them asunder by a wall of partition founded upon religion? Dr. Burnet, Bishop of Salisbury, Dr. Watson, Bishop of Llandaff, and many other prelates, orthodox and resolute champions of the Church of England, were friendly to toleration and conciliation towards Dissenters: Secker, Archbishop of Canterbury, cultivated a good understanding with them, and maintained a friendly intercourse with their leaders, considering them only temporary separatists from the Church, whom conciliation, he hoped, might induce to return to her bosom. Confident in its intrinsic merits, they feared no danger except through the state, a quarter from which it has been, and is assailed by the present Ministry. How great would have been the mortification of these good and pious men to find all these hopes of conciliation and harmony blasted? the estrangement between different creeds confirmed, and the breach widened by a scheme of exclusiveness, directly opposed to the theory and practice of a really liberal Government?

In the various schools now existing in England, there is no doubt a mixture of members of the Church of England and Dissenters. In these schools, friendships are formed between children of different creeds, which constitute a source of happiness through life. Did these schools subject themselves to a charge of proselyting, which has ever proved a fruitful cause of discord, there would be ground for a change; but there exists no charge of the kind, nor any foundation for it: the

present attempt, therefore, to keep the two creeds separate and distinct—to alienate them from each other in friendship and affection, and commit them in direct hostility, is without even a pretence for its expediency or necessity.

Is then, the Christian religion, which was intended to be a bond of peace, to be made a sword for cutting society asunder—to be thus insulted, abused, and perverted without a cause? Is this new scheme, pregnant with every bad feeling, which is to alarm the Church of England, and encourage and support Dissenters in their encroachments and demands upon it—is this mischievous proposition to be considered a mere act of wantonness, conceived in the disordered fancy of some little vain pigmy politician, who would aspire to the dignity of a national legislator? Oh, no! The putative father of this abortion does not labour in his vocation for nothing. By some fatality or freak of fortune, it happens that no scheme is ever advocated by Ministers that is not in some way calculated to advance their own interest, that is not, in fact, downright and purely selfish, no matter how dear the price the country must pay for it. Look at this new scheme: there must be commissioners to ascertain the proper sites for schools over the country; then there must be for these schools masters of approved talent and exclusive principles; and then there must be visitors to go their annual circuits, and see that these schools are properly conducted, and that the masters perform their duty; and then there must be a permanent board sitting in London, to which these visitors are to make their reports, and which is to carry the whole national scheme into effect. Only look at this detail and see what a glorious prospect of patronage it opens to a Ministry that lives only upon patronage and court favour! Why, all the commissions hitherto invented by Ministerial ingenuity are insignificant in extent and in the production of that most essential and vital commodity so eagerly sought by Ministers, compared with this new device.

With all his parental yearnings for his offspring, Lord John Russell admits that it is defective, that in confining it to the Church and Dissenters it is not sufficiently comprehensive, and, consequently, deficient in catholicity. No doubt it is: and that is a very good reason why he should not have brought it forward. What monstrous presumption must it be to recommend to the House a measure avowedly defective? Why did he not wait a while to mature and perfect his scheme before he obtruded it upon the legislature and the public?

It would be an insult to the good sense of Parliament to suppose for a moment that it will sanction a measure so manifestly mischievous, so bigotted, and subversive of social concord and unanimity. It would be absurd to suppose that any legislature could be weak and dull enough to adopt it: but still to Lord John Russell it will not be a total failure; there will be still something to console and reconcile him to his loss. The Dissenters have been, and are, active in their demands and encroachments upon the Church. This scheme for arraying them in open and direct warfare with it, as a proof of the sympathy of the Cabinet, must give them fresh strength and spirit to persevere. It is, therefore, although it prove unsuccessful, well calculated to conciliate

the whole body of Dissenters ; but to Lord John Russell, individually, it is full of golden hope and promise. His Lordship is member for the borough of Stroud, in which the Dissenting interest is all-powerful. After this proof of good-will, what Dissenter can be base and ungrateful enough to refuse his vote, upon a new election, to his Lordship ? Lord John has uniformly devoted his services to the advancement of the Dissenting cause. This last act of homage must fix him in his seat for life.

Anecdotes, Biography, &c.

INTERESTING ANECDOTES OF QUEEN ELIZABETH.—On one occasion, when one of the Bishops (Oglethorpe, Bishop of Carlisle) was proceeding to perform the mummery of elevating the host at the Royal Chapel, he received an interdict and express order to desist.

Queen Elizabeth's Piety.—When a captive at Woodstock, by order of her sister, Queen Mary, of bloody memory, Elizabeth found a delightful solace in her studies : and in a translation of St. Paul's epistles, now in the Bodleian library, on a blank leaf, is the following passage, written with her own hand :—" I walk many times into the pleasant fields of the Holy Scriptures, where I pluck up the goodly herbs of sentences by pruning, eat them by reading, chew them by musing, and lay them up at length in the high seat of memory, by gathering them together ; that so having tasted the sweetness, I may the less perceive the bitterness of this miserable life"—words which deserve to be written in letters of gold.

Queen Elizabeth's Education.—Next to the Holy Scriptures, there was no work of which Elizabeth was more fond than the writings of Cyprian. She spoke the Latin language with extraordinary fluency, and classical propriety, and could converse in Greek with great facility ; and with her tutor, the well known Roger Ascham, she often argued in both languages, and used to astonish foreigners by the ease and purity with which she spoke to them in the Latin tongue. Her English style was less pure and chaste, but it was the style of the times, as may be seen by the writers of that period.

Queen Elizabeth's Prayer.—It is well known that Elizabeth was confined by her sister in the tower. On her coronation, she had occasion to visit the place of her confinement, and on leaving the place to step into her carriage, she uttered the following prayer in the hearing of many around her :—" Oh Lord Almighty ! everlasting God ! I give thee most hearty thanks that thou hast been so merciful unto me, as to spare me to behold this joyful day ! And I acknowledge that thou hast dealt as wonderfully and as mercifully unto me as thou didst with thy true and faithful servant Daniel thy prophet, whom thou didst deliver out of the den from the cruelty of the greedy and raging lions ! Even so was I overwhelmed, and only by thee delivered ! To thee, therefore, only be thanks, honour, and praise for ever. Amen."

Queen Elizabeth's Person.—The following is the minute account of the person of the Queen, transmitted to his court by the Venetian Ambassador in 1557 :—" The Lady Elizabeth, the daughter of Henry VIII. and Anne Boleyn, is a lady of great elegance, both of body and of mind, although her face may rather be called pleasing than beautiful. She is tall and well made ; her complexion fine, though rather sallow : her eyes, but

above all her hands, which she takes care not to conceal, are of superior beauty. In her knowledge of the Greek and Italian languages, she surpassed the Queen (Mary): her spirit and understanding are admirable: she is proud and dignified in her manners." So far the portrait of the Italian, which in all probability is an *accurate* one. She had her weakness as a woman, and who has not? but as a Queen, she was the *beau ideal* of excellence—and her memory lives in unfading bloom in the minds of Englishmen, to whom the principles of the Reformation are dear, and who remember the noble stand she always made against the mummery and abominations of the Roman priesthood.

CLERICAL ANECDOTES.—NO. II.

ROBERT SOUTH, D.D.—This eminent divine was a canon of Christchurch, and rector of Islip, in Oxfordshire. He was a zealous and uncompromising Churchman, with religious principles so pure, and a mind raised so far above worldly views, that he declined the offer of a bishopric, observing, that "such a chair would be too uneasy for an infirm old man to sit in." In 1681 he preached a sermon before Charles II., upon the vicissitudes of human life; and having illustrated his subject by examples cited from history, he thus proceeded, "and who that beheld such a bankrupt beggarly fellow as Cromwell, first entering the Parliamentary House with a threadbare torn cloak and greasy hat, perhaps neither of them paid for, could have supposed, that in the space of a few years he should, by the murder of one king and banishment of another, ascend the throne and be invested with royal authority?" The King was pleased with the bluntness and plainness of this language, and the freedom of the preacher in the allusions applying so directly to himself. It is superfluous, perhaps, to add, that Dr. South was, in political principles, a decided and resolute Tory. From the glimpse of his character afforded in the above anecdote, an idea may be formed of the boldness with which he would censure the clamour and revolutionary proceedings of the would-be Oliver Cromwells of the present day.

THE REV. WILLIAM WHISTON.—This celebrated divine was presented to the living of Lowestoffe, in Suffolk, in 1698, and was author of a highly imaginative work, entitled *A Theory of the Earth, An Essay on the Revelations of St. John*, and various other tracts. At Lowestoffe he devoted himself assiduously to the duties of his cure: whilst residing there, it is related of him, that being requested to sign the necessary document for opening a new alehouse, he said, "Had you brought me a paper for pulling an alehouse down, I would certainly have signed it, but I will never sign one for setting an alehouse up." His contempt for worldly wisdom at length reduced him to depend, in some measure, upon the kindness of his friends, among whom was Queen Caroline, consort of George II., by whom he was highly esteemed, and who made him a present of fifty pounds yearly. Her Majesty usually invited him once in the summer, whilst she was out of town, to spend a day or two with her. Pleased with his free conversation, she asked him at Richmond what people said of her? he answered that they justly esteemed her a woman of great abilities, a patroness of learned men, and a kind friend to the poor. "But (replied the Queen) no one is without faults; pray, what are mine?" Whiston begged to be excused upon that subject, but she insisting, he said, "her Majesty did not behave with proper reverence at Church:" she replied, "the King would talk with her." He said, "A greater than kings was there only to be regarded:" she owned it, and confessed her fault. "Pray

now (added she) what is my next?" He replied, "when I hear your Majesty has amended of that fault, I will tell you of your next;" and so the conversation ended.

REGINALD HEBER, BISHOP OF CALCUTTA.—This amiable prelate was a native of Malpas, in Cheshire, and was entered at Brazennose College, Oxford, in 1800, where, in the spring of 1803, he wrote his celebrated poem of "*Palestine*," for which, in that year, he obtained a prize. It is related, that in ascending the rostrum to recite this beautiful composition, perceiving two ladies of the Jewish persuasion among his auditory, he determined upon altering some lines in which he had reflected severely on their race, but that not having an opportunity to communicate his intention to the prompter, the latter checked him upon attempting to deliver the passage as he wished, and he was consequently obliged to deliver it in the words in which it had been originally written. The applause with which he was greeted upon this occasion is reported to have had a serious effect upon his venerable father, who may almost be said to have died with joy. Having resigned with reluctance the living of Hodnet, and accepted the Bishopric of Calcutta, he sailed for the East Indies in 1823, and having arrived in Calcutta in that year, he soon after commenced his visitation of the districts within his diocese, during which he consecrated several churches, and signalized himself by his pious endeavours to diffuse Christianity among the Hindoos, of whose language he had made himself master in his voyage. At Trinchinopoly, on April 23, 1826, being greatly fatigued in the discharge of his episcopal duties, he retired to his chamber, and imprudently plunged into a cold bath, at the bottom of which he was found dead about half an hour afterwards, the shock it is supposed, having produced a sudden fit of apoplexy.

ZACHARY PEARCE, BISHOP OF ROCHESTER.—This learned prelate, when Bishop of Bangor, was prevailed on, in 1756, by the Duke of Newcastle, to accept the see of Rochester and the deanery of Winchester. Lord Bath afterwards, upon two occasions, offered him the Bishopric of London, but Pearce positively declined further promotion; and in 1763, feeling the infirmities of age growing fast upon him, solicited leave to resign his dignities. His request not having been complied with, he renewed it in 1768, when he was permitted to give up his deanery, but not his bishopric. His anxiety to relinquish his see arose out of a wise and noble sentiment. It cannot be expressed better than in his own words:—"As (said he to a friend) I never made a sinecure of my preferments, and being in my seventy-fourth year, I wished to resign while my faculties were entire, lest I might chance to outlive them, and the Church suffer by my deficiency."

THOMAS HERRING, ARCHBISHOP OF CANTERBURY.—This distinguished prelate was translated from the Archbishopric of York to the Primacy on the death of Archbishop Potter, which took place in 1747. During the rebellion of 1745 he called a meeting of the loyal and influential inhabitants within his diocese, for the purpose of raising a subscription in support of government, and in consequence of his powerful address the sum collected on the occasion amounted to not less than £40,000. On his attainment of the Primacy he expended upwards of £6,000 in repairs upon the archiepiscopal palaces of Lambeth and Croydon, and at his death bequeathed a large part of his property to public charities.

JOSEPH BUTLER, BISHOP OF DURHAM.—This eminently pious, charitable, eloquent, and learned prelate, when a prebendary of Rochester, published his great work, *The Analogy of Religion, natural and revealed, to the Constitution and Course of Nature*, which has been designated one of the

ablest works extant. Doctor Wood, master of St. John's College, Cambridge, is said to have observed, that, "with the exception of the Bible, it was the best work he knew." In 1738 he was consecrated Bishop of Bristol, and in 1746 he was appointed clerk of the closet to George II.; by whom, in 1750, he was translated to the see of Durham, of which he expended more than a year's revenue in repairing the episcopal palaces. He was a munificent contributor to various infirmaries, and left a large bequest to the Society for Propagating the Gospel in Foreign Parts.

WILLIAM WARBURTON, BISHOP OF GLOUCESTER.—This celebrated prelate was the author of *An Enquiry into the Causes of Prodiges and Miracles*, *The Alliance between Church and State*, *The Divine Legation of Moses*, and various other works, evincing great learning and abilities. In 1741 he visited Oxford, in company with his friend, the celebrated poet, Alexander Pope; to whose friendship he was indebted for an introduction to Lord Mansfield, Lord Chesterfield, and to the lady who afterwards became his wife. The poet, it appears, while on a visit to his friend Mr. Allen, of Prior Park, near Bath, received a letter, on the perusal of which he betrayed symptoms of perplexity: Allen enquired the cause: "A Lincolnshire parson (replied Pope), to whom I am much obliged, writes me word that he will be with me in a few days at Twickenham." Allen then proposed that the reverend gentleman should be invited to Prior Park, in which proposal Pope acquiesced, and Warburton, who was the parson alluded to, shortly after arrived at the residence of Mr. Allen, whose niece he afterwards married, and, in her right, became owner of Prior Park, and the greatest part of that gentleman's property. Late in life, in 1753, through the patronage of Lord Hardwicke, he became Prebendary of Gloucester; and in 1755, through the interest of Lord Mansfield, Prebendary of Durham, in 1757, dean of Bristol, and in two years afterwards Bishop of Gloucester. In a letter to Bishop Hurd, dated London, Feb. 20, in that year, he says, "I brought with me, as usual, a bad cold to town; and this being the first day I ventured out of doors, it was employed, as in duty bound, at court, it being a levee-day. A buffoon lord in waiting was very busy marshalling the circle, and he said to me without ceremony, 'move forward, you clog up the doorway.' I replied, with as little, 'did nobody clog up the King's door—stead more than I, there would be room for all honest men.' This rebuke brought the man to himself."

DOCTOR STONHOUSE.—This reverend divine was educated at Winchester school, and was afterwards of St. John's College, Oxford. He originally practised as a physician, but relinquished the medical profession, and was presented to the rectory of Great and Little Cheverel, in Wiltshire, in the discharge of the duties of which he acquired the reputation of being one of the most correct and elegant preachers in the kingdom. On his first entrance into holy orders he took occasion to profit by his acquaintance with Garrick, to procure from him some valuable instruction in elocution. Being once engaged to read prayers and preach at a church in the city, he prevailed upon Garrick to accompany him. After the service, the British Roscius asked the Reverend Doctor, "What particular business he had to do when the duty was over?" "None," said the other. "I thought you had," replied Garrick, "on seeing you enter the reading-desk in such a hurry." Nothing," added he, "can be more indecent than to see a clergyman set about sacred business as if he were a tradesman, and go into the Church as if he wanted to get out of it as soon as possible." He next asked the Doctor "What books he had in the desk before him?" "Only the Bible and Prayer-book," answered the latter. "Only the Bible and Prayer-book!" replied the Actor, "why you tossed them backwards and forwards, and turned the leaves as carelessly, as if they were

those of a day-book and ledger." The Doctor was wise enough to feel the force of these observations, and ever after avoided the faults which they were designed to reprove.—*The Life and Times of the Countess of Huntingdon.*

A CARELESS MONITOR.—During the debates in the House of Lords on the Reform Bill, Earl Grey strongly admonished the Bishops "to put their house in order." His Lordship is an instance among many who are ready to give advice, which, in what respects themselves, they neglect to follow. As his Lordship was lately sitting in his study at Howick, he had a narrow escape from being killed by a heavy picture, which not being sufficiently secured to the wall, fell upon his head. The noble Earl, it is expected, will in future more carefully put his own house in order.

LIBERTY.—Dr. Johnson's definition of the term "Liberty," as abused by demagogues and political brawlers was, "A zeal, which sometimes disguises from the world, and not rarely from the mind which it possesses, an anxious desire of plundering wealth, or degrading greatness, and of which the immediate tendency is innovation and anarchy—an impetuous eagerness to subvert and confound, with very little care what shall be established." The correctness of this definition of "Liberty" by Doctor Johnson is fully confirmed by the practice and experience of the present day, in which we find the clamourers for liberty, in their zeal for the destruction of the established institutions of the country, when beaten in argument, exclaim with an air of triumph, "it will be a change."

Correspondence.

ON THE SERVICE OF THE CHURCH.

TO THE EDITOR OF THE CHURCHMAN.

SIR—I have long wished to call your attention to a practice that has crept into some churches unawares; but I have from time to time delayed so doing, as I wished to see it taken up by some one more able than myself to bring it fairly before the Church; I allude to the Sunday Service commencing with the Morning Hymn:—that it is a new thing, I think no one will dispute; that it is improper, I think you will allow. Now let it be distinctly understood that I disclaim all attempt to blame any one: God forbid that I should judge another! I only wish to call the attention of some of our excellent clergy to it. I say some, for it is only in some churches that it is so. Now the rubric enjoins that "at the beginning of Morning Prayer the Minister shall read one or more of these sentences:" is not this compulsory? and if duly thought of it must be considered highly proper. These sentences, and the exhortation which follow, are intended to bring men to a proper and humble frame of mind in the confession of their sins. Now we learn from holy Scripture that such as would pray with effect always began with confession. See Ezra ix. 5, 6, Daniel ix. 4, 5. The Holy Psalmist says "I will go into the house of the Lord and fall low on my knees before his foot-stool." St. Paul, in his Epistle to Timothy, orders the service exactly as it is placed in our beautiful Liturgy: "I order that first of all prayers, intercessions, (then) and giving of thanks," and surely it will be allowed that, sinners as we are, our first duty on coming into the courts of the Lord's house should be to confess our sins: and after being absolved by God's priest, and thankfully praying to our Father in the heavenly form given us by our Saviour, the minister asks "O Lord, open thou our lips," and we respond, "That our mouth may shew forth thy praise." Then is the time to sing, "O, come, let us sing unto the Lord." Are not these things so? I know that in some churches it has been discon-

tinued. I think, if the attention of the clergy generally were called to it, it would be in all. Allow me to show a parallel: suppose we were to go into the presence of some worldly benefactor who had done every thing that was possible for us, and who *knew well* that, after all his care, we had offended him in many things, would it please him if we were to come into his house, lauding all he had done for us? or rather had we not better (*if we were really sorry*) first of all to apologize for our mis-doings, and then, if he forgave us, thankfully to praise him for his continued kindness. Then he might think there were some hopes of amendment. Allow me to trespass on your patience a little longer, to ask another question. Has not the reading of that beautiful exhortation calling people to the Lord's Supper been too long passed over, by merely reading the first part? If any will take the pains to read it attentively, they will perceive it to be what that good and orthodox minister, now gathered to his fathers, *Jones of Nayland*, calls a most powerful address, and which no one can hear unmoved. It is read at length in some churches, and with what effect let those worthy clergymen who have used it say. Does it not, has it not, added to the number of communicants? I am sure that so much to be desired a consummation is devoutly wished by every minister of God's Holy Catholic and Apostolic Church, viz., that we may attain to the unity of the Spirit to be all one, even as thou, Lord Jesus, art one with the Father, that we may all with one mind and one mouth glorify God. Trusting you will pardon this long trespass on your patience,

I am, your sincere friend and subscriber,

T. H. W.

Camberwell, January 26, 1839.

[We perfectly agree with our correspondent in his objections to the Morning and Evening hymns;—indeed, on the principle that if one person may introduce hymns into the Church, so may another, and thus sound doctrine in some cases may possibly be subverted by these unauthorized compositions, we wish the vocal selection to be from the Psalms. With respect to the Morning Hymn, the fact that the worship commences about eleven o'clock in the day, but that the hymn commences

Awake my soul, and with the sun, &c.

and with respect to the Evening Hymn, that the worship commences at three o'clock, in some places at six or seven in the evening, but that the hymn commences

"Glory to thee, my God, this night,"

places both in an absurd light—if it were merely on such an account as this they should be discontinued.—ED.]

PRETENSIONS OF THE BISHOPS OF ROME.—LETTER I.

TO THE EDITOR OF THE CHURCHMAN.

Sir,—The late, or rather I should write, the present attempt made by the Pope to control the secular power, and to interfere in the internal affairs of Prussia, renders the consideration of the claims and pretensions of the Roman Bishops to universal and absolute power one of very peculiar interest at this moment: and, as I believe, the majority of Protestants have not any thing like a clear and accurate idea of those arbitrary and despotic pretensions advanced in times past, it will not be without its benefit to lay before your readers one or two of the bulls which have been fulminated against European sovereigns a few centuries since. These are historical documents; and of their genuineness and authenticity as little doubt can be entertained as of the arrogant spirit in which they are conceived, and the blasphemous language in which they are expressed. They make the blood of Protestants chill in their veins; and if any thing can unite them in their resistance to the re-introduction of Popery, and the dissemination of Popish dogmas, it must be documents of this kind. Nor

let it for a moment be dreamed that the spirit is extinct which gave them birth. The darling doctrine of papists is the supremacy of their Pope; and the fitting occasion is only wanted to put forth its power and display its exercise among the kingdoms of the earth. And if any man can be so besotted as to doubt the fact and to argue that the age is too enlightened, and knowledge has too far spread, to permit such arrogant assumption in the present day, let him but cast his eye over what is passing in Prussia, and he must be incredulous indeed who can for a moment doubt that the opposition of the Archbishop of Cologne to his legitimate sovereign—one of the most beneficent and enlightened potentates of Europe—is fanned and encouraged by the spirit that is dominant at Rome—in a word, that he is backed by the present Pope.

The first bull of which I shall take notice is one issued by Pope Pius V. against "the queen of lion-port"—our good Queen Bess. It thus commences:—"He that reigneth on high, to whom is given all power in heaven and in earth, hath committed to the one holy Catholic and Apostolic Church, *out of which there is no salvation*—extra quam nulla est salus—to one alone on earth, namely, to Peter, prince of the Apostles, and to the Romish Pontiff, successor of Peter, to be governed with a *plenitude of power*. This one he hath constituted *Prince over all nations, and all kingdoms*, that he might pluck up, destroy, dissipate, disperse, plant, and build—qui evellat, destruat, dissipet, disperdat, plantet, et ædificet—I hereby deprive the Queen of her pretended right to the kingdom, and of all dominion, dignity, and privilege whatsoever; and absolve all the nobles, subjects, and people of the kingdom, and whoever else have sworn to her, from their oath, and all duty whatsoever, in regard of dominion, fidelity and obedience."—*Pope Pius V. bull against Queen Elizabeth.*

Upon this document, as I wish to be brief, consistently with the pages of your Magazine, I make no comment, nor write anything at present on the assertion of Peter being the prince of the Apostles, of which, in a future letter, I shall *prove* the utter falsehood. One reflection, however, I cannot refrain from offering, that of astonishment that any English Protestants, knowing the existence of this bull, and of such like documents, should any where, and especially in a spot in which the blood of one of the greatest, if not the greatest, of our English Reformers, was spilt—Ridley, should so strangely forget themselves as, by their countenance and *Tracts*, to abet such a monstrous system, and to represent the Church of Rome as a true apostolical Church, to the discipline, and to some of the dogmas of which upon which she founds her claims to supremacy, such as tradition, we should now yield assent. The arrogant assumption of such pre-eminence and power is a proof to me that she has broken, what indeed I admit she once possessed, the chain of her descent from the Apostles; and she has long ceased to derive from this source any claim whatsoever to veneration and respect; still less has she any justification for the return of Protestants to the bosom of her communion.

With respect to the bull against Elizabeth, a Papist may say, as Papists have said, that she, being a heretic, was *out of the pale of salvation*, as all Protestants are, and was, therefore, to be dealt with accordingly. But it is not against heretical princes only, but against the princes of her own communion that the thunders of the Vatican have, from time to time, been poured forth. These, however, it will be unnecessary to particularize at present.

In the year 1585 the following bull was fulminated by Pope Sixtus V. against Henry, King of Navarre, and his brother, the Prince of Conde; and the words with which it commences are very singular: "*Against the two sons of wrath*. The authority given to St. Peter and his successors excels all the power of earthly kings and princes,—*it passes uncontrollable sentence upon them all*—inconcussa profert in omnes judicia. We deprive them and their posterity for ever of their dominions and kingdoms, and, by the authority of these presents, we do absolve and set free all persons from any such oath," &c. and then proceeds as in the above Bull against Elizabeth.

The following is the bull of Pope Gregory VII. against King Henry: "I depose from imperial and royal administration King Henry, son of Henry, some-

time Emperor, who too boldly and rashly hath laid hands on the Church; and I absolve all Christians subject to the empire from the oath," &c.

The Emperor Otho IV. was also deposed by Pope Innocent III. thus affording to the world a practical proof of his own decree:—"That the Pontifical authority as much exceeded the royal power, as does the sun the moon—*quanta est inter solem et lunam, tanta inter pontifices et reges differentia cognosceatur.*—*Inn. III. in decret. Lib. i. c. 6.*

Instances without number of such arrogant assumptions might be multiplied and placed before the eyes of Protestants. I will give here only one more example, and as it is one which applies to the case of the King of Prussia and his rebellious subjects, I will quote it. "Subjects (saith Pope Urban II.) are by no authority constrained to pay the fidelity which they have sworn to a Christian prince who opposes his *saints*, and violates their precepts." In virtue of this decree he granted the following privilege to the chapter of Tours: "If any emperor, king, prince, &c., shall wilfully attempt to thwart—*contra hanc constitutionem venire tentaverit*—let him be deprived of the dignity of his honour and power."

The present Pope is not a man to forget the powers with which he is clothed by his Church, nor this or other decrees to which he may appeal, not only as a justification for the lengths to which he has already gone in Cologne, nor of those which he meditates, in case his mandate should not be obeyed and his power be *felt*; and probably, as a *feeler*, the present resumption of a power necessarily in abeyance for years past, has been put forth. The only hope to which Protestants cling—for the cause of Prussia is the cause of England—is, that the King will have the nerve and firmness of our Elizabeth to baffle the attempts and interdict the interference of the Pope and his *saints*!

Feb. 9, 1839.

JAMES RUDGE, D.D.

Poetry.

THE DYING GIRL TO HER MOTHER.

And I must die!—I would not wish to feel life's winter blast;
But thus to fade, when scarce the time of my young spring is past;
To die!—then fare thee well, thou world! if such hath Heaven will'd,
Oh, mother! ope thy blessed arms, and clasp thy drooping child.

I feel that I am hast'ning fast from earth and earthly toil;
I feel my life is like a flame that flickers o'er its oil;—
Now burning with a subtle glow, and now with vivid fire,
Till low! it hovers o'er the lamp, and then will swift expire.

Dear mother! thou hast gone before to yonder starry dome,
And thou hast fixed firmly there thine everlasting home:
I see that home reflected in the mirror of my mind—
'Tis made of lovely things of earth, with heavenly ones combined.

I see bright lands of verdure, where the herbage never dies,
Where flowers every moment spring, perfuming as they rise;
The glorious sunlight sets not there, no clouds eclipse his rays
His beams are tempered by the breeze that scented ever plays.

I see thee wand'ring in the groves, with blessed spirits there,
Whose deeds of life like thine have been unblemished, good, and fair;
I hear thee blending thy dear voice amid the tuneful throngs:
I hear thee hymn with angels bright their ever praiseful songs.

Although to part from kindred ties the pang will dreadful be,
Yet, mother, I would rather dwell in th' happy land with thee,
And wander by thy side, and mingle one fond prayer,
That those so dear to us on earth may all be with us there.

This heart, this withered heart of mine, it once loved only one,
 But that bright dream of happiness, like other dreams, is gone;
 I dare not think of bygone time—I feel it would be sin:
 Oh, mother, hadst thou read this heart, and known this love within!

I lov'd him not as woman loves, with passion's burning zest,
 A pure and holy feeling dwelt within my girlish breast;
 But false was he!—the bitter pang is past and painless now;
 Mine eyes are dim—my tears have long forgotten how to flow.

But I must wean all thoughts like these, and smile upon my doom,
 Nor think it sad to fade and fill the dark and silent tomb;
 The spirit freed will fly aloft—oh! mother, kind and mild,
 Spread wide for me your blessed arms, and clasp your dying child!

JAMES STONEHOUSE.

Reviews.

China: its State and Prospects. By W. H. Medhurst. London: Snow. 1838.*

THE great antiquity of myriads of years, which, like the Hindus and Egyptians, the Chinese claim, receives its explanation by its division into the mythological and chronological periods, the one admitted by them to be fabulous, the other to be authentic. Examining the latter period, Mr. Medhurst very clearly shows a traditional relation to have been borne by it to the early events in Genesis, and that "ere Rome was founded or Troy, was taken before Thebes and Nineveh were erected into kingdoms—China was a settled state, under a regular form of government, with customs and institutions similar in many respects to those which it possesses now."

Between four and five hundred years before our Saviour, the sects of Confucius and Laou-tze arose in China, and Budd'hism in India: and the latter has now greatly extended itself in the former empire. The Chinese are exceedingly economical of their ground: a room twenty feet square will suffice for a dozen people to eat, work, and sleep; and their streets are so narrow, that it is not impossible to touch each side with the hand, as a person passes along them. Infanticide, in which female infants must only be included, prevails to a vast extent. But, perhaps, the most curious thing in China is the *written* language; for though the *spoken* dialects be very different, the *written* medium is intelligible to all: the same signs stand for certain ideas, the style every where is the same, and the mode of disposing the characters is uniform: hence, throughout China, Cochin-China, Corea, and Japan, these symbols are current and legible. Both the oral and written media are of the most primitive order: the words are monosyllabic, and, as we have said, the characters symbolic. Pictorial writing, or hieroglyphics, was perhaps the first mode of communicating ideas beyond the oral mode: when abbreviations were necessary, on account of the complication of scenes and circumstances, the chief part of an event was substituted for the whole; this has been called *kyriologic hieroglyphic*:—when the instrument was placed for the thing itself, that mode of abridgment was called *tropical hieroglyphic*: but when one thing was made to stand for another, like metaphor in language, it was termed *symbolical hieroglyphic*. It must have been long before the next advance, which was to phonetic charac-

* Let it not be objected to us, that we are here reviewing a book written by one not belonging to our own religious establishment, since our wish is to convey useful information to our readers, especially information respecting the history, manners, and customs of nations, which may either elucidate the sacred pages, or show the necessity of Church-missions in those parts: for as in all those cases we leave the religious operations of the party, to which the writers belong, entirely out of the review, and confine ourselves to the literature, such objections (if such there be) must *ipso facto* fall. In fact, we view these works exclusively in their literary light.

ters, took place; it was the adaptation of particular signs to elementary sounds: but if we may judge from the names of the letters in the Hebrew and some other ancient alphabets, they may have been at first pictorial and phonetic at the same time, e.g. an ox may have stood for *aleph*, a house for *beth*, and so on. This original clumsiness, the idea once given, would soon have been rectified. Originally, according to tradition, the Chinese recorded events, like the Peruvians, by means of knotted cords: which having been indistinct, pictorial representations, like those of the Mexicans, succeeded to them. Next *kyriologic*, *tropical*, and *symbolic hieroglyphics*, as in Egypt, were used; which proving insufficient, arbitrary marks were invented, and increased, till the present written medium was formed. The Chinese characters are divided into six classes:—the *pictorial*, or those which bear some resemblance to the object; the *metaphorical*, or those, which derive a meaning from something else; the *indicative*, or those which indicate the sense by the formation; the *constructive*, or those which derive their meaning from their component parts; the *derivative*, or those which are formed from others with a slight variation; and the *phonetic*, or those whose form and sound harmonize together. The most celebrated Chinese compositions are the five classics; but in addition to these they have many works of a high antiquity and great estimation.

We regret much, that we cannot follow the author into his account of Chinese literature and graduation, which is one of the most interesting chapters in the book: it is a mass of highly important information reduced into a small compass, and gives to us a most correct idea of the degree of civilization which really appertains to the people. The greatest source of misery to them is the vast importation of opium, which annually causes the deaths of thousands. To the Chinese is ascribed the invention of the mariner's compass; for the earliest allusion to the magnetic needle is found in their traditional history, about 2,600 years B.C.; but one more credible is discovered B.C. 1114; as Marco Paolo visited China A.D. 1275, and Gioia of Naples is not pretended to have invented the compass before A.D. 1302, it is probable that Marco Paolo brought back the discovery with him. The art of printing also arose with them: for they knew it more than nine hundred years ago; and one hundred and fifty years after Christ they also invented paper. Their mode of printing is stereotype, or block-printing, though of late years wonderful improvements in the art have been introduced from Europe. Gun-powder was known in China about A.D. 1280, which Marco Paolo may also have communicated to Europe. The fine arts are by no means neglected by this nation. In seal-engraving they are not behind us; and they surpass most people in carving ivory, ebony, tortoiseshell, and mother of pearl: their celebrated balls, workboxes, and fans are specimens of their skill. In silk and the manufacture of porcelain it would be difficult to rival them: to them it is well known that we owe the use of tea.

The religion of Budd'ha was introduced into China from India, about the beginning of the Christian era. There are those who suppose this religion to have been prior to the Brahminical in India itself. We, however comparing one ancient religion with another, exceedingly doubt the assertion. In this we are running against the full tide of hypothesis: but is not one hypothesis equipollent to another, until critically disproved? So much has been written from the time of Du Halde on the religion of China, that the sects of Confucius and Laou-tze may be assumed to be well known; and so much has been discussed of Budd'ha in his various titles in the Asiatic Researches, that of him nothing new can be desired. Etymology, in historical and philological questions, is continually an uncertain guide; nevertheless, reverting to the radical Sanscrit meaning of Brahma and Budd'ha, we do not easily dismiss the critical idea that the religion was *ab origine* one, but merely differed according to certain metaphysical notions of certain teachers. Mythology says differently; but truth is to be sought beyond the confines of mythology. There is by no means a little in the Confucian system which has a counterpart in Grecian philosophy: in it are a materiality and an approach to fatalism not to be misapprehended. In the Laoutszean sect, there is a distinct analogy to the Platonic philosophy, in the Logos, &c., but considerably admixed with the superstitions of the East;

which problem is soluble by the Indian philosophy, which decidedly became known to the Greeks. In the Chinese superstitions we also perceive a very close approximation to the abominations mentioned in the word of God: if, as Mr. Medhurst very reasonably says, they and the Egyptians were cognate races, that problem also is solved. The passing through the fire, the divinatory processes, the belief that the demoniacally possessed are capable in their ravings to disclose the future, and the modes used on these occasions, which are very analogous to those of the Mohammedan impostors, the faith in magic, and the consequent chicanery, also analogous to the general custom of the East, plainly show that, however insulated Chinese policy may choose to make the nation, the stock is that which has its record in the Bible, and that these men are doubtless the Sinim of the Hebrew Scriptures. The mere fact of the Baudd'hists having been enabled to have introduced a religion into this empire appears to show that the insulation of the race by internal policy could not have been anterior to the Christian era:—for what reason?—for what purposes?—are questions whose answers have been swept away by the vortex of time:

The Baudd'hist religion in China is exactly the same as in other places; the feeding of hungry ghosts and all the similarly lucrative devices of an avaricious priesthood are the same. But the Chinese go beyond the classical fee to Charon; for they provide their deceased friends with clothes and various articles, and delineate them on paper; some even add cooking utensils and slaves, and draw up writings of conveyance, sealed and signed in the presence of witnesses, which they burn, as a mode of transference to the deceased.

“Egregias animas
..... decorate supremis

“Muneribus, qui solus honos Acheronte sub imo est.”

Mr. Medhurst observes, respecting a comparative chronology of the Chinese and European accounts, that “the similarity between the more authentic records of the Chinese and the Scripture history is remarkable. According to both the human race sprung from one individual, the flood occurred about the same time, preceded by the discovery of metals, and followed by that of Anah. The seven years' famine of Egypt nearly synchronize with those of China; and Sampson's strength and fall have their counterpart in the East.” Finding therefore, from Ibn Batuta, and other Arabian writers, that China had been visited at a very early period by the Arabians, and aware that the caravans which migratorily traded through Arabia, Palestine, and other places, conveyed the history and customs of one country to another, we can easily account for this knowledge; but more so, if the Egyptians and Chinese were identical in stock.

To those who are interested in investigations on the state of China, this book will be a most valuable aid: it comprises an extraordinary quantity of matter, and bears in every page inherent proofs of the writer's accurate acquaintance with the subject of which he is treating. There is no *cant* in any part: Mr. Medhurst seems too sensible a man, and to have had much too good an education, to be obliged to resort to this common efflux of an illiterate mind. The work supplies almost all that we require; it has advanced our knowledge of China immensely; is moderate in its religious tenor, and is one which every scholar and antiquarian should possess, if the purpose were merely that of knowing general history and customs. In fine, it is exceedingly creditable to the writer in every respect.

Episcopacy, Tradition, and the Sacraments, considered in reference to the Oxford Tracts, with a postscript on fundamentals. By the Rev. W. Fitzgerald, B.A.
Dublin: Curry. London: Holdsworth. 1839.

THE Popish nature of some parts of the Oxford Tracts, which have called forth already our observations, Mr. Fitzgerald has regarded in the same light as ourselves. This work is, therefore, very opportunely offered to us to be reviewed. The writer observes with respect to the authors of the Tracts, and

the Fathers, whom they claim as authorities, that "as the Knight of *la Mancha*, grew so extravagantly enamoured of the world he read of in romances, that sooner than distrust those veracious chronicles he would transform, despite his senses, the real world into accordance with their testimony, so our modern Quixotes are so deeply in love with the picture of primitive Christianity, as drawn by certain grave historians—about as faithful in this respect as the biographers of Palmerin and Aamadis—that they must needs, in spite of logic and common sense, count every father of the Church a saint, every argument he uses demonstration, every puerile flourish of his pen an unrivalled stroke of eloquence, and every dogma which he begs, borrows, or invents, as certain (if not more so), than the Holy Scriptures."

Mr. Fitzgerald adds, that the Oxford Theology is fraught with the seeds of those corruptions which appear full-blown in the Romish system; and that those who can be brought to acquiesce in the sentence of tradition, will soon be in an apt disposition to acquiesce in infallibility; for in one of the Tracts relating to the proper topics to be discussed in the Romish controversy, "*ecclesiastical infallibility, and the right of private judgment, and the sufficiency of Scripture are excluded from the list.*" The doctrine of the apostolical succession is next treated in a very masterly manner; and although the Oxford party have claimed the sanction of many of our early divines to this notion, the author has selected passages from several, which are plainly inconsistent with the doctrine propounded in the Tracts. On tradition the observations are equally pertinent. The folly of relying on it, or of allowing it to be an expositor of the Scriptures, to the exclusion of the private judgment, is clearly shown; and the true cause of the appeal by Irenæus to tradition, as well as the true sense in which he proposed it, are distinctly analyzed. The false doctrines in the Tracts concerning the Sacraments are ably exhibited and exposed; and the dangers with which the Church is threatened by the notions of the writers, is strongly brought to light. The pamphlet is worthy of general attention; calmly and dispassionately as the errors are reviewed, their mischievous and Popish tendency is nevertheless unanswerably proved.

The Popish College at Maynooth. By the Author of the Progress of Popery.
London: Published by the Protestant Association. Nisbet, Berners-street.
1839.

THIS pamphlet came to us since our article on the same subject was sent to the press. Amidst other important matters it discloses the history of the establishment.

In 1793 the Roman Catholic Bishops applied to Mr. Pitt's government to found and endow a college for the education of their priesthood, stating that if the government were to found it, they would direct it to useful and loyal ends. But at this time they were in communication with the Roman Catholic committee secretly concocting the plan. Thus, Sir. W. Petty's declaration in 1672, that there are two governments in Ireland, the external and ostensible or the English, and the *internal and mystical* or the Popish, is in this instance likewise verified. The latter may be traced through the Irish history. In the rebellion of 1641 it organized and directed the movements of the Romanists: for a short time after the revolution it disappeared; but it re-appeared in Dublin in 1757, from which period its history has been clearly developed.

This pamphlet shows, that while the Irish Papists were professing an attachment to England and ardent loyalty to the sovereign, the same men in their other publications were avowing themselves to be republicans, and expressing their anxiety to overthrow the tyranny of England, confessing that the Papists were trained from their infancy in an hereditary hatred and inextirpable abhorrence of the English name and power. These were the men, of whom some mounted the scaffold and others were expatriated, that formed the Roman Catholic Committee, with whom those in treaty with Mr. Pitt were in confidential communication. Of this Mr. Pitt's government was ignorant; and on

the faith of their representations and professions Maynooth College was founded in 1795. But whilst, in 1793, the Roman Catholic Bishops were thus negotiating with Mr. Pitt and deceiving him by falsehoods, in that same year did they become members of the Roman Catholic Committee, and joint conspirators in the treason which was in process of organization. By these conspirators the rebellion of 1798 was concerted, and arrangements to invade Ireland were made with republican France: such were the first-fruits of Maynooth College!

Those who have been educated in it have been imbued with the bitterest hatred to England, have been taught the most sanguinary doctrines, the most anti-Christian heresies; have been the furious instruments of popular agitation, and have been known to curse their congregations from the altar, when their votes have been given contrary to the wishes of the Roman Catholic Association. From the period in which this College was founded, Ireland has been more turbulent, its priests more interfering and violently intolerant, for as Mr. Inglis writes, the Maynooth priest is the agitating priest. In no country, not even in Spain, is the spirit of Popery so intensely anti-Protestant as in Ireland. How can it be otherwise, when the class-books of the College are works of blasphemy, treason, and cruelty!—when it is taught that faith need not be kept with heretics—that oaths contrary to ecclesiastical utility are null—when bulls have been received at Maynooth which sanctioned torture—and when all the persecuting canons of the councils, even of the fourth council of Lateran, are there admitted!

Are not these reasons sufficient to prove that the grant of £10,000 per annum to Maynooth College should not be continued by a Protestant country? much more that no increase should be permitted? In what respect is it more wise and politic, than if we were to vote funds to equip a foreign foe against our shores? As long as this College stands, Ireland cannot be tranquillized: from its rapidly forcing hot-bed of anarchy and intolerance spring all the evils which desolate that country. But if it must stand—are we the people who should support it? are we bound by any compact to furnish arms against our brethren in religion? Evil as was the hour in which it was founded, worse and darker was that which enriched it.

Mr. Colquhoun, on Popery and Priestcraft, has shown that the disorders in Ireland have been instigated by the priests. In many places tithes were denounced from the altar; priest Milner, in a pamphlet, advised the people to pull down the Church: and where the standard of opposition was raised against Protestantism, violent priests headed the concourse of people, and there, as well as from their altars, poured forth factious and political harangues. In 1828, on the same day, at the same hour, meetings suggested by the agitators took place in more than 1,500 Roman Catholic places of worship. At the Waterford election in 1824, Bishop Kelly headed his priests in an open canvass. At the Clare election, the priests drove their own flocks to the polling-booths: “then first might be seen the novel exhibition of the priest and agitator walking arm in arm to the chapel, and Mr. O’Connell, Mr. Sheil, or Mr. Lawless, haranguing the people from those altars which professed to be the altars of God; but which then rang with fierce curses against men. With the solemnities of religion were mixed the passions of politics and anathemas, not against crimes, but against those who did not vote for the popular candidate.” Well then may the writer of the pamphlet add—“What shall we say to these things? Are these the men for whose education England, which returns a majority of representatives in the House of Commons, shall continue to be taxed? We trust not.” Having so fully analyzed the matter of this tract, we have enabled it to recommend itself to the public.

A Letter on the Proposed Protestant Memorial to Cranmer, Ridley, and Latimer, addressed to the Subscribers and Promoters of that Undertaking. By A. Welby Pugin, Professor of Ecclesiastical Antiquity at St. Mary's College, Oscott. London: Booker and Dolman. 1839.

THIS is a most violent and abusive letter, written by a Papist, in which facts are

distorted, and open threats of the extinction of the Church are made. It is therefore, not strange that he should leniently view the writers of the Oxford Tracts:— we will subjoin that passage *pro bono publico*. "In fact, your pulpits have so long sounded with Genevan opinions, and your discipline become so obsolete, that when any of your own body act up to the observances, and inculcate THE REAL DOCTRINES, which you ought consistently to teach and follow, they are assailed with abuse, not to say persecution. One fool suggests they may be Jesuits in disguise; another exclaims, they play such 'pranks as make high heaven weep,' and they are accused of change, WHEN IN TRUTH THEY FOLLOW THE RULE; and their assailants are the innovators." These pranks are explained to be praying turned towards the altar.....instead of being stuck up in an auctioneer's rostrum. After this who will say that we have misjudged the Tracts!

Increase of Popery. By James Rudge D.D. London: Painter. 1839.

THIS little work is vastly superior to the many, whatever be their size, with which the press has lately deluged us respecting Popery and its projects. It embraces in their full extent all the various questions which ramify from the main one; it sensibly brings to light the evil, however latent be many of its parts, and luminously directs the reader to the correction of it and the prevention of its baleful consequences. A rapid glance is taken at the past; a clear view is afforded of the future. The purity of the Protestant faith is shown, and the recent attempts to oppress it under the cumbrous weight of semi-papistical observances, which our fathers could not bear, are exposed, criticised, and denounced.

Dr. Rudge's discrimination is excellent, and the defence of our Church's practices against the objections, which some have strangely made to them, is most perspicuous and convincing. The Popish assertion of *unity* is refuted by historical facts, which cannot be gainsayed, some of which are still rife and vigorous in France; and the writer's regrets that a *new* party should have arisen in the Church are again feelingly expressed. This branch of the subject is succeeded by an admirable essay on the errors of the Romish Church, in which very much valuable information respecting the reformation and translation of the Bible into English is given in a very condensed form. The exposition of Popish errors is very able, and so clearly written that he who runs may read and be convinced, and even the wayfaring man may derive from it support against the temptations of the times. A rich spirit of piety breathes through the whole, directing the efforts of the writer's strong understanding to the glory of God and to the good of man.

We have not quoted parts of this work; because it should be in every one's possession, and should be actively circulated in every parish; being by experience assured, that copious quotations occasionally injure the sale of books which deserve to be universally known. None deserves to be more known than this: none, when known, will be more appreciated.

Christian Literature. The Rule and Exercises of Holy Living, containing the whole Duty of a Christian, by Jeremy Taylor, D.D., Bishop of Down and Connor, and Chaplain in Ordinary to King Charles the First. Edinburgh: Fraser and Crawford. London: Washbourne. 1839.

THIS excellent work is so well known, and so much appreciated, that our duty will merely consist in recommending this edition on account of its cheapness and very beautiful typography.

Christ's Kingdom not of this World. A Sermon by the Rev. G. Ranking, B. C. L., Minister of Trinity Church, Sheerness. London: Burns. 1839.

THIS sermon is plain and practical; it is adapted to every comprehension, and well calculated to be circulated with religious tracts.

The only Peaceful Road. A Letter from a Christian Minister to a Widowed Mother, on the subject of her Children. London: Painter. 1839.

WE have here a tract of a practical nature, in which the subject of which it treats, is well developed, and the duties connected with it are strongly enforced. It merits the attention of the friends of religious education.

The Christian Treasury of Standard and Religious Works, &c., unabridged. Part I. Bunyan's Pilgrim's Progress. London: Grattan. 1839.

THIS is one of the cheapest publications that we have ever seen; and there can be no doubt that the low price will ensure its sale. The wood cuts are very respectable, and the execution altogether is good. It is high time that religious works of sound principles should be put into circulation at a price which may render them accessible to every grade in the community; and the editor of this series was right in commencing it with one of an established character and attractiveness.

. We have received Dr. Macbride's *Diatessaron and Lectures on the Diatessaron*, which we shall fully review in our next number; In this we have not space to do them justice.

Miscellanea.

THE VALUE OF PATIENCE.—You know that the Orientals in general, and particularly the learned among them, love to make use of little stories, and apophthegms, and parabolic illustrations in explaining their ideas, in giving lessons on moral subjects, or in inculcating the precepts or practice of virtue. Yesterday, when old Moollah Saleh came in, he found me fashioning the mould of a little article in wax, which I wished to have made in silver. Long did he look and admire, but never said a word, till at length I told him what it was intended for. "See now," said he, with a most triumphant smile—"see what a good thing is patience!—ten times was I on the point of asking you what you were about, but I restrained myself, saying inwardly time will show; and, behold, now you have told me yourself. This is just like the story of Huzrut-e-Daood and Locman: do you know it?" Of course I said no, and as you may be ignorant even of whom these personages were, I will tell you that Huzrut-e-Daood is no less a personage than King David, the son of Jesse, and that Locman is their Esop, a personage brought in as the half wit, half sage, in all their fables and tales, and on all occasions, and some of them, like this, are very singular ones. "Locman," said the Moollah, "was a particular friend of King David, and came in one day while he was employed in making a suit of link armour. David you, know was one of the best armourers that ever existed: well, Locman saw him twisting and turning the metal, and fashioning rings and links, and joining them together; and much he longed to know what all this was for. At length Huzrut-e-Daood finished his work, and having put on the coat of mail, he said to Locman, 'Do you see this armour—is it not an excellent thing? how well it defends a man in the day of battle!'—'Ay,' replied Locman, 'but do you see what an excellent thing is patience?—here have I been for days watching what you were about, and never asked what it might be for, and lo! now you have told me.'

LORD CHATHAM ON THE CORN LAWS.—The following passage, which ought to be printed in letters of gold, occurs in one of his Lordship's speeches in 1775. "Trade, indeed, increases the wealth and glory of a country; but its *real strength and stamina are to be looked for among the cultivators of the land; in their simpli-*

city of life is found the simpleness of virtue—the integrity and courage of freedom. These true, genuine sons of the earth, are invincible; and they surround and hem in the mercantile bodies; even if those bodies, which supposition I totally disclaim, could be supposed disaffected to the cause of liberty.”

LORD BROUGHAM.—*Instinct v. Reason*.—The following is Lord Brougham's definition:—“It acts without teaching, either from others, that is, instruction, or from the animal itself, that is, experience. That is generally given as the definition or description of Instinct. But we have added another peculiarity, which seems also a necessary part of the description—it acts without knowledge of consequences, it acts blindly, and accomplishes a purpose of which the animal is ignorant.”

LORD STANLEY AND THE DISSENTERS.—At the late meeting at Warrington his Lordship, speaking of the hostility of the Dissenters to the Established Church said—“There is also a class who may be entitled *Political Dissenters*, who dread the Church on account of its influence and connection with the State, and who desire, through the side of the Ecclesiastical, to inflict a deadly wound upon all the institutions of the land. And when all these are combined against us, who shall say that the time is not come when it behoves the Church to buckle on her armour—for the daughter of Zion to awake and put on her beautiful garment, and for every one, with heart and hand, to combine in that great movement which, I trust, will spread over the whole empire, forming one vast net, of which we here may be considered as a single mesh, and bringing the whole of us together as one harmonious and harmonizing system from beginning to end?”

SIR ROBERT PEEL ON NATIONAL EDUCATION.—At a meeting on the subject of National Education in connexion with the Established Church, lately held at Lichfield, Sir Robert Peel spoke on this all important question with earnestness, warmth, and convincing eloquence. This distinguished statesman stated the advantages the country would derive from the Church of England taking into its hands the great work of Popular Education. That there was in the hearts and minds of Englishmen a deep-rooted feeling of attachment to their Church, and that “the influence of the National Establishment had been, he feared, through *intentional misrepresentation*, greatly UNDERATED.” The Right Hon. Baronet, after enlarging on the difficulties in the way of seeking aid from the Ministry said—“It is in vain to expect the aid of Government; but depend upon it, if the Clergy and laity of the Church of England will unite, and resolve to use their voluntary energetic efforts, they will assume a position which they have the power to do, of establishing a system of Christian education independent of any Government, and of defying any attempt that may be made to proscribe any institution in connection with the Church. They have the power, and it is better to avow their object, and to determine not to shrink from the principle they mean to abide by; namely, that they will require as a condition of seeking education in their institutions, not that it will be a religious education merely, but that it must be in conformity with the doctrines and discipline of the Church of England.” In these sentiments every sincere and consistent member of the Church of England will concur.

DOMESTIC TROUBLES.—Sir Walter Scott has observed, that the middle of the century, in England, has always been the favourite period for our domestic troubles—that of the *fifteenth* being marked by the wars of the Roses—of the *sixteenth*, by the broils and discords consequent on the Reformation—of the *seventeenth* by the civil war between Charles I. and his Parliament—of the *eighteenth*, by the invasion of the Young Pretender. This may be no more than a chance coincidence, though the philosophical reader of history does not believe in such chances.

OXFORD AND CAMBRIDGE.—Oxford and Cambridge are, as it were, two mighty hearts in the body politic, through which its whole life-blood circulates. For the life-blood of a community, or that material constituent of it in which the principal vitality is contained, is its really educated portion—and this distributed at the outset into innumerable petty rivulets, which continually unite, as they flow on, into fewer and larger channels, form at length but two principal

streams, which, pouring each of them through one or other of these mighty hearts, receive in their passage a colouring, an oxygenization, which continues ever after; and which as they divide again and branch out constantly into more numerous and smaller streamlets, are carried to the furthest extremity of every limb, and invigorate with health or impregnate with disease the entire system. Thus the Universities are continually receiving the life-blood of the community—those who, from their birth, their wealth, or the indications they have given of talent, are likely to be eminent or influential; they are received at the age, when their character must take its bent for good or evil, and sent forth with that character in a manner fixed; in their passage through the Universities, a tinge is communicated to their feelings, atone to their opinions, which subsequent circumstances may sometimes modify, but can very rarely remove; and they go forth, thus imbued with certain principles, into the camp, the court, the senate, the bar, the church, to exert an influence over every grade of society, some to advise royalty, some to instruct the children of the neighbouring poor; so that throughout the country there is none so exalted as to be above their reach, none so humble as to be below it.

PRESENT STATE OF THE HOUSE OF COMMONS.—The *Newcastle Journal* has just published the following summary:

	England.	Wales.	Scotland.	Ireland.	Total.
Conservatives.....	246	18	19	35	318
Whigs and Radicals.	225	11	34	70	340
	<hr/> 471	<hr/> 29	<hr/> 53	<hr/> 105	<hr/> 658

In the English Counties the Conservatives have a majority of 57; in Boroughs they are in a minority of 36; in the Welsh counties the Conservative majority is nine, but in the Boroughs the Whigs and Radicals are in a majority of 2. If a dissolution of Parliament were to take place at this time, we should feel disappointed, if the Conservatives were not to return at least thirty additional members, which would give them an *English* majority of 88 members—a number more than sufficient to secure a working majority, superior to what the Whigs have enjoyed by about 16 votes. There is reason to hope that in the Scottish Counties a dissolution of Parliament would give the Conservatives additional strength; there is only *one* Conservative member returned from all the Scotch Boroughs! In Ireland we believe, there is nothing to lose, and everything to gain. The Popish ruffian O'Connell, at the last election, by every exertion and artifice, stretched his influence to its utmost limits. His *tail* has now seventy *Irish* joints, and it is scarcely possible that he can add *one* more joint to it. Taking, then, the aggregate of Conservative strength from the appearances of the present time in reference to the different constituencies forming the Imperial Parliament, we think it is not indulging a belief too sanguine, when we say that the strength and prospects of the party in the country are highly flattering—and that such a position ought to stimulate the Conservatives to the most untiring exertion and the most spirited determination to maintain and extend their principles, till they again see them gloriously triumphant over faction, anarchy, and Popish rebellion.

CONVERSION OF THE JEWS.—In the early part of the last century great efforts were made on the continent, assisted by the support of the charitable in England, to convert the Jews to Christianity. Two zealous students of the University of Halle in Saxony, devoted themselves to this work of grace. They travelled over Europe several years, preaching and raising funds for the maintenance of proselytes, and for the publication of religious tracts which were dispersed in thousands by Russian officers, a Swedish bishop, the Danish missionaries, and other zealous persons, whenever an individual of the Jewish nation was to be found, and an account of their efforts was published in a pamphlet, drawn up by Professor Collenberg, of Halle, which was afterwards reprinted in London in 1751, with a view to its distribution among Jews and Mahomedans, by English merchants trading to the East. Of the seed thus sown, good fruit was expected, but tares sprung up to destroy the wholesome grain, and to disap-

point the hopes of the sower. Hypocrisy and apostasy marred the fair work of conversion and the contributions intended for the persecuted convert were misapplied. In 1749 two German ministers, who had laboured sedulously in this vineyard, arrived in this country, where they were introduced to several distinguished and pious individuals, and preached in the German chapel here with great power; but the time for the conversion of the Jews had not yet arrived, and the mission was not attended with the result expected. The patronage and encouragement which it had received were however sufficient to induce several impostors to profess the same views; two of whom, a father and son, who, after having been several times baptized in various countries of Europe, came to repeat the experiment as a profitable pecuniary speculation: for like their predecessors, they found liberal friends; but whom they grossly deceived and persuaded not only that they themselves were presbyters, but also that they had converted, among others, an individual of the name of David Levi, whose example was calculated to produce a powerful effect upon his whole nation. During the time they resided here, preying upon the credulity of good and religious people, these two vile impostors contrived to amass no less a sum than £1,800, with which they returned to the continent, there to enjoy their illgotten booty.

THE RUINS OF JERICO.—The glory of this famous city is departed, and a solitary square tower, called by the monks the house of Zaccheus, is all that remains on the site of the once grand fortifications. A few hedges of wild cactus have supplanted the walls that fell under the blast of Joshua's trumpet; and since the days of Hiel the Bethelite, none has been found bold enough to fly in the face of the solemn denunciation against the rebuilder of Jericho. A few, very few, mud huts, tenanted by naked Arabs, and scarcely visible till closely approached, constitute the modern village of Rihhah, the Turkish name for Jericho. Here we pitched our tents, and the pilgrims strewn the plain around. *Elliot's Travels.*

UNDER THE ROSE.—The origin of this proverb has been referred to a tradition, that the rose was sacred to Harpocrates, the God of silence. Accordingly, it was placed on the ceilings of banquetting rooms to denote that whatever occurred under it was to be kept a secret.

DIAMONDS.—Louis de Berguen, a native of Bruges, was the first person who attempted to cut the diamond. He did so in 1456. Agnes Sorrel is said to have been the first female, who wore a diamond necklace in France.

GUARDIAN SPIRITS.—From Hesiod, we perceive that the Greeks believed in Guardian-spirits; such was the idea of Socrates respecting his *δαίμων*. In the old Persian system they were called *Furubers*, and supposed to be associated with man from his birth to his death. The Chaldees maintained the same doctrine according to the philosopher Julian, quoted by Suidas and Creuzer, has shewn it to have been also an Egyptian tenet.

THE WORSHIP OF THE HEAVENLY HOST.—The Sabæans or worshippers of the heavenly host did not exclude the Supreme Being from their adoration, but worshipped the seven planets, as Divinities of a secondary rank. The sidereal worship indeed destroyed all religious purity, and effaced all just notions of the first cause, in process of time; but originally it would appear, that the planetary orbs were accounted emblems of God. The Arabs say, that the Sabæans prayed to them three times a day, and practised certain legal purifications.

BABYLON.—The origin of this name is affirmed to have been *bab*—*Bel*—the gate or court of Bel. The term *gate* was frequently used of old, and is still so in the East. It was not uncommonly applied in this sense in the Hebrew Bible. See Esther ii. 19. 21. iii. 2. 33. Dan: ii. 49.

SATRAP.—This name of office comes from the Persian * *chatr* or Sanscrit *ch'hatra* an umbrella,—the privilege of having such borne over him having denoted anciently the office of the Satrap. The Satrap was in Pahlvi called *Chattrapa*, in Sanscrit *Ch'hattrapati* i. 2. *Lord of the umbrella.*

* The *ch* must be pronounced soft as in Church,

NOTICES TO CORRESPONDENTS.

Our Reverend Friend S. mistakes us, by supposing that we have any inclination to the levelling system, or to low Church principles. To the Church of England, as exhibited in its Articles and its Liturgy, we cling—and whatever we perceive calculated to destroy the adhesion of others to these we assail. With respect to the Apostolical Succession, it is very evident that the modern theory is intended to favour the Roman Church, and to seduce us to her communion: whilst, however, we deny it as incapable of critical proof, we as positively affirm that our Church is Apostolical, being founded according to the Apostolic institutions, and that no Church can be such which has not the Apostolical gradations of Bishops, Presbyters, and Deacons. In our next we will more fully discuss this matter.

The First Volume of the New Series of THE CHURCHMAN, with Portraits of the Archbishop of Canterbury, the Bishop of Exeter, and the late Bishop of St. Asaph, in cloth boards, price 7s. is still for sale.

The Engraving and History of Westminster Abbey next month.

We have received Dr. Rudge's Communications, and will insert them in accordance with his wishes.

We are obliged by the hints which VERAX has given to us, and will thank him to supply us with further information on the subject.

The Essay from Tokenhouse Yard was misplaced: it has been found, and shall receive attention.

We wish our Correspondents to remember, that articles intended for immediate insertion should reach us on or before the 15th day of the month; since some which would otherwise have appeared in this number, arrived too late for the press.

We subjoin a letter which we have received from Mr. Smith, and sincerely rejoice to find that we were mistaken as to his opinions:

“King's College, London, Feb. 22, 1839.

“Sir,—Although I cannot but feel gratified with the commendation which you have bestowed on the ‘Pilgrim's Staff’ in the last number of ‘THE CHURCHMAN,’ I cannot avoid expressing my regret, that any circumstance connected with the work should have induced you to conclude that I hold opinions partaking of ‘Puseyism.’ You refer, in particular to the insertion of the symbol of our common faith in the title page. I trust, Sir, that I shall never be ‘ashamed’ of ‘the cross;’ but I should indeed be ashamed to identify myself with a party, who appear to me, no less than to yourself, to be working infinite mischief to the interests of our holy religion; whose doctrines and rites assimilate so closely with the apostolic simplicity of the Church of Christ.

“To this explanation I will but add, that I have long been acquainted with the opinions of the Bishop of London, and could not therefore have so grossly mistaken them, as to have sought to raise myself in his estimation by taking part with those, whose aberrations he repudiates. I pray too, that I may never be tempted to seek the applause of man at the expense of my religious convictions.

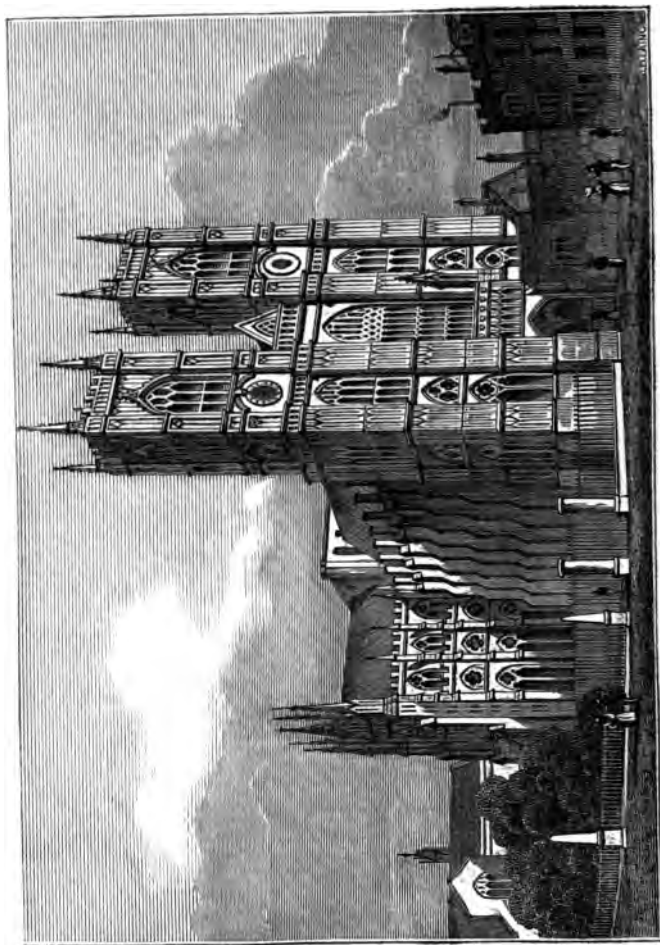
“I have the honour to be, Sir,

“Your very faithful Servant,

“H. SMITH.

“Will you do me the kindness to notice this disclaimer in ‘The Churchman.’ I request this favour as an old subscriber, as well as in my humble character of Editor of the book reviewed.

“The Editor of The Churchman.”



WESTMINSTER ABBEY.



THE CHURCHMAN.

APRIL, 1839.

Original Papers.

WESTMINSTER ABBEY.

THERE is no certain account of the real origin of this magnificent building. Sebert, King of the East Saxons, is named as its founder, by tradition; but the middle of the eighth century is more probably supposed to be its date. It had become of considerable importance in the time of Dunstan; but its first most distinguished patron on record, was Edward the Confessor. Its splendour increased during several following reigns: in 1162, the Abbot Laurentius assumed the mitre; in 1220, the foundations of great additions to the Abbey were laid by Henry III., and it was considered beyond episcopal jurisdiction; in October, 1269, the new buildings were opened, and the body of Edward the Confessor was deposited in the magnificent shrine at the back of the high altar.

It now was fully in its character of a sanctuary; and the unfortunate Queen of Edward IV. is known to have sought its refuge with five of her daughters and her son, the Duke of York. In January, 1502, Henry VII. laid the first stone of the exquisite chapel, which bears his name, and added greatly to the wealth of the Abbey. Though it suffered in its rights, revenues, and possessions, in the time of Henry VIII., it was, as some compensation, converted into an Episcopal see, with a Bishop, Dean, and twelve Prebendaries; itself was called a Cathedral; and the Abbot's house, the Bishop's palace, and the Diocese, comprehended all Middlesex, but Fulham.

But in 1550 the see was abolished, and the diocese reverted to that of London; yet the Abbey retained its rank as a Cathedral, and

preserved its privileges and revenues. Queen Mary restored its condition, but again annulled it; and an unsuccessful attempt was shortly afterwards made to deprive it of its immunities, as a sanctuary. In 1620 it fell almost into ruinous decay: but Bishop Hacket restored it at his own private cost of 4,500*l*. The Puritans, after having gained the ascendancy over Charles I., discontinued its services, and appointed seven of their own ignorant preachers with stipends and residentiary houses: but at the restoration the old order of things was revived. Subsequent repairs have left to us the Abbey in its present state.

The Latin cross was the original form; but the cloisters and chapels which have been added, obscure this original simplicity. The south transept, known by the title of the Poet's corner, is remarkable for its monuments of our great men. St. Blaize's chapel is chiefly interesting from the notion that it was the ancient treasury: its strength corroborates the tradition. Behind the choir is Edward the Confessor's chapel, containing his tomb, and those of other royal persons; the ancient screen, though much injured by time, is curious, as a piece of elaborate art, and represents on a frieze the traditionary life of the Confessor. It is divided into fourteen compartments, well worthy of the attention of the antiquary. The monarch's tomb is in the centre of the chapel, and the coffin may be seen from the parapet of Henry Fifth's chapel. This mausoleum is surrounded by the tombs of Edward I., Henry III., Queen Eleanor, Henry V., Queen Philippa, Edward III., Richard II., and his consort Queen Anne.

The chapel, in which are deposited the remains of Henry V., comprises the entire eastern end of the Confessor's, and is dated early in the reign of Henry VI. The ancient chair used at royal coronations from the time of Edward I., contains within its seat the *prophetic stone*, (formerly called *Jacob's pillow*, and the stone of Scone) from the Scottish belief that the power of the nation which lost it would decline. The painted windows deserve attention: they are remarkable for not being less than the eighth of an inch in thickness.

Henry VIII.'s chapel is the glory of the Abbey, which some have named THE WONDER OF THE WORLD: of its beauty there cannot be a question: it yields infinitely, nevertheless, to King's College chapel, at Cambridge. Sir Reginald Bray is cited as the chief author of the design: but Alcocke, Bishop of Ely, is reported to have shared with him the honour. Henry saw the building nearly completed, and was buried in the gorgeous tomb which he had prepared. The chapel has a nave, two side aisles, and five small chapels, including the eastern end: it is entered from the Abbey by twelve steps, which lead through the porch to its brazen gates. The monumental antiquities are curious, and more in number than the size of the building would induce one to imagine. In the royal vault are the remains of Charles II., William III., and Mary his consort, Queen Anne, and Prince George. Of St. Andrew's chapel and St. Benedict's chapel, nothing requires to be said: that of St. Erasmus, and that of St. John and St. Michael are only remarkable for their monuments; the

latter particularly for Roubillac's sculpture of Lady Nightingale, and the tombs of Admirals Kempenfelt and Pococke.

The dimensions of the Abbey or Collegiate Church of St. Peter, are, length, exclusive of Henry VII.'s chapel, 416 feet; height of west towers 225; length 383; breadth at the transept; 203; length of nave 166; breadth of nave 39; height of nave 102; breadth of each aisle 17; length of choir 156; breadth of choir 28.

Those of Henry the Seventh's chapel are, length 115 feet; breadth 80; height of towers 71; height of roof 86; height of west turrets 102; length of nave 104; breadth of nave 36; height of nave 61; breadth of each aisle 17.

The cloisters are entire, and are built in a quadrangular form, with piazzas towards the court, in which are prebendal houses: they are filled with monuments. The chapter-house, erected in 1250, is on one side of the cloisters: the gothic portal which leads to it has mouldings exquisitely carved. In 1377 the House of Commons sat there by the consent of the abbot, and continued to sit till 1547. The original Domesday-book, more than seven hundred years old, is there; and beneath the chapter-house is an extraordinary crypt. Littleton built the Jerusalem chamber, which is celebrated as the place in which Henry IV. died, and as the accomplishment of the prediction that he should die in *Jerusalem*, which gave rise to Shakspeare's well known lines—

“Land be to God! even here my life must end;
It hath been prophesied to me many years,
I should not die but in *Jerusalem*,
Which vainly I suppos'd the HOLY LAND.”

The Eleemosynary or Almonry is where the alms were distributed. To speak of the magnificent monuments which adorn the Abbey, as they deserve to be commemorated, would require the whole compass of our Magazine:—to enter into the history of the various antiquities—the origin of St. Margaret's Church, &c., would also lead us to too great a prolixity. Respecting these things, the subterranean passage connected with the Abbey, &c. our readers must be referred to some of the excellent histories which have treated of them: our's is a bird's-eye glance, and may not be concentrated into a microscopic focus.

THE TRACTS FOR THE TIMES.

It is not intended, under this head, to enter on the various subjects which this title comprehends; but to introduce to notice a series of pamphlets (written by a layman of the Church of England, and published by Jackson and Walford, in St. Paul's Church-yard), which are called “Puseyism, or the New Apostolics.” But before we proceed to the notice of them, an article which lately appeared in the *British Magazine*, from the pen of a person professing himself to be “a Barrister, M.A., of Exeter College, Oxford,” will demand our attention.

The violence which is charged against the paper in *The Church of*

England Quarterly Review, that gave rise to this extraordinary reply, finds more than a counterpart in the tone of the Barrister's words: and separating the argument from the abuse, we cannot see that one assertion is invalidated. It is objected that Mr. Newman's preface to the new translation of Cyril's Lectures, and his "noble and unanswerable work on Romanism and popular Protestantism," were not read, before this pseudo-criticism was committed to the press. We ask the objector, were they enumerated among the books, which were named as the subjects of the review? Was it necessary to peruse all the works, which these writers think proper to compose? And even supposing that their doctrines might vary from the doctrine of the Tracts, would that variation either annul or qualify the statements of the latter?

Commenting on the remarks about the abandonment of the reading-desk, the writer asks, "In what part of the Liturgy occurs the word reading-desk?" then he quotes the direction of the order for morning and evening prayer, that they "shall be used in the *accustomed place* of the Church, chapel, or chancel, except it shall be otherwise determined by the ordinary of the place." Since, therefore, the reading-desk is undeniably the *accustomed place*, it was not necessary that it should have been specified in any part of the Liturgy: and when it is stated, that in Mr. Newman's newly-erected chapel, at Littlemoor, "there could be of course *no accustomed place*," the inference which follows is false; because by the *accustomed place* was intended the place customary in churches. But the new practice is not confined to Littlemoor: it has been witnessed elsewhere.

With respect to the cross worn in the reign of Edward VI., the author says, "I have no doubt that the reverend gentleman who restored that part of the deacon's dress,.....had good reason for subsequently discontinuing it:" If so, why cannot it be granted, that the reasons which originally occasioned its discountenance, were equally good? It was not, however, as the context proves, through lack of information, that the revival of it was stigmatized;—it was reprehended as not suited to the times, and as displaying an inclination to Popery.

To the reviewer's question, "Will not trine baptism, total immersion, and unction, be advocated on the same principles?" it is replied; "*The plain answer is*, that neither trine baptism nor unction forms a portion of the ordinances of our Church:" by *the very same plain answer* all the observations which the reviewer made on the accommodation to the Roman breviary, and other things in the Tracts respecting the Liturgy, are justified.

The vindication of Mr. Froude's *Remains*, "*his noble legacy to the Church*—which will be remembered and valued, when all that its assailants can urge against it, will be despised or forgotten," is quite sufficient to show that the purposes of this party have not been mistaken: any one who will take the trouble of consulting the *Church of England Quarterly Review*, (No. IX. pp. 228-231) will be put into a condition to value this *noble legacy*, which has been bequeathed to the Church. From the manner, in which the words of these

Tract-writers concerning the Virgin Mary are defended; it seems to be implied, that the reviewer, in his remarks, was guilty of rank Nestorianism; but there was not one passage in the whole review that sanctions such an implication: the only point asserted was, that the manner in which the Virgin is mentioned, corresponds in many respects to that in which the Romanists mention her, and especially as the *Deipara*. The object of the review was to prove the Papistical tendency of the Tracts, and this was not a point to be neglected:—*that point was proved*, and has been more fully substantiated in the April number of the *Church of England Quarterly Review*,* which will appear at the same time as this.

With reference to the Virgin, as the “Mother of God,” (here we cannot be charged with rank Nestorianism, because we believe Christ to have been both God and Man), we dislike the title, because it has occasioned her worship and investiture with an authority, even over her God, in some of the Roman Catholic hymns, for instance—

“*Jussu matris impera Salvatori,*
Command the Saviour by a MOTHER’S AUTHORITY!”

than which we can scarcely imagine greater blasphemy. The distinctions, which have been invented between *Douleia* and *Latreia*, by which the Romanists qualify their idolatry, are absurd, because they are not unfrequently interchanged, and cannot vindicate the practice. That of *Hyperdouleia* is another mere invention; and the two former often stand for the same Hebrew term. It is granted, that from some of the Fathers, passages respecting the Virgin may be selected, which far exceed our notions: but they are those from which reason and religion revolt: and Dr. Macbride very sensibly observes, “happily these authors are regarded by Protestants as no more than witnesses to the opinions and practices of their own age.”

If, as Dr. Macbride says, Christ “has left each national branch of his Church to adopt rites and ceremonies, as appears to itself most conducive to edification; but the sacraments being ordained by Christ himself, Christ alone has the power to abrogate them,” it is clear, that no individual members of any such a national branch, are authorised in disturbing those, which distinguish their particular community, either on the plea of obsolete usage, or any other plea. The Dissenters, who secede from the Church, because they cannot conform to it, are more praiseworthy than they, who seceding in heart from its present system, yet deriving emolument from it, continue in its pale.

The author of “Puseyism” (we regret that he should have descended to personality in his title), has several stringent observations on the *sacred line*, as he terms the Apostolical succession, quoting a paragraph in one of the Tracts. He shows, that if it be attempted to convict the Oxford divines of the sin of schism in the separation from Popery, they proclaim their indivisible unity with the ever-one

* The misquotation, of which complaint is made, p. 196, was an error of the printer: in the copy it was “varied sound.”

episcopate, the Apostolic Church in England; but that if the misdoings of the middle ages be urged against them, they interpose the Popery of the Church in those times between themselves and danger; that the mode in which they deal with their *dear elder sister of Rome* is somewhat paradoxical; that the inference from their statement is, that what is an article of faith on one side of the Channel, and therefore true, is schismatical, and therefore false, on the other. The historical sketch which he has given, must either be conceded to be most conclusive, or the utmost turpitude and the darkest acts, persecution, murder, and crimes of deepest dye, must be deemed unable to check the transmission, or alloy the purity of the Apostolical succession. This most able series, which every one should peruse, exposes the baseless pretence, of which the object is, as we have said, manifestly our declension to Romanism.

The succession from St. Peter has never been made out to the satisfaction of an ordinarily critical mind: and if it had been made out, Peter never was invested with a pre-eminence above the other Apostles. If, however, the Roman Church had in any way originated in St. Peter, the Apostolic succession must have been destroyed by the vitiation of Apostolic doctrines: for to pronounce THAT the *true* Church of God, which teaches things that are absolutely contrary to the precepts of God, is opposed to the tenor of the New Testament, which would account such an one schismatical. The Apostolical succession cannot be predicated of schismatics. Granting, then, that there was an Apostolical church in this country, properly so called—one of Apostolical succession, we mean, planted by St. Paul, or some duly commissioned person, we argue, that the events which merged that Church in the Roman, destroyed its claim to the succession.

Let us not waste our time on this Roman doctrine lately broached among us, which is only calculated to engender in some a spiritual pride inconsistent with the humility of Christianity, and in itself is not to be demonstrated: but satisfied that our own Church is purely Apostolical, having been built on the foundation of Apostles and Prophets, Jesus Christ himself being the chief corner-stone; and that having so firm a foundation, it requires not a false support, let us adhere to that faith which has been delivered to us, without corrupting it with the devices of human opinions.

LETTER TO A YOUNG CLERGYMAN,

ON THE CANONS OF THE CHURCH OF ENGLAND IN GENERAL,
AND ON THE TWENTY-NINTH IN PARTICULAR.

BY JAMES RUDGE, D.D.

Dear Sir,—You have addressed to me a letter on the Canons of the Church, &c., to which I feel no repugnance whatsoever in sending an immediate answer; though at the same time I cannot refrain from the expression of my regret, that the subject, to which you direct my attention, has been agitated at the present day, in which it is most desirable, on every account, that all contrariety of

views on points of Church discipline and doctrine, should be most studiously avoided by its members. Unhappily, however, this contrariety *does* prevail; and questions are now mooted of a nature so mischievous and of a character so papistical, as will not only increase divisions and embitter animosity between them, but even endanger the very pillars by which our Ecclesiastical Establishment and our glorious Reformation are supported, and their safety is insured.

You are a young Clergyman, and from all I have seen and heard, you have indicated no common zeal in the service of your Divine Master. Let not that zeal abate—only let it be impelled by knowledge, and guided by wisdom, lest a cause, professedly good, and which demands from all of us all the affections which the heart can give, and all the offerings which the head can yield, should suffer from any want of sound and discriminating judgment, which has been a rock upon which many gifted understandings and many ardent spirits, among your predecessors, have been shipwrecked in every age of the Church. It is not sufficient merely to be zealously affected in a good cause—we should be most zealously affected indeed, for no great and glorious achievement in virtue and holiness hath ever been wrought without it, but unless discretion shall curb your fancy, and prudence sober your imagination, and the wisdom of Heaven's-book be the lamp to your feet, and the light to your understanding, and words, and conduct, you will enervate instead of strengthening—you will cause the scoffer to revile and the infidel to blaspheme, instead of winning the Gentile convert and the wretched out cast to glory in that great and good cause which it is your soul's desire, no less than it is your ordination vow and promise, should prosper in your hand. Whenever I hear of the appointment of a man of a bold and vivid imagination, and of a warm and mercurial temperament, to any office of dignity in the State, or any post of usefulness in the Church, I tremble for the charge committed to his trust, and fear, lest, by any act or rashness, or offensiveness of manner—and, permit me to add, *manner* with a Christian Minister, if not every thing, is *almost* every thing,—more harm should be wrought, than good be produced. It is discretion only that will ever preserve, understanding only that will keep the fervor of the imagination and the enthusiasm of the feelings in due and healthy subordination, and employ them as ready and useful agents in whatever is patriotic in design and beneficent in action. Some ministers wish to be accounted as Boanerges, not because they resemble the two Apostolical brothers, who united the intrepidity of the lion with the gentleness of the dove, but because they wish, in the sound of their voice and the rapidity of their utterance, to be assimilated to thunder and lightning—thunder and lightning indeed: yes; but it is the noise of thunder without any portion of its terrific grandeur, and the flash of lightning without any ray of its magnificent splendour. Methinks that, in the matter of his discourse, and in the manner of his preaching, the meeker and more expressive designation of Barnabas better becomes the Minister whose office it is to win the souls of sinners from the errors of their ways, rather by the glad tidings of Sion, than by the terrific denunciation of Sinai!

You draw my attention to the twenty-ninth canon of our Church, by which it is enacted, "that no parent shall be urged to be present, nor be admitted to answer as Godfather for his own child: nor any Godfather or Godmother shall be suffered to make any other answer or speech, than by the Book of Common Prayer is prescribed in that behalf: neither shall any person be admitted as Godfather or Godmother to any child at christening or confirmation, before the person so undertaking hath received the holy communion!" it is to the latter clause of the canon, marked in italics, to which you point my especial regard; and you add, that its observation is rigidly enforced by several of your Clerical brethren residing in contiguous parishes.

I lament to observe, that there has lately grown up a spirit of *innovation* in many parishes, of which, from my views of orthodoxy, and my love of uniformity in all matters of Church discipline, I cannot but most highly disapprove. Many incumbents—you say such is the fact in your neighbourhood—have erected themselves into a kind of rural ordinaries, or, in other words, have usurped the episcopal office in their respective parishes; and I call that an usurpation in every instance in which they have presumed to differ from or alter what is the *Rubric* of the Church, which is, and ought to be, the only manual or guide of private Clergymen, has ordained. For instance, I learn from yourself, that in some parishes, in which a *third* service has been instituted, a *part only* of the morning service is read; and that other omissions or alterations have been introduced, for which no justification or plea can be advanced, if the Rubric shall still continue to be regarded as our only text-book or authority. That Rubric enjoins the order according to which the morning and evening prayer shall be used throughout the year, and it adds, *except it shall be otherwise determined by the ordinary*. Now no one, therefore, but the ordinary, is invested with a power of changing the order in which our liturgical service should be read. He may indeed curtail this or that part, or determine what portion may be omitted, and what may be read. He may direct the officiating clergymen to select the Litany only for the morning and evening service; but the ordinary only can do this; and it is officiousness and presumption in any one else thus to abridge our prayers, and alter our service. With respect to the introduction of a *third* or additional service in all our places of parochial worship, the measure is one which I most highly approve, and I see no solid objection to its adoption, in times especially like the present, in which Church accommodation is so much wanted, and the population of the land is so much increasing, and in which I am happy to add, there exist such evident demonstrations of a growing love and admiration towards our noble and glorious Establishment: but then I say, if you have *three* or even *four* additional services, let the *whole* of the morning, and the *whole* of the evening prayer, without any subtraction or alteration, be read at each separate service, and the direction of the Rubric be literally and conscientiously observed, unless you have received the sanction of your diocesan to the contrary. If it should be alleged, that the morning prayer was formerly divided into *three* full services, at the

end of each of which a homily or sermon was read, the question still will recur, where is your sanction or authority for such a division or alteration of the service *now*? It is no where to be found in the text-book and manual of the Clergy—the *Rubric*. The practice indeed obtains in some of our cathedrals, at least, so I have heard; upon this point, therefore, I cannot be accurate; yet, if true, it is done under the eye, and may have been directed by the authority, of the ordinary. I remember many years since that I was a pretty constant attendant at all early morning prayers at Gloucester Cathedral, and a part only of the prayers was read by the minor canon. However this may be *now*, as a point of duty, and as a matter of conscience, a private Clergyman has but one course to pursue—a strict and uncompromising obedience to the Rubric of his Church. He must bear in mind his ordination vows and ex animo subscriptions; and if he be an honest man, he will fulfil them to the very letter; and rather than violate them, he will retire from whatever cure he serves, and resign even whatever preferment he holds in the Church.

(*To be continued*).

ON THE EPISTLE TO THE HEBREWS.*

THIS Epistle displays internal evidences of having been written by an Israelite deeply versed in the Mosaic Law, one so minutely acquainted with the real meaning of the Christian scheme, that we can scarcely suppose it to have proceeded from the pen of any but an apostle, and among the apostles we shall not find data to assign it to any other, but St. Paul. The first question, however, which claims our attention, is,—who were the Hebrews, to whom it was addressed?

It is clear that these Hebrews must have been well acquainted with the ceremonies observed in the Temple, probably also with the opinions current respecting their hidden sense; the idea, therefore, that St. Paul wrote it to the Jewish Christians, to whom frequent allusions are made in other parts of the New Testament, is one not to be slightly regarded. Carpzov manifestly erred, when he imagined the term HEBREWS to have been used as a common name for CHRISTIANS, and was very infelicitous in the authorities which he produced; nor does it appear clear to others, that he should confine the name to the Palæstinian Jews, and thus restrict the epistle to them, as the name belonged to the whole Israelitish stock. Braun thus viewing the subject accounted the epistle an encyclical one to all Christian Hebrews: but the personal relations, which are continually mentioned in it, render this hypothesis impossible. Jerome and Ludwig sought the Hebrews in Spain; but this was a mere conjecture from Romans xv. 24, which has no application to the question. Wetstein directed his view to Rome. Thus only two opinions remain, which are deserving of investigation. The first is, that the epistle was sent

* Cf. ein versuch von Dr. K. Haase.

to the churches in Asia Minor; the second, that Palestine was its destination. Newton's hypothesis, that shortly before the destruction of Jerusalem several Jews had taken refuge in Asia Minor, agrees with the first: but Cramer, who endeavoured to unite the two, forgot, that the evidence, which would establish the one, must totally fail respecting the other.

The first is supported by Bengel, Spanheim, Storr, and other celebrated scholars: it is founded on the 2 Peter iii. 15, which is assumed to be a testimony, that St. Paul only could have written it, as appeal was made to him, as an asserter of the same doctrine which St. Peter was urging on the Church. The inference thus is, that as St. Paul no where so forcibly and expressly inculcated it, as in the epistle to the Hebrews, this must have been the epistle to which St. Peter referred. The Greek certainly gives a countenance to a distinction between different portions of St Paul's writings at the end of the 15th and at the beginning of the 16th verses. This much we may feel disposed to admit:—but, when it is agreed, that since St. Peter wrote to the Galatians, Phrygians, Bithynians, &c., they must have been the Hebrews of this epistle, the incorrectness of this argument is manifest: for these having consisted of both Jews and Gentiles, it is inconceivable, that no notice in the title should have been taken of the latter, as distinct from the Hebrews. The epistle to the Galatians was written to the Gentile Christians and Proselytes of the *gate* according to Storr:—that to the Hebrews, to Jewish Christians and Proselytes of *Justice*. That the two epistles were sent together to Galatia, has been a favourite opinion, but one entirely without grounds. There exists also no proof, that the epistle in question was directed to proselytes of *Justice*.

In favour of Palestine as its destination, are urged tradition, the title, and its character. Here alone, it is stated, that in the age of this epistle were the Christians continually persecuted and exposed to plunder, and that in other places there were only occasional tumults against them—likewise that the churches in Palestine were composed of Jewish Christians, as the receivers of this epistle were. To this it has been objected, that the churches in Palestine could not have been sufficiently rich to have been exposed to plunder or to perform the duties enjoined (x. 14. vi. 10. xiii. 1 and 16.) but without stopping to show, that *διακονειν* has other senses, this objection is refuted by the impossibility of verifying its particulars. It is again objected, that according to ii. 2. 1. the receivers could not have heard the Lord himself, since many parts would have offered an opportunity of alluding to their personal acquaintance with him, and that (xii. 4.) they had as yet suffered no bloody persecution, though Stephen had already become, and perhaps James, a martyr. But it cannot be collected from ii. 2. 1. that they had never heard the Lord: for the passage mentions the Salvation to have been *first spoken by the Lord* and then *confirmed to us by those that heard him*, evidently the Apostles, to whom the higher communications had been made, so that it does not appear, whether they had heard or had not heard the Lord, but the argument simply rests on the confirmatory

testimony of the Apostles, which has no connection with the question. Josephus Ant. xx. 9. 1. confines all the bloody persecutions to Jerusalem, and Mr. Greswell dates this epistle A. D. 63, seven years before the destruction of that city. It is also evident from the 11th and 12th chap. that the Christian Church had been assailed with severe persecutions, in which xii. 7, leads us to imagine, that they had participated, though not unto blood: but though such was the case with them, the Apostle, in xiii. 7, appears to have alluded to those who had distinguished their faith by an exemplary death, among whom perhaps Stephen and James might be included, so that this objection also fails. Others* have conjectured the epistle to have been sent to a community in a remote part of Palestine, that they might escape from the objections, which have been shown to be untenable.

The ἡγούμενοι, those that have the rule, in our version, were certainly the Christian rulers. The mention of these, in our opinion, entirely overthrows the various notions, that the Essenes, or Therapeutæ, or Nazarenes, or Ebionites, were the subjects of the epistle; and the different passages relative to their several dogmata, which have been selected from the ecclesiastical writers, and compared with others in this composition, are not sufficient to become the basis of any decision. The other hypotheses, such as that which fixes its destination in Macedonia, that, which fixes it in Antioch, &c., are too absurd to occupy our time.

From what has preceded it will be seen, that we believe it to have been sent neither to Ebionites nor Nazarenes in particular, but to the Jewish Christians, and to have been adapted to the Jews in general. The stile of Philo Judæus sufficiently exhibits to us the mystical import which was then given to the law; the commentaries of the Jews also prove, that many of the most distinguishing rites were conceived to adumbrate the Messiah:—what then could be more natural—what more likely to extend Christianity among the Israelites, than this great and masterly production of the Apostle to the Gentiles? The Jewish-Christians, we know, continued to cleave to their former ordinances and carnal notions; to whom then could it have been more appropriately directed? What document more powerful could have been sent to

* Schultz, in his introduction, supposes it to have been directed to a mystical, Pharisaic, and "Theosophic" Christian Church, from certain terms in the epistle: but we have no account of any such church. He urges, that the epistle was sent to a community which was still zealous of the Jewish Law, and doubted the higher dignity of Christ, and thinks it peculiarly suitable to the Nazarenes and Ebionites, many of whom were in Cœle-Syria, Decapolis, Pella, and Beroœa. When he affirms, that the difference between them was, that the first merely retained the Law, but the latter the Law with the Traditions, we suspect, that he has confounded the former with the Karaites: for their remaining books in Syriac show their doctrines to have been gross corruptions. Epiphanius appears to be incorrect in several particulars relating to them; and the book of Enoch bears the closest similarity, that we have seen, to the stile of their Codex Adæ. The diffuse speculations, in which some have indulged, branching out of this subject into discussions on a Gospel according to the Hebrews, a Gospel according to the Egyptians, and the like, are not worthy of our serious attention.

guide and strengthen them in the true faith, to supply them with arguments against the Jewish sects? and what more calculated to be perused by both Jews and Jewish Christians on the controverted points could have been devised? This general object suggests to us the reason why it has been unprovided with a superscription, like to those in St. Paul's other epistles. Some indeed have accounted it rather an essay than an epistle: this distinction, however, is very unimportant, though it is not correct.

The language, in which it was written has occasioned much investigation. Hug has proved, that Greek was well known in Judæa, though we question, whether he has not imputed to the knowledge of it there too great an extent:—but be this as it might have been, Greek would not have been the language which would have recommended itself to a Palæstinian Jew. Many of the antients and a great body of modern critics have decided, that it was written in Hebrew, at least in the dialect so called in that day; and great speculation has been indulged about the translator, whom Clemens Alexandrinus reports traditionally to have been St. Luke, which the difference of stile disproves. Others again name Clemens Romanus: but the stile in it and the epistles of Clemens equally disagrees.

Of those internal evidences which are in favour of a Hebrew original, we will give a striking instance. The incipient arguments of the Apostle are directed to the proof, that our Saviour was superior to the angels, having obtained by inheritance a more excellent name than they: and at ch. ii. 5. he adds, that to the angels was not subjected the world to come. Would St. Paul then have sought to establish this position by immediately stating from the 8th Psalm, that Christ was made *a little lower than the angels*? But if we look to the Hebrew psalms, we shall read not MELAKIM, but ELOHIM, not *angels*, but GOD, than which no words can be more expressive of his incarnate state, when he took upon him the form of a servant—than which no words can more powerfully support the antecedent reasoning. Hence, it may be strongly inferred, that this epistle was written in Hebrew, and that St. Paul in this passage wrote ELOHIM, according to the Hebrew text:—for unless he wrote it, the reasoning is contradicted. But in a translation from the original Hebrew to the Greek, the Septuagint version, in which *angels* occur for GOD, would be adopted according to the common practice of the writers in the New Testament, where they did not quote from memory; and this explains the occurrence of *angels* in our copies and version, and is no mean evidence, that the Greek was itself a translation. On the other hand, it may be shown, and has been shewn, that the Greek* of this Epistle is Pauline, and that the very peculiar expressions of St. Paul occur in it; so that the Greek copy is invested with the character of the original. If then we suppose Θεον, in the preceding instance, to have been in the text, and ἀγγέλους to have been the correction of a copyist, this argument in favour of the Hebrew will be destroyed.

* We doubt whether anything, even the translation by an Alexandrine, can be established from the peculiar words offered in evidence. For if Philo's

To no one, but St. Paul, can this epistle be assigned. Antiquity, for the most part, attributed it to him: and Storr has shewn, that Irenæus and Hippolytus have only been claimed as contrary authorities on the faith of Stephanus Gobarus, cited by Photius. But he arrived not at this conclusion from any expressed words of Irenæus, *but from his silence*, and the idea, that Hippolytus blindly followed *this silence*, as an authority. Eusebius indeed no where mentions Irenæus and Hippolytus as denying the claims of St. Paul, and the argument is disproved by the quotations of Irenæus from this epistle. Several of the ideas in this may be discerned in a minor state of development in the others written by this Apostle: the same train of thought may be detected, when he enters on a discussion of the Mosaic Law. In that to the Colossians he calls it a *shadow of things* to come; in that to the Hebrews a *shadow of good things* to come; in Romans iii. 25. Ephes. v. 2. we see equal analogies to Heb. viii. 3. 6. ix. 24. In Rom. iv. 16-18. 20. Gal. iii. 5. *agg.* the fundamental ideas are the same, as in this epistle: in Rom. viii. 24-26. we perceive Heb. xi. 1. Rom. v. 2. Heb. iii. 6; in Gal. iii. 2. Heb. x. 38; and in Rom. iv. 11. Gal. iii. 7. Heb. 12. The peculiar expressions also assure us, that no one, but St. Paul could have been the author; take as instances, 1 Cor. iii. 2. Heb. v. 13. contrasted with Heb. v. 12: 1 Cor. iii: 1 Heb. v. 13: Gal. iv. 9. Heb. vi. 12: 1 Cor. iv. 21. Heb. v. 14: Col. iii. 14. Heb. vi. 1. &c. The doubt, as to St. Paul having written the epistle, has been retraced to the Latins* between the times of Clemens and Tertullian. The internal evidences being so strong, when we find Eusebius speaking of fourteen epistles of St. Paul as acknowledged and authentic (H. E. L. C. 3. C. 23.) in the first of which places he states, that the objection of the Roman Church has been the only pretext for the depreciation of this one, and Jerome ascribing it decisively to the Apostle, and even Origen affirming, that it was ascribed to him not without reason (*οὐ γὰρ εἰκῇ*): when we remark these witnesses supported by others, and preceded all of them by Clemens Romanus, must we not admit, that the external evidences are equally strong? Moreover, since the oldest Syriac translation in the second century has rejected some of the Catholic Epistles, but included this, have we not still stronger evidence of its confessed authenticity in early times?

In addition to all these circumstances, Timothy's name, as one released from prison, is mentioned, and salutations are sent from

works be the rule of comparison, the same may be said of many expressions, such as ἀλληγορούμενα, in St. Paul's other epistles. This sort of criticism is a very unsafe guide.

* The conduct of the Latins was occasioned by Caius, a presbyter of the Roman Church under Zephyrinus, who, for the purposes of a controversy, which he was maintaining against the Montanists, who retraced one of their principal doctrines to Heb. vi. 4, declared that he only admitted 13 of St. Paul's epistles, that to the Hebrews being so troublesome to his argument, that he resorted to the fraud of denying it. This occasioned the doubt, which some have continued since to indulge.

Italy:—the author likewise states his intention of shortly visiting the Hebrews with Timothy. We know too little of St. Paul's life after his liberation from his first imprisonment at Rome, to fill up every particular; but Timothy's name and the stile of the last chapter are strong corroborations of the preceding arguments. In our judgment, it is by no means clear that the words *οἱ ἀπὸ τῆς Ἰταλίας* prove St. Paul to have been in Italy when he wrote this epistle: he might have been desired to have transmitted the salutation in an epistle: and in this idea we are supported by the expression, *if he come soon*, which seems to imply, that St. Paul was in some other place, perhaps Spain, awaiting his arrival. We have already suggested one reason, why his name was not prefixed to it: but that intimated by Pantænus, viz., as the Apostle of the Gentiles, and as having devoted himself expressly to the uncircumcision, he could not with hopes of gaining attention have signed himself Paul the Apostle, when writing to the Hebrews, merits consideration.

The result of the inquiry thus is, that St. Paul was the author of the epistle—that it was directed to the Jewish Christians who sought to annex the law to Christianity, but was in every way accommodated to the conviction of the Hebrews in general, though there are not data to show, whether it were originally written in Hebrew or in Greek.

LEGAL MEASURES AGAINST THE CHURCH,

AS CONTRADISTINGUISHED FROM LEGAL MEASURES IN FAVOUR OF POPERY AND DISSENT.

It is impossible for us not to perceive, that for a long time, the Church has been oppressed by legislative enactments—that the rights of the clergy, whether guaranteed by statutes or by charters, have been invaded,—that the property of the Establishment has not been adjudged too sacred to be guarded from the cupidity of the spoiler, and that prescriptive usage, to which the law in other cases gives a full consideration, is trampled under foot and bemired, where it stands in the way of the Church depression and spoliation, which have been agitated. To enumerate the many unfair laws which have been passed, and the intrusions into privileges, which, though not within the sphere of legal interference, have been boldly made, the coercions which have wantonly been decreed against the clergy, in a manner, which clearly is opposed to the liberty of the subject, and all the harsh measures of the Residence and Plurality Bills, would open to us too wide a field of discussion, and one which would not be recommended by novelty. But, whilst we hastily allude to these things, the design of oppression becomes manifest, from the liberty given to Papists and nonconformists, and the aid which they have derived from the Legislature.

It must be clear, even to a superficial reasoner, that the Government has no more right to confiscate Church possessions, or to appropriate them differently from the terms of the bequests, than it

has such a right to confiscate and differently appropriate any other property in the land: that if the sanctity of charters, wills, and legacies be violated, there is an end to public faith; and prescience is not required to assure us, that if the principle be quietly tolerated and executed, without opposition, against the Church, it will be extended to other departments in the community. We deny that the civil power has the authority to circumscribe the incomes of spiritual persons; we affirm that it is absolutely contrary to the ecclesiastical constitutions, which are developed in the New Testament, that there should be a lay commission governing or dictating to the Church; and we see but a slight shade of difference between it and the presumption of Korah, Dathan, and Abiram. We also see an equally slight shade of distinction between the misappropriation of spiritual funds, and those bad acts of the Jewish monarchs, who robbed the temple of their God to meet their secular exigencies. If it be urged that the act is merely one of transference from the superfluous incomes of some ecclesiastical bodies and incumbencies to the endowment of others, the principle is equally contrary to sound equity: for these came either by bequests, grants, and the like, or are actually private property, which is, by our constitution, as inviolate as all others; and that the benefit of the Establishment has not *really* been intended, that the broad line of justice has not been observed in the dismemberments, is plain, from the demarcation in favour of the laity; from the inoperativeness of the propositions of the commissioners, where advowsons belong to laymen. Had the efficiency of the Church, therefore, truly been the object of the Commission, there would not have been this unblushing difference between the two descriptions of patrons.

Was it to invigorate the efficiency of the Church, that the Government, not satiated with the immense Church patronage which they already possess, sought, by means of the Commissioners, to increase it tenfold? Was it for this purpose, that whilst they were scattering the revenues, reducing the Establishment, and onerating some of the clergy with a weight of duty, which they never can *efficiently* perform, their lynx-eyes were fixed on further funds than these bad measures would produce, and that they grasped the richer possessions as their own? Dare they irreverently assign this hypocritical object as *the plea* for the recommendation in the draft of the fifth report, that all deaneries, hitherto in the nomination of the respective chapters, be henceforth vested in the patronage of the Crown? Was this recommendation *designed for the benefit of the Church*, when it became the 19th clause of the first bill? and when Lord Wriothsley Russell having been proved disqualified for the Deanery of Exeter, was it *to serve the Church*, or was it not *to force him on the chapter*, that, *without the admission of the capitular rights*, which the other bill exhibited, it was reinstated at the 14th clause, in the second? Will not the 100,000*l. per annum*, which the Bedford family have derived from the Church, satisfy their cupidity? But if they will not restore the spoil to the Church, let them appropriate it to the purposes

of this pretended attempt at *Ecclesiastical efficiency*. At all events let them not imitate the great beggar, Dan O'Connell.

We further assert, that there is not a power in the realm competent to issue and sanction this Commission, which has proceeded ruthlessly and ignorantly against Cathedral Establishments, Collegiate Churches, and Benefices. The offerings at one altar are not the property of another: the endowment of one body is not the portion of the Church at large. The Church of God is distinct in its institution from temporal authorities: not having been founded by such it is not amenable to them in matters relating to discipline and internal economy: it gives to the powers that are, the honour which is their due; but whilst it renders unto Cæsar the things that are Cæsar's, it acknowledges not the interference of Cæsar in the things that are God's.

The violent changes of patronage and property which have been recommended, the rise of a more than half lay-government of the Church, consisting of some individuals badly affected towards it, and so constituted, that removals may summarily be made, and so clearly directed to ministerial purposes, that it would be, of course, in a high degree subjected to ministerial controul: being individually and aggregately, nay, most essentially, opposed to the spirit and fundamental principles of our constitution, to the general tenor of our statutes and the national faith, and to the respect with which successive legislators have invested the clerical body, are decidedly illegal; and the act, that would legalize them, would form a precedent for the subversion of any other institution in the country. We demand no stronger proof of the enmity which, by weakening our Ecclesiastical resources, seeks to prepare the way for the annihilation of our Establishment, than that, which the different reports of the Commissioners afford to us; for, the grandeur of the service will be impaired, and no funds sufficient to preserve the Cathedrals will remain, if the propositions in these reports shall ever pass through the Lords and Commons. The axe is laid to the root of the tree; it is our duty to stop its destructive work.

Consistently with this plan of weakening the Church, whilst every ingenious device is employed to oppress the clergy, and thus to restrict their usefulness, increase of power and influence is given to Papists and Dissenters. The senseless cry against Church-rates is augmented by the yells of the disaffected; and the repairs of the House of God are made the causes of political outcry. Yet whilst the consciences of dissentients, and the clamour of the infidels are elevated to the rank of arguments against the rates; from the taxes, which Churchmen pay in common with others, enormous grants have been made to Maynooth College, to Popish priests and the Dissenters themselves; whose consciences *that are too sensitive to pay Church-rates*, are ludicrously contradicted by the state of their consciences, *when money (whether from the pockets of Churchmen or not) is to be received*. The plea of *Conscience* is thus hollow and worthless, and we confess our inability to define any measure of conscience

that will reach to them: we suspect it to be very like the enchanted pavilion in the Arabian story, which was capable of covering an army, yet so minutely reducible, as to be easily put into the pocket.

Whilst the Church of England is illegally coerced, the law sleeps amidst the murders, enormities, and diabolical deeds, which occur in Ireland; the priesthood, like Alecto,

“Medias ululata per erbus,”

are unrestrained in insolence and aggression; they utter threats, or denounce persons from the altar, yet though arson or murder, or both united, are often shortly afterwards recorded in the chronicles of the day, those, to whom belongs the power, like Gallio, care not for these things. Without inflicting on our readers the frightful catalogue of atrocities too well known, or describing the rapid strides of rampant Popery, we ask, if the greater efficiency of the ministrations of the Church of England has been the sincere object of the Government, how harmonizes with such an object the facility given to the spread of heretical opinions, from which our Church itself is reformed? The Church of England and the Church of Rome cannot both be true in doctrine—a Government watching over the welfare of the community should support the true and restrain the false—when it proposes to increase the efficiency of the Church of England, it *virtually* presupposes *its truth* and therefore acts oppositely to its own presupposition in everything by which it adds energy to the Popish faction. But, on the idea that a Government secretly inclined to Popery might find a dominant Church diametrically contrary to that, to which it is inclined, we can easily imagine such a close adoption of the precise measures of which we complain, as those which have been adopted by our own Government.

The establishment of monasteries and nunneries all over the land is at variance with those acts which established the Reformation: it is contrary to our laws that there should be communities, the inmates of which are restricted from free agency, and in cases of necessity debarred from magisterial interference. If toleration has been granted to individual sects, toleration which permits the increase of a religion, whose object is to destroy the Church recognized by law, and which ultimately would destroy the very sects with which it is incongruously allied, ceases to deserve the name, and becomes licentiousness, and want of principle. Whether the elements of this union are or are not discordant, is not exactly our present enquiry; but it should be the enquiry of a government, whose duty is to superintend the general welfare, and prevent discordant elements from hereafter creating chaotic confusion.

The power of the confessional is one, which cannot co-exist with the safety of the national religion; having been proved by authentic history, on many occasions, not to have been confined to the examination of the heart and conduct, but to have been misapplied to temporal purposes, and to become a power of most dangerous exercise, formidably Jesuitical, and one whose nature should have prevented the repeal of the laws against the religion that enjoined it. It

might be deemed irrelevant to cite arguments from Scipio Ricci: but to our knowledge the confessional has been abused in London.

The monastic system is in a great measure withdrawn from the operations of our laws, and yet is tolerated by our present Parliament. Whatever may be the external laws of the realm, they have no internal operation in conventual buildings—the liberty of the subject is merged in the will of the superior. A report has reached us of the immurement of a nun in the west of England, some few years since: but we know that on a very late occasion, in the west of England, when a physician was summoned to a nun, whose malady was more mental than bodily, the abbess refused to leave the room, that the nun might not disburthen her mind; nor was it till the physician threatened magisterial interference that her intrusion was stopped. The consequence was that the physician acted peremptorily, and removed the nun to her parents. Is not this an *imperium in imperio*, the exercise of which would not be allowed in the Church of England? But the Church of England desires no such unhalloved power to be vested in her clergy: it suits her not to arrogate to herself exorbitant authority; it is her aim to walk humbly with her God.

If outrages like this be permitted, and doubtless there are many more, which will only be revealed by the Father of our spirits when he shall summon the dust of departed man before the throne of his glory, and make the evil-doer testify against himself, on what principle is the Church of God in this land founded and cemented by Christ, the God and Lord of the Church, the object of worldly persecution and political rapine? On what principle is a demoralized Church, whose very existence tends to the subversion of all civilized laws, assisted to dominion, and advanced to the power of working spiritual wickedness in high places? If, indeed, a weak and irresolute policy, one which, to overthrow our Establishment, and, as it were, exclaiming with Juno,

“Flectere si nequeo Superos, *Acheronta movebo*,”

will sanction such dangerous communities in the empire, preparing, perhaps, the brand and the faggot for its present advocates, on a contemptible plea of expediency, should not these communities be restrained by certain provident enactments? Should it not be enacted that there should be inspecting visitors (no Papist being allowed to be a visitor, *on the rule that no man can be a witness for himself*) who, at least four times in every year, and as much more frequently as expediency may direct them, should *separately* see and converse with every inmate of these pseudo-religious prisons? In such a case they should primarily inquire whether the novice, monk, or nun, were in the convent with his or her own consent? If so, whether he or she desired to remain?—and in case of a negative they should be empowered to emancipate as many as might desire emancipation. In this respect the falsely called toleration would advance towards consistency. All imprisonment, all corporal punishments, especially the death within four walls by starvation, undue

restraints, the inheritance of the property of monks and nuns, the improper intrusions of superiors, &c., should be stopped: and notice should be given, *under penalties*, to the visitors of every illness and every death; that, in the one instance, proper medical aid might be afforded, that, in the other, the coroner might investigate the cause and treatment. We see not why the inmates of these houses should less be the objects of legislative care than the inmates of lunatic asylas. We wish, moreover, that every monastery or nunnery, be licensed at the quarter sessions, that every novice before profession or taking the vow shall subscribe a declaration of *free-agency* before a magistrate, that, independently of the ordinary visitors, the justices of the peace shall examine the state of these institutions, and that every deed of gift shall be void which shall not have been executed in the presence both of the ordinary visitors and the justices of the peace, the donors being subjected to interrogations *on the causes of the donation*. Since the Papists, through O'Connell and his company, legislate for us, let it not be deemed surprising that, if the law *will* tolerate these prisons, we would legislate *for them*, so as to deprive them, in a great measure, of *their iniquitous tendency*. We would rather stop their growing ascendancy, indeed, altogether. We trust, however, that our remarks will meet the eyes of some of the Protestant members of the Legislature.

That we have not been incorrect respecting the enmity of the present Government to our Church, let the quotation of the 14th section of the Bill for the better ordering of Prisons convince our readers:—

“And be it enacted, that in every prison, in which the average number of prisoners professing any one and the same religion *differing from that of the Established Church*, confined at one time during the three preceding years, *shall not have been less than fifty*, it shall be lawful for the justices or other persons having the appointment of the chaplain of such prison, if they shall see fit, *to appoint or remove, at pleasure, a teacher, or a clergyman acting as such, at the time of such appointment,*” &c.

So that, coupling this facility sought for Popish priests to enter the prisons, with the impudent request of some Popish females lately made to the magistrates, that they might seek proselytes in the cells of the prisons, and perceiving in this bill no provision in favour of those whose creed might differ from that *of the fifty*, nor any provision for *different chaplains*, should there be *several fifties* in the classification of creeds, whilst we cannot avoid noticing the weakness of the section, its plain object appears before us in all its enmity and imbecility—in fiend-like consistency with the other assaults on our Church.

Has it not, therefore, been rendered manifest that in proportion as attempts have been made to depress and injuriously use the Church of England, attempts have also, *pari gressu*, been made to give the sway to Papists and Dissenters? The *gravamina* which we suggest, are not equal to those which are proposed against ourselves.

Anecdotes, Biography, &c.

ANECDOTES.

ULRICH VON HUTTEN.—Ulrich was a cotemporary of Luther, and exceedingly like him in disposition: he rendered himself remarkable as a scholar, poet, and reformer. He was born in 1488, at his family castle, Stakelberg, in Franconia, and combined with the love of poetry an inclination to military deeds. He was small in person, but strongly moulded; and inured himself to every hardship, as an epitaph, which he composed for himself, when once ill in Padua, shows:—

“Pauperiem, morbus, spolium, frigusque, famemque,
Vitâ omni, et quæ sunt asperiora tuli.”

The freedom of his language raised many enemies against him; but in all his actions he was open, noble, and sincere. He began his military life in his twentieth year (1508), when he went to Italy, in the Venetian war. Here he remained till 1517; but had little opportunity of showing his spirit in heroic deeds, but great in evincing his endurance of all sorts of hardships.

About this time he dedicated a part of his Latin poems, and his laudatory poem on Germany and the German nation, to Albrecht of Brandenburg. After his return to Germany he was knighted by the Emperor Maximilian I., as the reward of his chivalrous character; and crowned at the same time with the poetic laurel, the garland of which, Constantia, the handsomest girl of her time in Augsburg, and daughter of Conrad Pentinger, the celebrated historian, wove. As Luther, about this time, began his opposition to the Pope, it was impossible that Hutten could long remain doubtful which party he should embrace. Actively participating in all that concerned the benefit of mankind, he instantly wrote against Leo X., and all who opposed the Reformation, a mass of vigorous essays in Latin and German, in verse and in prose, as his spirit urged him, and in a noble epistle exhorted Luther assiduously to persevere. As a specimen of his spirited style, we select this among other passages:—“*Ferunt excommunicatum te. Quantus, O Luthere, quantus es, si hoc verum est!*”

He also edited the bull of the year 1520 with very pertinent and cutting marginal glosses, wrote in German a historical catechism on the continual disobedience of the Roman pontiffs towards the emperors, and pushed it so far, that at last Leo X. signified to the Elector Albrecht von Mainz to send Hutten, bound hands and feet, to Rome. Albrecht could no longer protect him; and since this Papal edict was in the hands of several German nobles, Hutten became aware that prison or the stiletto would be used against him: he therefore retired to Ebernburg, and thence wrote to the Emperor Charles V., to Albrecht von Mainz, and Frederic the Wise, of Saxony, letters, in which he defended himself, and demanded justice against the Roman Court. From this period he launched forth against all whom he considered as the enemies of spiritual and civil freedom, as the defenders of tyranny and folly, as opponents to intelligence and right feeling. He persecuted them with the bitterest satires, and mortified them by German songs, which were sung by all classes. But thus he increased the number of his enemies, whose power and vengeance he felt that he should at last experience; and since no more security remained for him in Germany, he fled to Switzerland, to a small island called Ufnau, in the lake of Zurich, where, through want and misery, and the restless energies of his mind, after a few years, he departed this life.

GOOD FRIDAY—EASTER SUNDAY.—Mr. Greswell, in his *Harmony*, has shown the futility of the public opinion as to the dates of many circumstances in our Saviour's life. Into the arguments by which his reasoning is supported we shall not enter. He conceives that our Saviour was really born A.U. 750, on the tenth of the Jewish Nisan, which partly coincided with April 5, and partly with April 6: with the former, if he was born on the evening of the tenth of Nisan, with the latter if he was born in the morning, on the principle of the *nychthemeron*. But it is rendered clear that the former was the most probable.

It is further shown, that as there can be no doubt that our Saviour suffered on the 14th of Nisan, and on a Friday, the 5th of April in the year when he suffered coincided with the Friday in Passion-week: thus, that Good Friday was his actual birth-day. For in that year, the 5th of April and the 14th of Nisan answered to each other. It is likewise argued, that the 5th of April, A.U., 750, when our Saviour was born, was on a Saturday, and that as his birth took place in the evening, it was not on the Jewish Sabbath, *on the first day of the week*; therefore, that he was born and rose from the dead *but on the first day of the week*. This gives a harmony to the phrase, born or begotten anew from the dead. The list of events coincident with the 5th of April may be seen in the *Harmony*; and they may be reckoned among the most powerful evidences of the truth of Christianity. How the nativity became celebrated at a different time of the year, according to the vulgar opinion, Mr. Greswell has satisfactorily explained: in the Greek Church, in the time of Chrysostom, the vulgar opinion was only of ten years' standing, and is demonstrably wrong on the very grounds which Chrysostom has cited in its defence.

BENEFIT OF CLERGY.—In ancient times, if a criminal capitally condemned could read a verse in the Bible, the book being opened at a venture, his education saved his life. This was called the Benefit of Clergy, and the verse which he read was styled the neck-verse. In subsequent times, the term acquired a different meaning, and became that which our law now understands by it.

THE MILLENNIUM.—Among the whimsical ideas entertained by the celebrated and Rev. William Whiston, was an opinion that the millennium and the restoration of the Jews were at hand. About the time of his publication of this prediction, having a small estate to sell, he offered it to a gentleman at thirty years' purchase. "Thirty years' purchase!" exclaimed the gentleman. "You appear astonished (answered Whiston), and yet, I believe, I ask no more for my property than other folks do." "I don't wonder at other people (replied the gentleman ironically), because they know no better; but I am certainly surprised to hear Mr. Whiston ask thirty years' purchase, when he feels sure that in half that time property will be in common, and no man's estate worth a groat."

A LEARNED ARGUMENT.—The same divine, being in company with Addison, Steele, Secretary Craggs, and Sir Robert Walpole, they engaged in a dispute whether a Secretary of State could be an honest man! Whiston, being asked his opinion, he said, "he thought honesty was the best policy; and if a Minister would practise it, he would find it so." To this, Craggs replied, "it might do for a fortnight, but would not do for a month." Whiston demanded, "if he had ever tried it for a fortnight?" To which, no answer having been returned, the company decided in favor of Whiston.

CLERICAL BENEVOLENCE.—The Most Reverend Dr. Boulter, Archbishop of Armagh, was distinguished as a popular preacher, and celebrated for

his benevolence and exertions to meliorate the condition of the country. He expended £30,000 in the augmentation of small livings; erected and endowed hospitals, at Drogheda and Armagh, for the reception of clergymen's widows; supported the sons of many poor divines at the University; contributed greatly to the establishment of the Protestant Charter Schools; and during a great scarcity of food, in 1740, provided, at his own expense, two meals a day for upwards of 2,500 distressed persons; in all which, and other equally laudable acts, he disbursed nearly the whole of his archiepiscopal revenues. He was a native of England, and educated at Merchant Tailors' School. In the early part of his career, he was appointed chaplain to George I., and subsequently Bishop of Bristol, from which see he was promoted, in 1724, to that of Armagh.

AN APPROPRIATE COMPLIMENT.—The Rev. Thomas Balguy, Archdeacon of Winchester, was an exemplary divine, and a man of extraordinary parts and extensive learning. One one occasion, after having preached from the text, "all wisdom is sorrow," he received the following compliment from the future Bishop Watson, who was then a student at Winchester School:

"If what you advance, dear doctor, be true,
That wisdom is sorrow, how wretched are you."

CLERICAL WIT.—Dr. Thomas, Bishop of Salisbury, took his degrees at Catharine Hall, Cambridge, and having been ordained, went out as chaplain to the English factory at Hamburg. On account of the facility with which he spoke the German language, he was selected to attend George II. on most of his continental visits. During one of the royal voyages to the Hague, Dr. Thomas's hat was blown into the sea, and the king having uttered some jest on the occasion, Dr. Thomas observed "It is in your Majesty's power to repair the loss, by providing me with another kind of covering for my head." The King took the hint, and Dr. Thomas was soon after presented with a mitre, being nominated to the see of St. Asaph, from which he was subsequently translated to that of Lincoln, and finally to that of Salisbury, in the possession of which he died, in 1766.

CLERICAL BIOGRAPHY.—NO. III.

THE REV. SAMUEL HOOLE, M.A.—This venerable clergyman departed this life at Tenterden, on the 27th of February last. He was rector of Poplar (London), and son of the translator of *Ariosto*. There are few divines who were more distinguished for a masculine understanding and sterling worth. As a preacher, he was sound and eloquent; and as a reader of the beautiful Liturgy of the Church, he was universally acknowledged to be inimitable—it was a rich treat to hear him. Independently of his personal claims to this slight notice, he was much regarded and esteemed by that clear judge of human nature, Dr. Johnson, to whom he was accustomed to read prayers during his last sickness, and administered the sacrament a day or two previous to his decease. Dr. Johnson remembered him in his will, and, among other presents, was the desk on which the papers in *The Rambler* and many of his other works were written. With Mr. Hoole, in all probability, has died the last of Johnson's friends.

THOMAS WILSON, BISHOP OF SODOR AND MAN.—This learned and amiable prelate was a native of Cheshire, and took his degrees in Trinity College, Dublin, where he obtained ordination, and in 1692 became chaplain to the Earl of Derby, through whose interest he was, in 1697, promoted to the see of Sodor and Mann. About the year 1721 he thought

proper to denounce the "*Independent Whig*" as an immoral publication, and caused several copies of it to be seized; a proceeding which led to a dispute between him and the governor of the island, a man of a violent and arbitrary temper, who imposed upon him a fine of fifty pounds. This the bishop, conscious of the rectitude of his conduct, having refused to pay, he was committed to the dark and gloomy prison of Castle Rushin; but on an appeal to the Privy Council he was released, and shortly after the see of Exeter was offered him; which, however, he could not be prevailed upon to accept. Subsequently, on his appearance at the Court of St. James's, Queen Caroline, adverting to this circumstance, perceiving him approach, thus complimented him at the expense of several prelates who were then in her Majesty's presence, "Here, my lords, is a bishop, whose object is not translation, and who will not part from his spouse because she is poor." On his committal to Castle Rushin by the governor of the island, his indignant flock surrounded the prison, determined to break it open and release him, and were only prevented from carrying their purpose into effect by the bishop, who, addressing them through the grated windows of his apartment, earnestly entreated them to disperse; and such was his forgiving temper that he could not be persuaded to bring an action for damages against his oppressor, although, from the rigour of his imprisonment and the dampness of the place, he lost the use of the fingers of his right hand, and never recovered it.

The life of this amiable prelate is an instance of how very much good may be effected by humble means. Although the income of his see never exceeded £300 a-year, he contrived not only to support the dignity of his station, but also to rebuild the palace, erect a new chapel, establish parochial libraries, and relieve many of the distressed among its inhabitants; and so admirable was his conduct as a prelate, in every respect, that the Universities of Oxford and Cambridge honoured him with the degree of D.D.; and Lord Chancellor King declared, that "if the ancient discipline of the Church were lost elsewhere, it might be found in all its purity in the Isle of Mann." He died in 1755. Among his literary works are his "*Ecclesiastical Constitutions*;" a small tract in Manx and English, the first work ever printed in the former tongue, entitled "*The Principles and Duties of Christianity*;" and, late in life, he commenced a translation of the Scriptures into Manx, which was completed by his successor.

BILBY PORTEUS, BISHOP OF LONDON.—This learned prelate was a native of York; at an early age he was entered student at Christ College, Cambridge, of which he subsequently became Fellow. After rising through several minor preferments in the Church, he was, at the request of Queen Charlotte, promoted, in 1776, to the see of Chester, from which he was translated, in 1789, to that of London. In this post he exerted himself strenuously against the increasing infidelity of the times; and among other proofs of his zeal in the cause, he published a letter addressed to the inhabitants of Lambeth, entitled "*An earnest Exhortation on the Religious Observance of Good Friday*;" and during the Lent of 1792 he preached at St. James's Church, Westminster, his celebrated "*Lectures on the Truth of the Gospel History and the Divinity of Christ's Mission*:" yet in these times the House of Commons did not complain that the public theatres of Westminster were shut on Wednesdays and Fridays during Lent.

GEORGE BERKELEY, BISHOP OF CLOYNE, was educated at Kilkenny Grammar School, and elected a fellow of Trinity College, Dublin, in 1707. Having become intimate with Dean Swift, he was recommended by that celebrated divine to the Earl of Peterborough, who, when appointed ambassador to Sicily, took him out as his lordship's secretary and

chaplain, and subsequently, through the interest of Pope, he was appointed chaplain to the Duke of Grafton, then Lord Lieutenant of Ireland. In 1732 Queen Caroline procured his promotion to the bishopric of Cloyne, and in 1745 he was offered that of Clogher, which, however, he declined, assigning as the cause of his refusal, that he was contented in his present position, and it was too late in life for him to seek new connexions, and separate himself from old and estimable friends whose society was the greatest happiness he could enjoy. He died at Oxford in 1753, and was buried at Christchurch, in that University.

About the time of Berkeley it would appear that the Muses either slumbered or slept in Trinity College, Dublin. From the total absence, or the paucity of literary productions issuing from its press, that seminary was tauntingly designated by the Universities of Oxford and Cambridge their "silent sister." The genius and activity of Berkeley were well calculated to redeem the character of an institution of which he was one of the brightest ornaments; and the number and variety of his works display the versatility of his talents, the great extent of his acquirements, and the striking diversity of his studies. First, he presents us, in 1709, with his "*Theory of Vision*," in which he shows that our ideas of sight and touch are connected only by habit; a principle which was illustrated in the case of a boy born blind, though who, when first restored to sight, fancied that remote objects were close to his eyes, though by experience they became to correspond with the touch. This discovery was pushed to such a whimsical length, that he was induced to start the idea of the non-existence of matter; of the fallacy of which a College wag, observing him hurt by running against a post, thought he must be now fully convinced, exclaiming "No matter! Doctor." During a continental tour, he wrote an account of the Tarantula, and a tract intitled "*De Motu*," the latter of which he published on his return in 1721; in which year, also, appeared his "*Essay towards preventing the Ruin of Great Britain*." In 1732, with a view to the refutation of the sceptical systems, he published his "*Minute Philosopher*," for which purpose he had previously published, in 1710, his "*Principles of Human Knowledge*;" and in three years after, his "*Dialogues between Hylas and Philoneus*." It was to the first of these works, the "*Minute Philosopher*," that he was indebted for his see of Cloyne, through the influence of Queen Caroline, who honoured it with her decided approbation: of a similar character was his "*Analyst*," addressed to an infidel mathematician, in which he contended that some mysteries in mathematics were more difficult of conception than the articles of faith. How well is this position established by the case of two lines, which shall be constantly approaching each other and yet shall never meet, a proposition, which however startling, is as clearly demonstrable as any proposition in Euclid. In 1744 he published a treatise on tar water, which he recommended as a medicine of extraordinary efficacy in nervous cases, asthmatic complaints, and various other diseases. No medicine was ever more popular in Dublin: for a time, every body in that city, who felt the slightest illness, drunk tar water. These, with a work entitled "*Maxims concerning Patriotism*," published in 1759, some sermons and light fugitive pieces contributed to the "*Guardian*," constituted the great bulk of his literary labours. The detail shows that his mind was highly imaginative and ingenious, versatile in an extraordinary degree, yet strong and solid. The most curious incident in his life, and one that evinces his philanthropy, was his attempt to convert the American Indians to Christianity. For this purpose he obtained a charter for erecting a college at Bermuda, and the promise of £10,000 from Government to defray the expense. Ber-

muda is an island in the Atlantic Ocean, 280 leagues east of South Carolina; but he proceeded, in the first instance, to Rhode Island, there to mature his plan, which, however, failed, in consequence of the Government not having furnished him with the promised pecuniary assistance; and after an absence of two years he returned to England, a great loser by the undertaking.

Correspondence.

PRETENSIONS OF THE BISHOPS OF ROME.

LETTER II.

SIR,—In a former letter on the pretensions of the Bishops of Rome, a few instances were laid before your readers of their usurpation of a power to pull down princes from their thrones, and absolve subjects from their allegiance to their sovereigns: and I now resume the subject. Let not the consideration be thought an unreasonable one at the present crisis. Laws may be changed, and reforms may be introduced; but the prerogative of the Church of Rome is to be above all laws, human and divine; and to be unaffected by the fluctuations in time, and the vicissitudes in empires. She is absolute and unchangeable. Her religion—if that, indeed, can be called religion, which is so opposed to the spirit and the humility of the written and the revealed Word—is a religion, *sui generis*. It has the earth for its footstool, and heaven for its throne. It strides over all the powers and things of the one, and assumes all the majesty and the sovereignty of the other. Its claims are the attributes of the Almighty himself. I admit this language to be strong. But the question is, not whether the language be strong, but whether what is here advanced as an assertion, can be established as a fact? Can it be proved? We will see. I take it for granted that the documents to which I am about to refer, are genuine and are received by Papists as authentic. Of this there can be no doubt. First, then, of its assumption of a plenitude of power over all the powers and things of the earth.

The doctrine of the Church of Rome, then, is this, that the Pope is lord of lords, and king of kings; and possesses, as the vicegerent of Christ, a power unlimited over the whole world—*plenissimam potestatem in universum orbem terrarum*; or, according to Cardinal Bellarmine, an *indirect** supreme power in temporal matters.—*See Bellarmine* 5, 1. By Augustine (Triumphus,) the Pope is described as the possessor of an *incomprehensible and infinite power*; and by Thomas Aquinas, as the supreme king of all the world, who by his power may impose taxes, and raze towns and castles, &c.; and by Cardinal Zabarell, it is maintained, that *the Pope could do all things, whatsoever he pleased; yea, and things unlawful, and thus could do more than God himself*;—*etiam illicita*, are his words, *et sic plus quam Deus*; one who, according to another authority, had power above all powers, both of heaven and earth—*unum, in quo erat potestas supra omnes potestates tam cœli, quam terræ*. Such declarations were made and acceded to at the Council of Lateran; and Baronius asserts, with regard to these pretensions, *nulla potest esse dubitatio*. In a preceding letter I have given some instances, in which practical proofs were furnished, that many of her Popes, in preceding ages, have acted on these pretensions; and it was expressly decreed by one of them (Boniface VIII.), “We declare, say, define, and pronounce it to be of necessity to salvation, *that every human creature should be subject to the Roman Pontiff*—*omnino esse de necessitate salutis, subesse Romano Pontifici, omnem humanam creaturam*.” And Pope Leo X. issued a bull, in which

* This word, *indirect*, subjected the Cardinal's work for a season to be placed in the *Index Expurgatorius*: a proof how *sensitive* the Pope was (Sextus V.), on anything touching his prerogative.

he expressed his approval of this decree, and ratified it accordingly. And Baronius, in alluding to it, remarks, that all (Papists) do assent to it; so that no one dissents, who does not by discord fall from the Church—*nisi qui dissidio ab ecclesia excederit* (*Bar. 14*). Acting on the power with which they were invested, either by the authority of themselves or the decrees of councils, the Popes have deposed kings and emperors, and in the Lateran Council the following most extraordinary enactment was issued, that “if a temporal lord (emperor or king, &c.), being required and admonished by the Church, should neglect to purge his territory from *heretical filth*, he should be, by the metropolitan and the other coprovincial bishops, be *noosed* in the band of excommunication; and that if he should slight to make satisfaction within a year, it should be signified to the Pope, that he might from that time denounce the subjects as absolved from their fealty to him, and expose the territory to be seized on by Catholics,” &c.—*Conc. Lat. c. 3, in decret.*

Upon this document I have a few observations to make. My object is to collect and to lay before Protestants documentary evidence of this kind, in order that they may perceive at a glance what in reality are the dogmas of the Church of Rome, and the spirit by which she is actuated in all her relations with the members of any community, from the sovereign that rules on the throne to the vassal that dwells in the cot: and from a document of this nature but one inference can be drawn, that a power is assumed and a doctrine promulgated, both of which strikes at the root not less of the independence and freedom of states, than of the peace and quiet of every society in which her arbitrary claims and despotic usurpation are resisted. If it should be alleged that such pretensions are not advanced, and would not be tolerated in the present enlightened state of society, the answer to this is, that the Church of Rome is an unchanged and an unchanging hierarchy, and that it has not abated one tittle of what has been assumed by preceding Popes, or ordained by former councils. It has abrogated nothing; and were it in the ascendancy to-morrow, there is not a king on his throne, who to-morrow would not be made to feel the unextinguished spirit of its decrees, and the grinding tyranny of its power. Extinguished, indeed! What is it but this spirit that is now blazing abroad in Prussia? a spirit which is enkindling a fire that is meant to consume the *heretical filth* of that Protestant territory, because, forsooth, that enlightened and beneficent sovereign will not suffer himself to be brow-beaten by two disloyal and perjured subjects, backed, doubtless, as those subjects are in their rebellion and perjury, by the secret mandate, if not by the avowed authority of the ecclesiastical head! And who can deny that this very decree of the Lateran Council, still in vogue and force, is the very document by which these provincial bishops, Cologne and Posen, are measuring their strength with their legitimate sovereign, whom, perhaps, their infatuation and bigotry may lead them to *noose in the band of excommunication*, and hand over his territory to the tender mercies of a cruel and persecuting population. I know not whether the specific period assigned by this infernal document has yet elapsed; but such is the distribution of his territory and the calamitous visitation of his people, if, within one year, the Church's admonitions should be disregarded, and satisfaction should fail to be afforded by the sovereign to two of the most insolent and rebellious of his subjects! The war which this patriotic king is now waging is not confined to the territory of Prussia merely. Every state which values its independence, its liberties, and rights, ought to make common cause with the Prussian monarch; and the country that fails to do so, whether of the reformed faith or of the Popish communion, deserves to pass under and bear that tyrannical yoke which weighs down and oppresses as much the liberty of human thought as the freedom of human action, over both of which it erects an inquisition even more galling and intolerable than that which has the body only for the exhibition of its racks and the infliction of its tortures. France, Austria, alas! poor priest-ridden Austria, are but forging their own chains, and accelerating their own servitude as free and independent nations, if they stand aloof and suffer single-handed Prussia to fight the common battle, and to achieve, as doubtless she will achieve, what ought to be the common triumph. For my own part, if I

have one feeling stronger than another on this subject, it is that the Church of Rome may persevere in the contest, for no apprehension need be entertained as to the final result, if the Prussian Government shall be firm and inflexible, and not succumb, in a single article, to the insolent and arbitrary demands of this domineering hierarchy. To apply a well-known similitude, the arch of the Prussian edifice will be but the more consolidated by the pressure from without, and that of our own Church will receive daily solidity and strength from the burdens heaped upon her by the heterogeneous masses of assailants openly confederated against her. However, we must continue firm and inflexible in maintaining our principles, if we would achieve the victory; and not suffer any approximation, either in doctrine or discipline, to that Church, from whose foul and contaminating embrace we have been divorced. And much shall we have cause to rue the day, if any section of the national clergy shall continue to abet the Church of Rome, by conceding to her a point from which she draws her strongest argument in favour and support of her communion—*Tradition*. Well may the Papist turn round and say, you have embraced the very doctrine from which we derive authority for the supremacy of our Pope and the pretensions of our Church, why continue longer in separation from us? But I must now close the present letter, as I am intrenching, in some measure, on the space allowed me in your pages, and must make way for contributions far more valuable than those of, Sir, your obedient servant,

March 15, 1839.

JAMES RUDGE, D.D.

THE OXFORD TRACTS.

TO THE EDITOR OF THE CHURCHMAN.

SIR,—I applaud *The Churchman* for the active part it has taken against the "*Oxford Tracts*." What, I ask, is meant by these advances to the Church of Rome, which the authors so strongly recommend? Is it conciliation or actual conversion? If conciliation, they deceive themselves most grossly. Concession, on points considered indifferent, would only inflame popish pride and arrogance, and stimulate to more important demands. It is not a small part that would satisfy those who consider themselves entitled to the whole. Witness the grant of the claims of the Irish Roman Catholics. Is not their hostility to the Church of England more determined, inveterate, and persevering now, than it was before that great and liberal concession? Well then if it be idle to expect to conciliate the Church of Rome by the surrender of any thing short of the fundamental principles and tenets of the Church of England, do the *Oxford Tracts* mean conversion? Do they mean to assimilate and amalgamate the two creeds? Hear what history says on the subject. "In 1717, William Wake, Archbishop of Canterbury, formed a scheme for uniting the English and the Gallican Churches, and entered into a secret correspondence on the subject with Dupin, De Noailles, and others, through the medium of Beauvoir, chaplain to the British ambassador, at Paris. The negotiation had proceeded so far, that a plan for the proposed union had been read and approved of in the Sorbonne, when the affair being made public, a clamour was raised against De Noailles and his friends, for attempting, it was said, to bring about a coalition with heretics; and the French Government, which from temporary political motives, had appeared to encourage the design, sent the whole of Archbishop Wake's letters to the Pope, who is stated to have much admired the Catholic spirit and ability displayed by the writer." To be sure he did, but did he, Clement XI., the Pope in question, express his readiness to meet the Archbishop half way, and enter into any arrangement with his Grace on a footing of perfect equality? Not he, indeed, while the project, when it became known, produced a clamour in France, and the failure exposed the Archbishop in England to excessive vituperation, and subjected him to the most violent attacks upon his integrity, consistency, and religious principles. History, more just than his contemporaries to his Grace, allow him the merit of good intentions, but H—ll, we are told, is paved with good intentions. Good intentions, if not directed by

wisdom, often work as much mischief as bad. Now, if neither conciliation nor conversion is to be obtained by concessions to the Roman Catholic Church—if we cannot conciliate its good will or obtain the surrender of any of its fundamental errors, for what purpose are these advances made in the *Oxford Tracts*? Vanity—a love of notoriety—an affectation of singularity, sycophancy, selfishness, and various other mean qualities of human nature, not exactly considered vices, exercise an extensive influence on the economy of human life; and it would be unreasonable to expect that they should be entirely excluded from the members of the Church, or that they should not there receive an impulse from the desire of change, now so prevalent in little, shallow, and vulgar minds, under the specious name of reform.

The writers in the Tracts may then be men, more or less, subject to these unworthy influences. If they think the Church of England so strong that they may gratify themselves to a certain extent without endangering its safety, that they can sacrifice little points, mere matters of form, without actual injury to the system—that they can surrender the outworks without betraying the citadel—they act wantonly, because innovation, being once begun, it is impossible to say where it will stop—they act wickedly, because they unsettle men's minds, which now repose in perfect confidence in the present order of things, both for their concerns in this world and the next; and they act unprofitably for themselves, because all their compliances will extort no corresponding return from Roman Catholics; and from the character of the Pope, as displayed recently in the Prussian territory, it would surprise us if any of these Tract gentlemen, on a visit to Rome, should receive even so high a compliment from him as was paid by a former Pope to Bishop Burnet on a similar occasion, when his holiness proposed to give him a private audience in bed, to avoid the ceremony of kissing his slipper; a proposal which the English Prelate, however, had the spirit to reject. On the other hand, if these clerical innovators consider the Church dispirited, weakened, and subdued, by the repeated attacks recently made upon it—if taking a base advantage of its present depressed state, they actually meditate to inflict a "heavy blow and a great discouragement upon it," to which the tendency to Roman Catholic forms and observances which they now show, is only a prelude—then, and in that case, they are traitors and betrayers of our Church, and merit the execration of its friends and supporters. I am, Sir, &c. MENTOR.

ST. CATHARINE'S CHURCH, IN DUBLIN.

TO THE EDITOR OF THE CHURCHMAN.

SIR,—Many of your readers are probably not aware that the parish of St. Catharine, in Dublin, is indebted for its present handsome and spacious church to the celebrated Earl of Chesterfield. In 1745, when that nobleman was Lord Lieutenant of Ireland, that country had no public debt. The ways and means generally exceeded the supplies, and consequently left a surplus in the treasury, which was claimed by the British minister as a *droit* of the Crown. Lord Chesterfield considered this unfair dealing towards Ireland, and with a view to extend his popularity, on a particular occasion, he caused it to be intimated to certain members of the House of Commons, that there was at that moment a certain surplus in the treasury, and that if they wished to appropriate it to domestic uses they should lose no time to do so, as the session was about to close, when he expected a "king's letter," as the order for the transfer of the money to his Majesty's Exchequer in England was called. The members availed themselves of this intimation, and on the same day in the House of Commons one of them proposed a grant for the erection of a Church in St. Catharine's parish, of which it stood much in need; another said that antiquaries could not agree on the derivation of the title Phoenix applied to the royal park, and proposed a sum for some ornament characteristic of the place; and another proposed a grant for a canal, which three grants embraced the whole surplus. The Church thus erected is one of the handsomest in Dublin. With the second grant arose a handsome column in the park, surmounted with

the figure of a Phoenix: and with the third a canal was commenced, but upon so extravagant a scale, it had not proceeded much above one hundred yards when the money was all expended. It was a broad sheet of water, entitled "the basin," large enough to float the largest ship of the line, and was enclosed by a strong bank, on which was laid out a gravelled walk, forming an agreeable promenade for the inhabitants of that part of the city. In following years the project was revived and the canal extended upon a contracted scale to Monasterevan, a distance of thirty miles, where it joins the rivers Nore, Barrow, and Suir, thus opening a communication by water with the south of Ireland. A gold medal was struck at the time of the three grants for these public undertakings, and presented to each of the Members of the House of Commons who voted them. Your obedient servant,
A CONSTANT READER.

CHURCH MUSIC.

TO THE EDITOR OF THE CHURCHMAN.

SIR,—In your publication for February, I have read an excellent paper upon "Church Music," in which it is truly stated that the Liturgy of the Church of England, as it stands, yields only in perfection to the Scriptures—that any approximation to the Romish Church would mar the beautiful simplicity of our forms, and be a declension from that piety, without superstition, which breathes through every part of our prayers and offices—that all assimilations to Romanism is, therefore, to be carefully avoided, and that to render them more attractive, it is necessary that the music in the Church, both vocal and instrumental, should be equal to that in the Popish chapels. Participating as I do in these sentiments, it was with peculiar pleasure I lately listened to the first of a series of Lectures upon "Vocal Music," at the Polytechnic Institution, by Mr. T. Philipps, in the course of which I find one announced exclusively on "Improved Psalmody and Hymnology." These Lectures co-operating so strongly with the sentiments expressed in "*The Churchman*," must prove gratifying to all those, who, impressed with their truth, are desirous of an improvement in the quality of the music of the Church of England, and that the Romish chapel should no longer boast the superiority which in that particular it now enjoys. In the late Lecture of Mr. Philipps, to which I have alluded, he took an opportunity to notice the "Metropolitan Institution for the Improvement of the Metropolitan Schools," in the system of which vocal music is laid down as a principal branch of study and instruction. This Institution, he stated, was under the immediate patronage of the Archbishop of Canterbury, the Bishops of London and Winchester, and a host of the Clergy, all of whom, it must be presumed, approve of a series of lectures so conducive to the ends which they have in view, and particularly the requisite improvement in Church Music, for the adaptation of the Psalms to devotional purposes, of necessity introduces music into the services of their Church. Yours, &c.

A FRIEND TO THE CHURCH.

Reviews.

Diatessaron, or the History of our Lord Jesus Christ, compiled from the four Gospels, according to the authorized version. Oxford: Parker.

Lectures explanatory of the Diatessaron, or the History of our Lord and Saviour Jesus Christ, collected from the four Gospels, in the form of a continuous narrative. By John David Macbride, D.C.L., Principal of Magdalene Hall. Oxford: Parker. 1838.

THESE lectures of the Diatessaron do not treat on the deep matter and recondite calculations which we find in Mr. Greswell's Harmony; but they are much more adapted to the purposes of the ordinary reader. The arrangement is principally that adopted by Dr. White. The analytical observations on the four Evangelists, the brief, but rich, criticism on their

works, and the clear manner in which the errors of various hypotheses are pointed out, give to these lectures a finished character, and elevate them to the highest literary standard. There is more of pure and unalloyed value in one chapter of Dr. Macbride's publication than we often find in whole volumes, nay, in bulky ones, too. All that is necessary to authenticate the Gospels, and establish the character of their writers, as credible witnesses, is produced in a small space. The history of the versions, and of our translation in particular, is discussed, observations are made on some of the false renderings of the original, and the changes of our language through the influence of time, are exhibited.

There is an extraordinary condensation of erudition felicitously applied in that part which relates to the geography of the Holy Land; one even more worthy of perusal than the celebrated essay of *Warnekros de fertilitate Palestinæ*, which embodies much of Reland's Geography. To none the chapter can appear dull: to the critical enquirer it is most useful. Everywhere the taste which Oriental literature engenders discovers the Professor of Arabic: which taste is most advantageously exercised in the explanation of names subsidiary to the matter in discussion. Intermixed with the leading subject, are many admirable criticisms: take as an example—"The *Náos*, or temple, properly so called, was ninety feet long, by thirty wide, into which our Saviour, not being a priest after the order of Aaron, never entered; but it stood within an *ἱερόν*, or sacred inclosure, in which he and the other worshippers attended; and this is a distinction carefully preserved by the Evangelists, though seldom retained by any translators, and altogether disregarded by our own." The elucidations of scriptural allusions, with which this chapter is replete, are very important, and the view given of the ecclesiastical institutions of the Hebrews is very perfect. Had Dr. Macbride written nothing but this one chapter, he would have performed an eminent service to Christianity, by showing to the unlearned a solid reason of the hope that is in them, by convincing the sceptic that no collusion can be asserted respecting the New Testament, no doubt can be entertained of its authenticity and inspiration; that the Old and the New Covenants so beautifully harmonize, and that each is so amply verified by the history of the people and the testimony of the Gentiles, that one may as rationally deny his own being as the superabundant proofs which arise, directly and indirectly, in all the various parts of the world to substantiate the absolute and indefeasible right of God's most Holy Word.

After noticing some of the conjectures about the census, which has occasioned so many disputes, Dr. Macbride states others respecting the day and year of our Saviour's birth, of which the principal are, that of those who assign it to the Feast of Tabernacles or Day of the Atonement, in the autumn of the year of Rome 749, and that of those who prefer the following spring;—of the latter party Mr. Greswell is the most prominent. With the greatest probability, he supposes the day of the Nativity to have been that on which the Paschal Lamb was set apart preparatory to its sacrifice, viz., on the tenth of Nisan, answering to the 5th of April, 750, four years before the vulgar era. From the time of Constantine, the Roman Church has, indeed, commemorated the event on the 25th of December, perhaps from the wish of consecrating the Saturnalia as a Christian festival; but the Greeks originally kept it on the 6th of January, together with the feast of the Epiphany. The author concludes, from valid data, that the arrival of the Magi could not, at the soonest, have been till after the presentation: and the age proscribed by Herod for the infanticide at Bethlehem, supports the opinions of those harmonists who refer it to the following year. The Magi were not idolaters, but worshipped only one

God; "and their studies must have been innocent, for Daniel, who had risked his life because he would not break the law, did not scruple to preside over those of Babylon." (v. ii.) These Magi Dr. Macbride conceives to have been of the Persian order, and to have come from Mesopotamia: the expectation of an universal Sovereign was then, and for some considerable time afterwards, prevalent in the world, and occupied the minds of others besides the Magi. The Romans expected that this great person would proceed from the east, doubtless on the faith of the Sybilline books, which owed their information to the Septuagint; and Dr. Macbride has shown, beyond all possibility of dispute, that this expectation arose from the prophecies concerning Christ, AS THE BRANCH, since the Septuagint version has translated the term in Zechariah iii. 8, 'Ἀνατολή, which equally explains *the day-spring* in St. Luke i. 78. That which is called a star was clearly a meteor, and thus harmonizes with the accounts in St. Luke.

The explanatory nature of these lectures increases greatly their worth; for though the plan of the work circumscribes the exegetical assistance, the elucidations which are scattered through the general matter are of vast importance. The theological scholar will remark that no small proportion of those which are offered are original; and that where the most valuable are given, they are given without any parade, and made to flow out of the subject in an easy and natural manner. We would specify the case of the woman taken in the act of adultery, in which the dilemma, on the horns of which the Pharisees sought to fix Jesus, is lucidly exposed; and the reason of his stooping and writing on the ground is shown by a reference to the law and the circumstances of the case, in a way which none but the most ignorant and presumptuous sceptic would dare to contravene. A great part of these lectures is practical; and positive duties are cogently enforced, existing errors are noticed, and *the written Word* is powerfully vindicated against the presumed authority of *tradition*.

The verification of the splendid prophecy of the destruction of Jerusalem is most ably executed to the minutest circumstance; and though others have availed themselves of the help afforded by Josephus, and have exhibited the separate predictions and their fulfilment in an accurate juxtaposition, much that is new may here be read, and the whole may be seen more compendiously, yet without the omission of one important fact in the portion devoted to it, than in proceeding writers. The absolute Divinity of Christ is strongly maintained throughout the work; passages asserting it, but disregarded, or perhaps misapprehended by the commentators, are brought into the full light of their real meaning; the occasions on which Christ revealed himself as the Messiah, the period from which he openly manifested this character, and the analogy of his conduct to the prophetic determinations or criteria of the true Messiah, are most convincingly displayed; so convincing, indeed, that no just critic can dispute them.

The author concurs in the opinion that our Saviour celebrated the Paschal feast one day before the usual time, which he supposes St. John to have designed to state; and also supposes that Judas went out before the bread and wine were eucharistically given to the disciples. Our translators in John xxi. 4, having written that supper was now *ended*, instead of *ready γενομένου*, the English reader has been perplexed with much needless difficulty, and prevented from accurately observing the real order of things. The remarks which follow, on the nature of the sacrament and the doctrine of transubstantiation, are the result of a very deep research, and deserve to be consulted; and a passage quoted from Cicero de Natura Deorum, elucidates the point in question between us and the Romanists:—

"When we call grain Ceres, and wine Bacchus, we only use an ordinary figure of speech; but do you think that any one is so devoid of sense as to believe that what he feeds upon is a God?" The good confession which Jesus Christ made before Pontius Pilate, 1 Tim. vi. 13, Dr. Macbride very properly refers to his declaration in the xviii. of St. John; though a writer in the *British Magazine* has, in a most extraordinary manner, attempted to twist the words to another meaning, and discovered in his critical process, that *ἐκλήθη* and *ὡμολογήσας*, are a change of tense from the perfect to the aorist, specifying the time of the confession. The observations, likewise, which are made on the crucifixion, and the arrangement of Christ's appearances, after his resurrection, elucidate, most satisfactorily, the history in the Gospels, and the plan pursued in the Diatessaron itself.

Mr. Greswell's work is more elaborate and ample in the proofs of the conjectures and statements; but it is one which is more peculiarly appropriated to the advanced scholar; one which a person unacquainted with the classics, and unaccustomed to critical research, would not fully comprehend. Macknight's Harmony is not sufficiently correct; and the valuable work of Mr. Townshend is too expensive for every reader. The want of a correct and explanatory harmony, accessible to all, was consequently desired; and this want Dr. Macbride has most ably supplied. Piety and learning are united in its pages; and the style is so plain, that all, with the greatest facility, can possess themselves of the information which it conveys. It is an undertaking which will maintain its place in the literature of the country, which enforces practical considerations, whilst it edifies and instructs us in the faith. It is strongly directed against the Romanists, wherever texts occur which they claim in support of their peculiar doctrines: and whilst it gives a reason to the man of God of the hope that is in him, it strenuously incites him to adorn it with good works.

Madmoments, or First Verse-attempts by a Bornnatural, addressed to the Lighthended of Society at large. By Henry Ellison, of Christ Church, Oxford. London: Painter. 1839.

ALTHOUGH there are many good sentiments in these two volumes, the want of terseness in the verses is a great impediment to the recommendation of them. The compounded words which meet our eyes at almost every line are in very bad taste, and often not according to grammatical principles: the whole is what is it professed to be, first verse-attempts; and we should suspect them to be the attempts of a young writer.

A few Remarks on the Idolatrous Tendency of some parts of the Oxford Tracts, &c., by a Churchman. London: Hatchard. 1839.

THIS pamphlet includes the substance of a suppressed letter, addressed to the editor of the *Morning Post*, and glances at many parts of the Tracts which seem to sanction the invocation of saints, idolatry, and prayers for the dead. It proves that our Church is positively opposed to each, and evinces that many of our earlier writers, whose names have been claimed in support of the Oxford doctrines, were as hostile to them as the great body of our present clergy. Short as the pamphlet is, it will be of great use in the now pending controversy.

National Judgments provoked by National Sins. A Sermon preached in St. Peter's Church, Cobourg, Upper Canada, on Friday, December 14, 1838, being the day appointed as one of Public Fasting and Humiliation, in consequence of the present Conspiracy against the Peace of this Province. By the Rev. A. N. Bethune, Rector of Cobourg. Cobourg: Chatterton. 1838.

THIS is a sermon of the first quality, equally full of talent as of zeal:

historically sketching God's past procedures with his people, and comparing them with the dispensations of his Providence to ourselves, it directs its view to the Mother Country, as well as the colony to which it was addressed. The mild manner in which Canada was governed—the personal freedom from oppression—the pecuniary freedom from imposts—and the flourishing state of things, till sour malicious spirits arose in the land, spreading discontent, and prognosticating evil, are vividly described; and all the causes of the late commotions and insurrections are powerfully set forth. The sermon must have been in a more than common way adapted to the occasion; and of the effect which it had on its auditors, we may judge from the official request to the preacher that it should be printed. The title-page does not enable us to inform our readers where it can be procured, but it well merits a republication in this country.

Visions of Nemo. No. I. The Trial of William Osburn, Jun. Esq., in the High Court of Conscience and Appeal, for Libel on Hermas, Tertullian, and others, &c. Halifax: J. U. Walker. 1839.

WE have a great respect for the family of Nemo: Homer has traced their family to the wise Ulysses, than whom a more noble ancestor can scarcely be desired. The circumstance of the first of the name destroying the visions of Polyphemus, has caused several of the race to be favoured with visions, in lieu, we suppose, of that which the Cyclops lost. The visions of the present Nemo has, however, taken an ecclesiastical turn, and is of a judicial character.

Leaving off this bantering, and becoming somewhat more serious, we must admit, that Mr. Osburn has merited the castigation he has received; for the errors in doctrine, which he has cited, are merely the errors of his own judgment, and arose from his want of acquaintance with the phraseology of the writers. The projected series will be certainly entertaining: for though our opinions of the fathers is not so exalted as that of Nemo, we are ready to own that their pages contain much that is useful.

Recollections of a Country Pastor. London: Burns. 1839.

THESE are short histories of certain events in a clergyman's official career, which are well calculated for the instruction of youth. Their standard is not higher.

A Catalogue of Books, published in London in 1838, together with a Classified Index, &c. London: Low, Lamb's Conduit-street.

THE public can never sufficiently thank Mr. Low for this publication; nor indeed, can the booksellers themselves. There is also a set of men among the authors, men whom the scholar calls *copyists*, *literary pirates*, *compilers*, vel quocumque alio Romine gandeant, on whom Mr. Low has conferred obligations not to be computed.

What Watts did in his *Bibliotheca Britannica* on a large scale, what Ebert in his *Bibliographisches Lexicon* did on one equally extensive, Mr. Low is continually performing, on the plan of a *Jahrbuch*, or Year Book. The undertaking is most meritorious:—its value to the scholar, and even to the mere reader, on one subject, is incalculable.

The Editor of THE CHURCHMAN wishes to apologize to the readers for the pamphlets which have of late been sent to be reviewed, on his assurance, that in future he will not review one which is unworthy of notice: at the same time, he is desirous of informing the Publishers, that any books of *real* merit, whether in English or in a foreign language, which may be sent to the Publisher's, for the purposes of this Magazine, will be carefully criticised.

Miscellanea.

HUMILITY.—An humble man is like a good tree ; the more full of fruit the branches are, the lower they bend themselves.—*Alexander Hale.*

ASCETICS.—The Ascetic sect who seek to bereave us of one half of ourselves, and to free, or rather rob, us of our passions and affections, are so far from making a wise man a christian, that they only raise a statue.—*Archbishop Bancroft.*

PRAYER.—There is something in the very act of prayer that for a time strikes the violence of passion, and elevates and purifies the affections. When affliction presses hard, and the weakness of human nature looks round in vain for support, how natural is the impulse that throws us on our knees before Him who has laid his chastenings upon us : and how secure, how encouraging is the hope, that accompanies our supplication for His pity ! We believe that He who made us cannot be unmoved with the sufferings of his creatures ; and in sincerely asking his compassion, we almost feel that we receive it.

CONSCIENCE AND THE PASSIONS.—Conscience may be said to be the voice of the soul, and the Passions the voice of the body. Need we be surprised then that the language spoken should be contradictory ? And can a rational creature hesitate for one moment, which mandate he should obey ?—*French Maxim.*

THE CHURCH AND AGRICULTURE.—It must be borne in mind, with the other considerations on the Corn Law question, that if the views of the Corn Law agitators should be carried out, one of the consequences would be, the crippling of the Established Church, by grievously damaging its temporal support. This is a point which has not been sufficiently kept in view in the discussions of this question ; but the country population will not fail to bear in mind, because their situation enables them to take a practical view of the consequences which would result to the establishment if agriculture should be ruined ; they can deeply feel that if the foreigner is to undersell the British farmer, the parish Churches must be shut up, that the voice of congregational prayer and praise must be silenced in a thousand vallies, and that the venerable fabrics whose services and attendant ministrations have afforded the only real happiness, peace, and consolation of life to the inhabitants of village, and hamlet, and lonely cot, must lie in desolation and ruin, because of the impoverishment of those who were once able to render to the Church the support charged upon the land ; but who have been prevented, by their utter destitution, from supplying the absence of the legal and ancient maintenance by means of their personal and voluntary efforts.

POPERY AND PERSECUTION SYNONYMOUS.—All history testifies that Romanists have never hesitated to commit individual or general massacre, when they conceived it promoted their unceasing struggles for political or ecclesiastical domination. In proof of this allegation, it is only necessary to adduce the various schemes for the assassination of Queen Elizabeth ; the burnings and beheadings under "Bloody Mary ;" the gunpowder plot in the reign of James I. ; the massacre of 1641 in Ireland ; the repeated attempts to assassinate King William ; the hellish scenes of 1798 ; the massacre of St. Bartholomew in France, for which the Pope returned thanks ; the assassination of Henry IV., in the same kingdom ; the cruelties of the dragonades by Louis IV. ; the massacres in the Netherlands ; the assassination of William the Great, Prince of Orange, in the same year ; the massacre of the Albigenses and Vaudois ; the Sicilian vespers and inquisition in Italy ; the inquisition in Spain, Portugal, and East Indies ; the frequent murder and unrelenting persecution of unoffending Protestant ministers at the present moment in Ireland. All these are acts of the tyrannical, intolerant, and bloodthirsty Church of Rome. Will any man have the effrontery to assert, that *this* is the Church of CHRIST, of HIM who delivered the benignant sermon on the mount ? Will any one dare to say, that

a tree bearing such fruit is nourished by a God of justice, mercy, and benevolence? No! the thought is blasphemous. We must look to another, and a lower region for a fitting source of such deeds of treachery, ferocity, and blood. The spirit is from below.—*Ryan's King William III.*

A NEW PROPHET.—A new prophet, named Illyn, had attracted considerable attention in the East, and after commencing his career, like Mahomet, as a merchant, in which profession he had spent a large fortune, he had afterwards invented a new religion. He had at first established himself in Hungary, but had subsequently made several journeys to the East. The Turkish Government, however, had ordered his removal, and he had been sent into Austria, and was performing quarantine.—*German paper.*

POPISH RESPECT FOR THE WORD OF GOD.—Not long since a rev. gentleman was induced to give a pocket Bible to a travelling woman whom he met, and who expressed a desire for it. In a few days after, she happened to forget it at the house of a Roman Catholic in the neighbourhood of Blackwater, in this county. This unwelcome guest was immediately denounced as a heretical intruder. It was brought to a regular trial before a jury of the faithful, the verdict, guilty, was given instant, and the sentence passed, agreeably to the laws of *Holy Mother Church*. The Bible, which contains the revealed will of the living God, was immediately ordered to be committed to the flames. It was then taken to a smith's forge, and cast into the fire. A little girl, whose mother was a Protestant, but her father was a Papist, happened to be living with the smith in the capacity of a servant-maid. On observing the blasphemous deed, she ran and plucked from the 'devouring element what remained unburnt of the Bible. It now lies at our office.—*Wexford Conservative.*

IMPORTANT FACT.—EDUCATION IN THE COUNTY OF LINCOLN.—We have good authority for stating that the parochial returns received, shewing the amount and description of education in every parish throughout the county, indicate an immense majority of children, educated strictly on Church principles, over those receiving instruction in schools, conducted by sectarians of every denomination. The number educated on Church principles being 30,221—on sectarian principles, 6,629. This fact must give the lie to the scandalous assertion of political Dissenters, that the Church is doing nothing to educate the people.

SIR EVERARD HOME ON THE SKIN OF THE NEGRO.—Sir Everard Home has made some observations on the influence of the black substance in the skin of the negro, in preventing the scorching operation of the sun's rays. As black surfaces become much warmer by exposure to the sun's rays than those which are white or of paler tints, the cause of the black colour in the negro has long appeared problematical to the physiologist. Sir Everard shows, that by exposing the back of the hand and other parts of the body, covered with thin white linen, to the sun's rays, they become irritated and inflamed; small specks or freckles first appear, and these, on continued exposure, are followed by a vesicular separation of the cuticle; the same happens when the bare surface is exposed, which, in common language becomes *sunburnt*; when however the part of the body thus exposed is covered with a piece of black crape, though the temperature of such part, when exposed to the bright sunshine, exceeds that produced upon the bare skin, the scorching and blistering influence of the rays is entirely prevented by an artificial blackening of the surface of the skin; that perspiration becomes more copious, as is especially remarked in the negro; and, in short, that the conversion is effected by the black surface, tends to prevent the scorching effects, and to promote the cuticular secretion.

POPISH SERMON.—The *Limerick Standard* has printed the following, which, incredible as the fact may appear, formed, we are assured, part of the discourse delivered by a Roman Catholic priest from the altar:

"Huzrah, boys! We have the Protestants down—we have, I tell ye. What a nice show Gubbins made of me in the *Standard*; even the difference between me and that Suleen (Sullivan) he has put into it. It's again thrown in the face of ye'r pasthor, but I despise the dirty, filthy, stinking, blackguard obscene

Orange scribe. See what a history was made out of them few words I said about naughty Harry and Betty the bastard. I wish we were all as easy about the winter's firing as them two. I promise ye they won't get cold from damp beds. (*Shouts of laughter.*) Now, boys, listen to me, and I'll tell ye how ye are to treat him (Gubbins). I'm yer pastor, and I know what's good for ye. We'll pull this fellow down. *Ye must buy nothing from him nor sell nothing to him*; above all things, we must make him keep the Length (Lent). *Let me not find a butcher in the parish dare sell him an atom of meat.* But have a 'mothers Duve' (a black dog's head), ready to sell him. Have it salted, boys; I think I'll make him keep the regulations of Length (Lent) four days in the week without eating meat, and may be, I'll be able to keep him from eating meat the entire seven. (Here were shouts of applause). Ye'd see, if Gubbins was made a guardian, how soon ye would have a parson to the poor house; but now we'll keep them out, lads, by putting it to the vote. That's the bone he wants to pick for himself. Ye'd see how soon he'd fill the poorhouses with Protestants. Now, boys, I'll read the *Standard* for ye." [Here he read all those passages in the article referred to, except those which exposed Gafney's want of character and respectability, which were carefully suppressed; and after reading our appeal to Lord Kenmare to eject him from his little glebe, if we may so call it, he continued—] "See how they want to have me turned out. Do any of ye want to have me turned out?" The question was repeated three times, and a dead silence followed until the last, when his clerk responded, 'No.' Father Haydn then resumed:—"Have not I him hard run when he went to the *Standard* for assistance? I wish to God I could find out his report. I told ye often what a sin it was repeating anything that was said in the house of God." And after this he demanded, "Was there anything in the *Standard* true? but getting no answer, he became furious, and abandoning the English diction, followed in an Irish tirade, which was so voluble, so incoherent and rambling, that it defied the utmost exertions of our reporter.

CHURCH OF ENGLAND SCHOOLS.—It may be briefly mentioned with regard to the Church, that the increase in all its schools, between the years 1831 and 1837, appears to be, Sunday and daily schools, 2,979, with 60,531 scholars, and 631 Sunday schools with 35,517 scholars; and that the total of schools and scholars was as follows:—In 12,391 towns, parishes, villages and hamlets which possessed schools of some description, there were—Sunday and daily schools, 10,152; Sunday schools, 6,068; infant schools, 704; total, 16,924. Sunday and daily schools with scholars, 514,450; Sunday schools, ditto, 439,280; infant schools, ditto, 43,730; total 996,460. Total places, 12,391, with schools, 16,924, and scholars, 996,460; to which are to be added the union workhouse schools, and those in course of establishment by aid of the Parliamentary grant.

NOTICES TO CORRESPONDENTS.

We are obliged by J. R.'s communication, and shall be glad to see the letters; they shall be returned to him. We have a clue to the parties concerned.

We repeat our thanks to the friend who so kindly furnishes us with the E. G. and K. O. They reach us regularly.

The letter sealed with the Royal arms is very gratifying; we trust we shall continue to merit approval in that quarter.

In reply to "A. B." each periodical is under distinct editors, and communications must be sent separately.

"Popery in Parliament"—"Rival Preachers"—"Lent as observed in the Theatres"—"Letter to a Young Clergyman, No. II."—"Pretensions of the Bishop of Rome, No. III." and a number of books for review have been received.

Not less than forty Provincial Newspapers have reached us, speaking in flattering terms of The Churchman: we think it due to their Editors and our work, to insert extracts from them as soon as an opportunity will permit.

The Engraving and History, No. IV.—St. Paul's—Interior and Exterior, in preparation.

WILLIAM EDWARD PAINTER, STRAND, LONDON, PRINTER.



THE CHURCHMAN.

MAY, 1839.

Original Papers.

THE CHURCH OF ENGLAND QUARTERLY REVIEW DEFENDED.

A most extraordinary letter addressed to the laity, filled with the coarsest and most ungentlemanly abuse, at the very time that *abuse* is charged against the individual attacked, has appeared in refutation of the article against *The Tracts for the Times*, which was published in *The Church of England Quarterly Review*. The letter displays the irritation of one engaged in a bad cause; and instead of defending the Church of England, it defends the new doctrines which are harassing her. It abounds in errors and misrepresentations; among which, those hazarded respecting the *Times* newspaper are not the least. That the arguments which the review contained were not without their power, is clear, from the evasions, petulance, and anger, which the writer has exhibited; and it is to be suspected, that the ignorance with which he has charged the reviewer, may really be imputed to himself. The insinuations that the reviewer is unacquainted with Greek, that he never read the fathers, that he had conned the pages of the *Christian Observer*, &c. are absolutely false, and unworthy of the writer; they are on a par with the charge, that the only two words of Hebrew quoted, are "*scraps of Middling Hebrew!*" which he would scarcely have advanced if he had been aware that the "*middling*" Hebraist was Moses in Gen. vi. 2!

We are informed that "it is a grave matter to come forward and publicly charge high and distinguished ecclesiastics with disaffection

to the doctrines of the Church, and a dishonest conspiracy for its overthrow;" but if that charge be capable of substantiation, however grave the matter may be, it has been rightfully made. This remark is followed by the grovelling insinuation, that the cry of NO POPERY may result from a design "the more successfully to *dissenterize* the *principles and institutes*" of the Church; but as the pages of the Review have always been directed against Dissent, it is plain that this is a wilful fiction: and hence, it would appear, that they who are disturbing the Church, desire to describe those who are satisfied with her *present* Liturgy, Articles, and Canons, as her opponents; (whilst *they, and they alone*, are exposing her to danger and rebuke,) that their object cloaked in their apparent zeal may pass unsuspected. The postulate, that the opposition of *The Church of England Quarterly Review* to the accommodation of our Church to *Popish* forms, is tantamount to a *dissenterizing* (by the bye, this is an odd word) spirit, must be granted, ere the writer can be assisted to an argument in defence of his insinuation. Whether they, who support the Church, *as she is*, or those who advocate changes in her, are guilty of "a dishonest conspiracy" to overthrow her, let the public decide. In an equally snarling way, an animadversion is indulged on an evident typographical error in a name: and the inferences which the author has delighted to draw, unfortunately, have no premises in the review. The reviewer having affirmed that nothing in the early ecclesiastical writers can fix on them the character of divine, is charged with having thus misrepresented his opponents, and is accordingly abused; but had the context been honestly produced, it would have been seen that his opponents were not thus misrepresented, but that the remark was introduced in connexion with others, to invalidate the authority of tradition.

The writer chooses to fix on the Tracts censures which were passed on other Books in the title, and chooses to forget that the *oral* and unwritten tradition which was criticised, consisted of those things for which apostolic sanction is claimed, but of which no vestige can be found in the apostolic writings. We shall, indeed, be content, if no tradition be advocated, "*but what is contained in Scripture, and proved by Scripture, RIGHTLY INTERPRETED.*"

It is objected, that another review, in which it is said, that "this continuous stream of unanimous testimony from the apostolic age, downwards, sweeps every objection before it," is contradictory to that under discussion; but on referring to the passage, we observe, that it related to the fathers, as *having been better interpreters of a controverted term*, than Zuingli or Calvin; to which, the Greek having been the native language of several, we may, without difficulty, assent.

The reviewer, because he credits not Clemens Romanus respecting the phoenix, seems to be classed with the infidels who have sneered at the dragon of St. John and the cherub of Ezekiel: this appears very like the concession of an inspired authority to Clemens Romanus. We shall be satisfied in our examination of this father, with the writer's admission, that if Clemens had asserted the existence of the phœ-

nix as a *fact*, "we should have been obliged to *suspect his veracity, and reject his testimony on any subject as suspicious*:" and we shall prove that he *did* assert it as a *fact*. First, we will quote the writer: "But is it so? The passage in dispute is 1 Cor. xxv., where St. Clement says, that is *παράδοξον σημειον.....ἐν τοῖς ἀνατολικοῖς τοποῖς*; and at the close, refers to the *priests of Heliopolis*, as the confirmers of his story: he 'asserts' nothing of the phoenix on his own authority! But more than this: whoever will refer to it, will see that it is introduced '*merely as an illustration of the resurrection*' (Jacobson's Edit. v. i. p. 100). So, then, the first instance of St. Clement's 'absurdity' turns out to be a failure."

How, with such a garbled quotation, any reader can ascertain whether it be or be not a failure, we do not comprehend. The reference to the *priests of Heliopolis* amounts not to any thing. Placing in brackets the chasms in the MSS. which are supplied, we thus give the beginning of the passage: [*Ἰδω*] *μεν τὸ παράδοξον σημείον, τὸ [γιν]όμενον ἐν τοῖς ἀνατολικοῖς τοποῖς, τουτέστιν τοῖς περὶ τὴν Ἀραβίαν. ὍΠΝΕΟΝ ΓΑΡ ΕΣΤΙΝ Ὁ ΠΡΟΣΟΝΟΜΑΖΕΤΑΙ ΦΟΙΝΙΞ τὸν τὸ μονογενὲς ὑπαρχον ζῆ ἔτη πεντακόσια*; Clemens then proceeds according to the vulgar fable. If, independently of the assertion in the introductory sentence, the words in capitals are not a direct and positive confirmation of the *fact*, there is no determinate meaning in language: and we are assured that we are correct, because Photius, in his *Bibliotheca*, has recorded that Clemens was censured on account of having represented the phoenix as a real bird. Not only Clemens, but several others of the fathers, cited the phoenix as an historical verity: but, although they applied it to the resurrection, this application modified not their credulity. Had they adduced the phoenix as a fable, the case would have been different: but they absolutely appealed to it as a miraculous truth.

Were we to quote all the passages in the fathers where the phoenix is mentioned as a thing believed, we should occupy too much space: let then the following suffice. Tertullian de resurrectione Carnis c. xii. p. 5-7, writes, "Si partim universitas resurrectionem figurat, si nihil tale conditio signat, quia singula ejus non tam mori quam desinere dicantur, sed redanimari, sed reformari existimentur, accipe plenissimum atque firmissimum rei specimen. Siquidem animalis est res et vitæ obnoxia et morti: illum dico alitem orientis peculiarem, de singularitate famosum, de posteritate monstruosum, qui semetipsum libenter funerans renovat, natali fine decedens atque succedens iterum phoenix." Ambrose de fide Resurr. c. viii., likewise says, "Avis in regione Arabiæ, cui nomen phoenix, redivivo suæ carnis humore reparabilis, cum mortua fuerit, reviviscit;" and in Serm. xix. on Ps. cxviii., "Phoenix coitus corporeos ignorat, libidinis nescit illecebras, sed de suo surgit rogo sibi avis superstes, ipsa et sui hoeres corporis, et cineris sui foetus." Origen even endeavoured to prove that the phoenix might exist according to the laws of nature; and some went still farther, by introducing the pyragrus (a fabulous plant), which, according to them, flourished and blossomed in the midst of flames, as other plants bear water, in illustration of their

remarks. So that it will follow, from the writer's admission, that *we are obliged to suspect the veracity, and reject the testimony*, not only of Clemens, but of Tertullian, Ambrose, Origen, and all who have cited *the existence of the phoenix as a fact, "on any subject."* We, however, are not inclined to go quite so far. A mistranslation in the Septuagint version, rendered this a favourite point of discussion with the fathers: and we think that this writer unfairly stated the case, when he thought proper to omit τὸ [γιν]ομενον in his quotation, and substitute for it, since the force of the word is against him.

The reviewer is derided on account of his remarks on the passage produced from the second Epistle of Clemens Romanus: and we are informed, that "St. Clement is alluding (and for a *practical* purpose) to no *absurd tradition*, but to those sayings of our Lord recorded by the evangelists and apostles: and thus, synoptically, he recalls to the memory of the Corinthians, that, at the coming of the Son of Man, *two* should be in the field, and the *one taken*, &c.; that he that was *on the housetop*, and he that was *within*, would have but one warning; and again, that, then, there should be *neither marrying nor giving in marriage*, but as the apostle expresses it, in Christ Jesus *neither male nor female.*" Before we comment on this most extraordinary mode of interpretation (which, we trust, that we are not to accept as a specimen of "*Scripture rightly interpreted*"), our readers shall be put in possession of the passage itself. It is in 2 Cor. xii.. Ἐπερωτηθεὶς γὰρ αὐτὸς ὁ κύριος ὑπὸ τινος, πότε ἦξει αὐτοῦ ἡ βασιλεία, εἶπεν· ὅταν ἔσται τὰ δύο ἐν, καὶ τὸ ἔξω ὡς τὸ ἔσω, καὶ τὸ ἄρσεν μετὰ τῆς θηλείας οὔτε ἄρσεν, οὔτε θήλυ. Our readers will, beyond doubt, account it a very curious circumstance, that as the writer might have been supposed to have consulted Clemens, he should offer an interpretation which is contrary to that which Clemens himself has given. As far as we have it, for the text suddenly fails, it is τὰ δύο δὲ ἐν ἑστίν ὅταν λαλῶμεν αὐτοῖς ἀλήθειαν, καὶ ἐν δυοῖ σῶμασιν ἀνυποκρίτως εἴη μία ψυχή. Καὶ τὸ ἔξω ὡς τὸ ἔσω τοῦτο λέγει· τὴν ψυχὴν λέγει τὸ ἔσω, τὸ δὲ ἔξω τὸ σῶμα λέγει. Hence, it would seem, that the writer does not *always* consider the patristical interpretation correct. Other fathers have quoted the passage, and have given widely different explanations of it; and instead of Clemens having cited "those sayings of our Lord recorded by the evangelists and the apostles," Clemens Alexandrinus honestly assures us, that he borrowed this from the spurious Gospel according to the Egyptians.

Thus is the reviewer vindicated from the charge of ignorance respecting these passages: and he must pronounce it a most disingenuous act of the writer of the letter to fix on him the words of other reviews which he did not write. The defence of them he consigns to the persons who penned them. With respect to the scorn with which his assertion, that there are absurdities in the fathers, has been treated, it is asked, does the writer desire a *proof*? If the specimen from Justin Martyr, in *The Churchman*, will not suffice, a long array of absurdities from others may easily be produced. Nor is it the question, as this writer thinks, whether *absurdities can be found in the works of our reformers: their works*

were not included in the controversy. The present state of the Liturgy, the existing practice of the Church, her canons and her articles were the subjects of the defence: and the doctrines which were asserted to have been those of the Reformation, were those of the articles. As Froude's *Remains* were edited by leading writers of the Tracts, *on account of the importance of their views*, and are elsewhere styled *a noble legacy to the Church*, it was not unfair to consider their *important views* as the *views* of the editors. The charge, which was made against the Tracts themselves, has been fully proved in the last number of *The Church of England Quarterly Review*. Being contented with the Church as now Established, we think that those who are desirous of changes should adopt them without her pale.

ON CERTAIN OBJECTIONS TO THE EVANGELICAL ACCOUNT OF THE LAST SUPPER.

As we have stated, that it was our intention to notice the remarks of foreign scholars on Biblical history, we here introduce those of Guerike to the English reader, with the omission of some parts.

The Jewish Passover was celebrated from the 14th to the 21st of the month Nisan (Exod. xii. 18.) consequently eight inclusive days, as Josephus says in his *Archæology* ii. 15. 1. Elsewhere it is nevertheless said, that it was celebrated during seven days (Ex. xii. 15. Lev. xxiii. 5-6. Num. vi. 28 16-17. Deut. xvi. 21. Mishnah Surenh: ii. p. 134.) which is no contradiction; for in Lev. xxv. 5-6, and Num. xxviii. 16-17, it is expressly declared, that the Passover shall be on the 14th of Nisan, but that the feast of unleavened bread, which must continue seven days, begins on the 15th. Thus partly the 14th, (as Jos: Antiq. 9, 11, 14,) partly the 15th of Nisan (as Jos. Antiqq. zzz. 10. 5) may be accepted as the beginning of the Passover: for the Passover began with the Paschal feast on the *Even* of the 14th of Nisan (Ex. xii. 18.) and thus the communion service for Easter-even in our Church is verified by a decided antiquity, as to practice. Nor could our Church well dispense with it, as we have fully shown in another paper. For we are not wanting in proofs from the New Testament, that our Lord, on other occasions, observed this division of time. For the Jews reckoned conformably to the computation of Moses in the days of the Creation from the *Èrev*:—hence the *νυχθήμερον*, which we notice in Christian writers; which Greek word expressed the *Bein haarbayim* of Ex. xii. 6, Lev. xxiii. 5, Num. ix. 3. This was the space between the two evenings, namely, the period, when the evening of the ending day and that of the commencing day (for the Jewish day began at sun set) met, so that the Passover was eaten in the following night (Ex. xii. 8.) the festival however was not observed at the end of the 13th and beginning of the 14th, but at the end of the 14th and beginning of the 15th of Nisan. In no other way can we understand the requisition in Ex. xii. 15, 18, 19, Lev: xxiii. 9, Num. xxviii. 17, that it should last seven days, and Deut. 16, 8, that it should last six, which the solemn assembly on the seventh, and the preceding verses (3, 4), which

mention the seven days of its duration, make the same period. Josephus (Bell : Jud. vi. 9. 3.) states that on the Passover the Lamb was slain from, 3 to 5 o'clock, according to our computation of time, in the afternoon, where the 14th of Nisan must alone be understood, because the slaughter of the Lamb was a part of the festival, which had not begun on the 13th:—with this in Antiqq. 2, 14, 6, he agrees, where it is said, that the first Passover in Egypt, the type of all following, was celebrated *ἑνστάσης τῆς τεσσαρεσκαίδεκάτης*, not, when the 14th was on the point of arriving, but when it already was. Philo also avers, that the Passover was slain between mid-day and the evening; and it is most expressly declared in the Mishnah, that the Lamb was slain on the fourteenth in the afternoon. The Jewish sects likewise determine, that the Paschal feast could not be holden before the end of the 14th : but with this difference, that the Pharisees and Rabbinites fixed on the afternoon, but the Karaites and Samaritans decreed, that the sacrifice should not be till towards the evening. Maimonides and other Jewish scholars distinctly mentioned, that it was sacrificed on the fourteenth in the afternoon. The Mishnah (Pesachim i. p. 1.) affirms, that it is not forbidden to eat unleavened bread up to mid-day of the 14th of Nisan ; from all of which it follows, that the Paschal feast did not commence before the end of the 14th ; yet as the 14th was incorporated with the feast, as a sort of *παρασκευή* (*preparation* in our version) which elucidates the former remarks, that sometimes eight days were reckoned, it justly was enumerated as the Passover. Consonantly to this fact, the Talmudists and Rabbinites, also the Arabs and Syrians, mention whole days as *προεορτίαι*, and in Josephus (Antiqq. xvi. 6. 2.) the *preparation* or *παρασκευή* of the Sabbath was considered, as a whole day. Yet it cannot be positively proved, that all ante-feasts were in the same way called *preparations*.

Let these remarks be applied to some passages in the New Testament. First, let them be applied to Matt. xxvi 17-20. Properly speaking, the first day of unleavened bread is the 15th of Nisan ; but since the feast of unleavened bread very frequently stands for the Passover generally, and as Josephus Antiqq. ii. 15, 1, says, that the feast of unleavened bread lasts eight days, the first day of unleavened bread can therefore be improperly the 14th of Nisan. Nevertheless it must be premised, that this question of the disciples in this passage must have been proposed in the day time, because after they had made ready the Passover, it was (ver. 20.) *even*. Hence arises the inquiry : are we here to understand the 14th or 15th of Nisan ? Doubtless the 14th ; for since with the Jews the Paschal feast began at the end of the 14th, the disciples could not have first inquired on the 15th where it should be holden, unless it be assumed that Jesus had informed his disciples, that he would celebrate it a day later. This however is inadmissible ; for Christ had declared his intention of celebrating the JEWISH Passover, since, in Matt. xxv. 2, he says—“Ye know, that after two days is the Passover ;” and when, at verse 18 he declares that he will keep the Passover, the Paschal Lamb must be understood ; since *before* verse 17, the Passover was

mentioned, as yet future, but at verse 17, as beginning; besides had Matthew here intended the 15th of Nisan, he would have been unintelligible to a great part of his readers, viz: to those who were not Jews, for whom he wrote his Greek Gospel—who, not commencing the day with the evening, would reckon that on which the 15th began, as belonging to the preceding day, and thus would account the 14th of Nisan the first day of the feast.

The disciples therefore made the enquiry of our Lord on the 14th of Nisan, and prepared (ver. 19) the feast, and when it was evening (ver. 20) Jesus partook of it with the twelve. This then occurred at the 14th of Nisan, on a Thursday; because Matthew xxvii. 62, calls the third day inclusive after the 14th a *day after the preparation*.

This is still more explicitly evident in Mark xiv. 12-17, since at verse 12, it is stated, that *they ate the Passover*; where since the Paschal Lamb was undeniably intended, it is clear that the 14th of Nisan was also intended; consequently, it is clear since the day following this (xv. 42) is called a *preparation*, which is a *παρασκευή*, that the day on which *they ate the Passover*, was a Thursday.

So, as to Luke xxii. 7-16, it is manifest, from verse 7, that the 14th of Nisan was the time, and from xxiii. 54, that the day was Thursday.

Ere we compare St. John with this result, let us examine the relation of the three Evangelists. According to them, Christ was crucified on the chief festal day of the Passover, on a day which required Sabbatic rest, (Ex. xii. 16. Lev. xxiii. 7. Num. xxviii. 18.) there were however several acts which were permitted even on the Sabbath, and on feast-days they were still more allowed, than on the Sabbath, (Bocharti Hieroz I. c. 50. p. 568-9.) The four acts especially in cases of necessity, which occurred on the day of Christ's passion in particular, were according to the common interpretation of the law allowed. (I.) The capture of Jesus, partly because it took place at night-time, when more was permitted than in the day, (as Bochart in the place quoted above, and especially concerning the crowing of the cock, has proved) partly because this was properly only the continuation of the before commenced persecution of Jesus. For all works which had been begun before the feast, might be continued in it, (Mishnah Pesach, iv. 5, 6,) this the Jews must have applied to the capture of Jesus, who, (as they thought) if this opportunity were lost, might easily escape from them. Thus they might affirm the work, which they had commenced, to be entirely one of necessity; connected with which are the (II.) judicial process and the sentence of death. The following reasons will show that these were permitted. In Numbers xv. 32-36, an example is found of the Jews taking and stoning a man on the Sabbath-day.

According to (Reland Ant. Hebr. p. i. c. 8, p. 83.) between the mount of the temple, and the court of the women there was a great place of audience, where on the Sabbaths and festivals the judges sat, because on account of the concourse of people on these days their common place of assembly was too small. In the Gospel of St. John, vii. 32, it is related, that the members of the Sanhedrim

sent their officers on a feast to apprehend Jesus, who wished to execute their commission on the last day of the feast, which was honoured as much as the first, (ver. 37, 44, 48,) but being prevented, reported it on the same day to the Sanhedrim. The Jews so highly extolled the office of a judge, as one on whom the Divine Majesty rested, &c. that they scarcely could have accounted their functions prohibited on the Sabbath; and it appears from the Mishnah (Sanhed. x. 4.) that certain criminals were not judged in their own provinces, but were brought to Jerusalem, where they remained incarcerated until a festival, on which they were publicly executed, as examples to the nation. Christ, however, was not put to death by the Jews, but by the Romans, which was less contrary to the law, (see Philo in Flaccum.) III. Those, who were executed, especially those who were crucified on feast-days, were obliged to be buried; for according to Deut. xxi. 23. and the Mishnah (Sanh. vi. 4.) it was a law, that the bodies should not remain all night on the tree. But if this law was not invariably observed, it doubtless was on an evening, which preceded a Sabbath, (St. John xix. 42.) IV. That Simon of Cyrene should have come from the country at the festival is not surprising; since, according to the Mishnah (Erubhin v. 8.) and the Acts of the Apostles i. 12, a Sabbath-day's journey (or 2,000 paces) was permitted, which, in some instances, might be doubled. According to the Mishnah, under the same title, the Sadducees transgressed the law respecting the Sabbath-day's journey: but the Jewish Sabbatic rest at all events is not capable of becoming an argument contradictory to the credibility of the three first Gospels, as De Wette has idly and profanely asserted.

Another objection is, that the Jews were bound on the night of the Passover to remain within the holy city—yet Jesus left it with his disciples after supper (Matt. xxvi. 30, Mark. xiv. 26, Luke. xxii. 39.) There is no need to conjecture, that Jesus, knowing his time to have arrived, modified the law, on the same principle, on which, as Lord of the Sabbath, he claimed free agency in it; for the mount of Olives, to which he repaired, was only distant a Sabbatic journey, scarcely a quarter of an hour, from Jerusalem, and Gethsemane at its foot belonged to Jerusalem.

It has also been objected, that as the Pentecost always fell on the 50th day after Passover, but according to an ancient tradition the first Christian Pentecostal feast fell upon a Sunday, the 15th of Nisan must have occurred on a Saturday. Clemens, in the Constitutions, and Augustin, in his *Sermo de Tempore*, which are pseudo-epigraphous works, declare the first Christian Pentecost to have been on a Sunday.

The objection however will utterly fail; because, as Bochart has proved by many passages, ἐν τῷ συμπληρόσθαι, Acts ii. 1. is equivalent to μετὰ τὸ κ'. τ'. λ'. The Mosaic law too supports not the objection. *Seven weeks shalt thou number unto thee; begin to number the seven weeks FROM SUCH TIME AS THOU BEGINNEST TO PUT THE SICKLE TO THE CORN,* (Deut. xvi. 9.) and this computation, according to Lev. xxiii. 15. (Mishnah Mincoth x. 5.) was from "the morrow after the Sabbath to the morrow after the seventh Sabbath;"

and it is particularly said, that seven Sabbaths *shall be complete*. So that if seven Jewish Sabbaths were complete, the Pentecost will rightly fall on the Christian Sabbath. Consequently, there is no ground for the allegation respecting the 15th of Nisan.

Not only are the three first Gospels circumstantially true; but they also agree with John. The first objection of De Wette is, that John xiii. 1, relates, that Jesus, *before* the feast of the Passover, celebrated a feast with his disciples; after which, as it appears from the following chapters, he occupied much of the night in divine discourses, and then went to the Mount of Olives, (John xviii. 1,) where he was taken. It is not indeed expressly said, that this was the Paschal feast at the end of the 14th of Nisan; but the connection shows, that it was the last which Jesus kept before his death, and the soundest Theologians have pronounced it to have been the Paschal on the 14th. There is not only an overpowering weight of probability in this decision, but a positive certainty, since Jesus, in the other Evangelists, desired his disciples to prepare, that he might eat the Passover, which he only could have eaten on this occasion.

Nor is there any contradiction between John xii. 1, which speaks of six days *before* the Passover, and xiii. 1, for, St. John occupied himself not in recording the actions of each day: and *πρὸ τῆς ἑορτῆς* being clearly equivalent to *ἐν τῷ προεορτίῳ*, the time, which the Evangelist intended, was manifested the 14th of Nisan. It was the *Erev hhagigah*. Neither is there any difficulty in the idea of the disciples, that Judas at so late an hour should have gone out to purchase things; for at all the festivals of the eastern world traffic of every description was pursued, and the greater part of the night was frequently devoted to festivity. But (John xviii. 28,) on the day after this night the Jews would not defile themselves, *that they might eat the Passover*; whence it has been asked, what mean these words, if the Passover had been eaten *on the preceding evening*? The objectors forget that not only the Lamb, but the other legal offerings, were equally called *the Passover*; that during *the whole seven days* feasts were celebrated (2 Chr. xxx. 22); and that not merely sheep, but cattle, (Deut. xvi. 2. 2 Chr. xxxv. 7, 8, 9) were comprised under the general name. If any person will say, that cattle could not have been called the Passover, let Deut. xvi. 2, 3, be consulted, where it is defined to be *of the flock and the herd*, where during seven days unleavened bread is commanded to be eaten *with it*, which command, since the Paschal Lamb was only eaten *on one day*, could not have been performed, unless *the herd* were a part of the Passover. Though the Paschal Lamb had been eaten on the 14th of Nisan, on which indeed other foods—the *Hhagigath arbaah eser*, on which Maimonides may be consulted, were partaken of (as in Leviticus), the Jews might thus have well denominated the 15th likewise the Passover.

Hence the supper recorded in St. John was that in which the Paschal Lamb was eaten; and the passage in ch. xviii. 28, instead of contradicting the three first Evangelists, supports them, by showing that Christ was crucified on the 15th of Nisan. The term *preparation of the Passover*, in ch. xix. 14, which was on the Friday, as we collect

from both St. John himself and St. Mark xv. 42, is explained at verse 31, as being that of the high Sabbath, which high Sabbath was then the second day of the feast,—the Passover being applied as a title to its whole duration. In Hebrew this *preparation* is *Erev yom Tov* : and we find in the Mishnical law, that in the cases of these high days, the term *Erev* (the "*preparation*" of the New Testament) was not unfrequently attributed to the whole period from the evening before the high day to that evening on which it commenced. Thus the *Erev* or *preparation*, which began on the 14th of Nisan, when Christ celebrated his last supper, might have ended at six o'clock on the 15th of Nisan, which will fully elucidate St. John.

There is therefore no contradiction whatever in the four Evangelists as De Wette asserts. An objection has, however, been made, that St. Mark represents Christ as suffering at the *third* hour, (Mark xv. 25,) but St. John, at some time near the *sixth* (xix. 14). The Beza MS. at Cambridge, reads also the *third* in St. John. Deyling has supposed, that the one computed by the common, and the other by the Ecclesiastical day ; but without resorting to this hypothesis John in his Hermeneutics, p. 159, has fully established, that if Christ suffered between these hours, each Evangelist was at liberty, according to the prevalent division of time, to select either ; but that if he suffered nearer to the sixth than to the third, St. John, who added information to the other Evangelists, would have naturally expressed himself, as he has done—that Christ suffered nearer to the sixth *hour* places beyond all doubt.

We have thought this enquiry important, because we have recently seen infidel observations on the seeming differences, which the objectors had not the learning or the will to reconcile, though they had the ingenuity to twist them to detestable purposes—in this essay we have therefore very freely inserted our own criticisms into the matter which was before us, and altered several parts, which we accounted deficient in the argument.

THOUGHTS UPON NATIONAL EDUCATION.

WE are accustomed to consider the rights of individuals or of classes to political power, to be in exact proportion to the capabilities which they possess of wielding it to their own honour and their country's advantage. We are content to take wealth as the comparative index of enlightenment, and to throw the government of the State even into ranks less affluent and more extended, whenever it shall appear that the mental culture of the more wealthy and less affluent is sufficient to warrant us in the supposition that such a change may be wrought with safety, and such a course adopted with security. Knowledge of whatever description, enlightenment of whatever stamp, will habitually vindicate to itself the privileges which it claims, and possess itself of the importance which it demands. The more superficial, therefore, that knowledge may be, the more dangerous will be the situation, the more perilous the condition of

the people ; but the greater its solidity, and the firmer the basis on which it is founded, the more peaceful and secure, the more substantial and permanent, will be the happiness which that people enjoys, and the freedom with which that nation is blessed. It is the nature of a free constitution that knowledge and civilization should be constantly progressive. The progress of enlightenment, like that of liberty, may, indeed, be retarded or advanced by the destructive tendency or fostering nurture of any Government, however modified or however popular. Its waters may be let off into a thousand rills, and improved, rendered clear, and calm, and tranquil, in a thousand new and varied channels ; but it is still the same stream, whose turbid waters may be clogged with unnumbered impediments, and dammed up to send forth but an unwholesome vapour upon all around. And while knowledge itself holds its onward career, power—its natural concomitant, will advance side by side. That Government, then, has, at least, the credit, and the highest and the wisest discrimination, that shall provide most diligently, that the knowledge be of the highest standard, and that the nation may truly acquire that wisdom which shall be the surest pledge of welfare and happiness to themselves, of prosperity and stability to all around them.

The key to all knowledge is education. This is the fountain from which learning springs ; this the source from which it takes its origin. The effects of this mighty engine upon the mind and character of a people, can only be controlled by the superintendence of the mechanism by which it is moved and the causes by which it operates. Its wheels may be clogged with rust, or its operations may be retarded by neglect ; but there may, no less, be faults of an opposite tendency ; for the springs and chains that guide its movements in an orderly and regulated course, may be useless or unemployed, while the machine hurries on with no check to restrain its fearful and pernicious rapidity. A well contrived system of education will tame the passions while it quickens the energy ; it will arouse the activity while it depresses the depravity of those whom it may be called upon to direct : but there may be also an education that will but make villany more systematic, and place treachery and crime under more fixed and certain rules than before. Whoever may be the statesman or the philosopher that shall have contrived and brought into practice for his country a wide and extended plan of instruction, he will have raised a glorious monument to his own after-fame, and a noble and stupendous arch of triumph to his own enduring renown. But if that contrivance shall introduce the destruction of order and the overthrow of peace ; if its offspring shall be petty ambition or grovelling avarice, turbulent sedition and querulous disaffection ; if, in a word, science shall, by its guidance, be led to atheism, and arts and inventions shall arise to teach their authors to glory in the scoffing of the infidel and the madness of the sceptic, then the absence of religion will be deplorably felt in the consequences. The arch of triumph which the statesman might have reared will then want the keystone that should hold together its various parts in one combination of strength

and beauty, and it will scarce raise its head above the ground before it becomes again a mass of undistinguishable ruin. It will, indeed, have shown but little foresight, to rear a temple to virtue and goodness, if the worshippers shall have no higher inducement for their conduct, than the philosophical contemplation of the innate beauty of these deities of the mind. It will have manifested, indeed, a contracted view of the feelings and principles of the human heart, to have trusted to the external efficacy of human authority and human recommendations, to make man a model of unsullied perfection, or even to extinguish the evil passions and discontented desires of his craving breast.

General as these remarks may be, their applicability to our own country and to present circumstances, must be sufficiently obvious. New schemes of education are the darling themes and the cherished projects of a vast number of our innovating statesmen and political economists. Some would be content to provide for the people an education of which no form of religious instruction, however crude or however defective, should constitute a part; while others vainly dream that some system might be adopted, whose province it should be to keep clear of every topic that might oppose the views of a single sect or denomination existing in the country. Many, however, are there of this latter class, who would prefer the omission of religion altogether, to the admission of the professed and established religion of the country. Bitter, rancorous, and intolerant, so far at least as the Church of the country is concerned, they care not how mad the project, how absurd the design into which they may be led, if that project or that design does but tend to the injury of our National Church. Yet so long as the Church and the State are blended and united into one form of government, so long must every Government-plan of education, for the sake of common consistency, embrace both parts of this sacred alliance. It would be a most strange anomaly, an unaccountable contradiction, to have, at one and the same time, two distinct national instruments of education—the Church, of which religion is the main ingredient, and the school which should repudiate religion altogether: to provide a pure and sacred fountain for the supply of the spiritual wants of a people, and yet, professing to instruct a rising generation, to tell them nothing of the spiritual wants and the eternal necessities of their souls. Would you make them estimable members of society? would you make them honest in their several callings—decent, orderly, and irreproachable in their lives? and will you be content to take the laws of their country and the dictates of their constitution as your only security for that obedience to legislative demands and to social institutions, which is the real end and object of the education which you propose? Would you lead them in the path of temperance and integrity? would you guide their lives by the rules of uprightness and virtue? and will you yet deem it sufficient to tell them of the merely temporal blessings that such a line of conduct is likely to entail? The wisest, the only divine Legislator that the world ever saw, He who best knew the nature and the mind of man, went to

a higher source in the lessons which he taught, and gave his precepts, not as the rules of action only, but as the laws to which the thoughts and the wishes of the heart must be brought in subjected obedience. Is it not madness to use the weaker inducement when the stronger is within your grasp, and to make the conditions of a life your incitement, when it is equally in your power to make use of the conditions of eternity?—to take an attachment to *human ordinances* as the pledge of a people's actions, when you are bound no less to bend their feelings to your purpose by the considerations of love and worship towards Him who is enthroned on high—the Redeemer, the Sanctifier, the Almighty?

Or do you seek the happiness and amelioration of your yet uneducated thousands? and will you not admit them to the noblest and yet the cheapest blessings which you can bestow for a consolation here and a hope hereafter? Shall a Government of this country dare to hide their talent in a napkin, and refuse to extend to others the happiness and peace that a religious education has placed in their own power? With all their thought for to day, will they give no consideration to the hereafter? and consulting for temporal good, will they give no heed to everlasting advantage? Fearful, upon this head at all events, is the responsibility of every Government. Diligently and cautiously must they beware, lest they shall be called upon to give an account in answer to the testimony of a land where numbers may never know of a Gospel revelation. These numbers will, perchance, one day plead in a voice of thunder, and what answer shall be given to their appeal? “We were hungering for the knowledge of religion, but you gave us no meat to satisfy our yearnings; we were thirsting for the waters of life, but you gave us no drink from the fountain which you guarded; we were naked, we were sick, we were in prison, alas! could you extend no garment to clothe? could you provide no medicine to heal? could you afford no compassion to console?”

We hold, then, that a system of education, to be complete, must be built up and founded on religious instruction; but we go still further, and affirm that that religious instruction must comprise the doctrines and the principles of our National Church. The religious opinion of the vast body of the people being considered, all difference and departure can be considered nothing else but dissent and schism. Whether the doctrines advance a step beyond the doctrines of the Church, or whether they halt a step behind them, they are in either case schismatic. And, therefore, as it would be a departure from our profession to admit new and unheard of fancies into a religious instruction, so would it be no less dissent to teach but half of the doctrines which we hold and lay down; to inculcate certain vague and inaccurate principles, so loosely conveyed or so loosely expressed, as to allow the greatest possible latitude and the least defined and intelligible certainty. And this being dissent, we would ask, which were the greater injustice, to compel the seceders and opponents of the national religion to contribute, as the just price of toleration, to her undisturbed and unquestioned supremacy, or

to make exactions from the body of the people for the support and maintenance of that which is the opponent of the professed and Established Church of that people themselves? This would be, undoubtedly, to destroy the Church by means of its very members, and to tear up its foundations by the hands that should be most ready to defend and protect it. The poor and uneducated are not yet tired of their own—their national edifice, and the unremitting exertions of her Clergy have twined themselves round the heart of the needy mechanic and the humble rustic. But we deny that, even upon the very loosest principles, such a system could be formed. The one and only truth upon which the various sects could agree, would be that there was a God. And, if we could advance no further than this, our religious education would be of little avail. This system has been tried in Ireland, and there the Board of Education is an awful and deplorable failure.

The Established Church has, as yet, been the source of almost all the education of the lower classes—its labourers have not been idle. Their machinery has been constantly employed, and if it has not yet been entirely successful, it is only because its funds are very inadequate to the mighty work which it has to perform. A system that should introduce any other religious education than that of the Established Church would make every village and hamlet an arena for religious bickerings, strife, and discontent, it would serve more effectually than ought beside, to separate every man that differed from his fellow upon any religious point, however trivial or however unimportant. And education without religion would be calling evil good and good evil: professing itself a friend, it would be the bitterest foe, and what was looked for as a cup of blessing would be turned, even at the lips, to the gall and wormwood, to a curse and a desolation. It is not a certain truth that all knowledge tends to profit and edification. There may be a wisdom which, like the dark spells of some fabled enchanter or the mystic rites of some mythological magician, learned and practised in the arts of death, would tend only to the misery, both temporal and eternal, of those that might pursue it. It was in blissful ignorance that our first parents tasted the untainted fruits of earth in the unstained innocence of first creation: it was in untempered knowledge that they fled in despair from the presence of an offended Father. The serpent was a more harmless and guileless animal, and one higher in the scale of creation, when in silent innocence he crept through the vales and the gardens of Paradise, than when endued with understanding, and reason, and language he raised his head to inquire, to curse, and to betray.

P. P.

ON HOLY PLACES.

Few ideas are more natural than those which have assigned to certain places a peculiar sanctity, which suggested the *religio loci*; and as far as the worshippers of the true God are concerned, the original cause is very distinguishable in the patriarchal histories. It must be referred to divine communications and divine appearances:—to

the former, as specifying spots for religious worship ; to the latter, as affixing a veneration on the places where they were vouchsafed. This remark will receive confirmation from a comparison of Gen. xxviii. 18-22, and xxxv. 1 ; whence it is clear, that Jacob had consecrated Luz, as *Bethel, a house of God*, immediately after the divine vision—years before he received the command in the latter passage.

From a traditional knowledge of the earlier history of his race, man, in his rude state and alienation from the truth, gave a local sanctity to rivers and forests, groves and mountains ; and mixing also with his faith the remnants of that idolatry, for which those at Shinar were dispersed, he sought through universal nature symbols of the great unseen God ; raised the Divine energies into separate imaginary beings, and even attributed celestial properties to stones and the works of his own hands. As the creature advanced in knowledge, the creature by knowledge knew not God ; and his darkness was haunted by the phantoms of his own imagination. Hence his holy places became multiplied, wherever his fancy or his fears designed them to be.

The rites of purification, which to some extent were observed all over the east, gave a sacred character to rivers and water ; numberless passages in the heathen poets prove this to have been the case. Thus to Abana and Pharpar, rivers of Damascus, Naaman assigned a veneration and purificatory qualities which he was unwilling to allow to the Jordan from national prejudice. Water was likewise considered by several philosophic speculators to have been the primitive element ; and was in such various ways connected with the different religions of the world, that the veneration of rivers presents to us no difficulty.

Of the forest or the grove we read in the patriarchal times : in the subsequent days of Judah and the ten tribes, groves were generally adjoined to a certain description of temples. Their application to religion is too well known to require a discussion : whether this application arose from an idea that their shade and seclusion were favourable to meditation and a proper adoration of God, or whether the selection of these places by Scenites, and at all times by Ancho-rites, co-operated with this idea, we may conjecture indeed to be probable, but cannot determine.

Mountains were far from receiving an imperfect share of religious honour : though legislators and ascetics selected the dense grove to meditate or to practice austerities, and though superstition peopled it with Fauns and Dryads, and numberless imaginary beings, yet mountains were esteemed the seat of the superior deities ; and their caves were not unfrequently the hermit's abode. It is, however, a remarkable thing, and one that has never been fully elucidated, that the divine mountains of the ancients were always situated towards the north ; and in Isaiah xiv. 13, the earthly mountain habitation of God, "the mount of the congregation," is described in the same direction. In the Sabæan books, the Lord of light and glory is also enthroned on a northern mountain ; and consistently with this notion, we observe, that the Divine appearances are always introduced to

our notice as coming from the north. So the cherubic vision in Ezekiel i. 4, is heralded by a whirlwind from the north, a dense cloud, a self-involving fire of indescribable brightness, whence the four cherubic compounds of the vision proceeded. The parallelism in Job xxxvii. 22, is to the same purpose.

The belief that the earth was more elevated towards the north, may have given rise to the universal notion respecting the divine mountains; and as we find them called by the ancients in general, as the *centre* or *umbilicus* of the earth, we may readily conjecture, that from the sanctity attributed to them, this singular phrase became attached, in process of time, likewise to sacred places not having a mountainous character. Many of the most signal events in Hebrew history occurred on mountains: *there* was Isaac led forth, apparently as a victim: *thence* was proclaimed the Law amidst nature's convulsive attestations of the present God: *there* Elijah confounded the Baalites, and evoked the fire from heaven: on mount Moriah Solomon's temple and the second temple were erected: on Tabor Christ was transfigured and appeared to his disciples in the divine brightness of his glory, and on Calvary he was crucified.

Language conveyed these early customs down the stream of time in commemorative words, which, without their history, would seem to be misapplied. Thus the name of the places of worship in Abyssinia, in the Æthiopic, means *a mountain*: thus in Hebrew *Bamah*, a high place, became transferred as a title to an altar or temple, just as *ἄλσος*, the Greek term for *a grove* was forced to a most extensive signification. Thus too the Donnersberg of the old Germans was deemed equivalent to *der Berg der Altäre*, the Altar-mountain. How independently of these notions can the gods of the hills (the *Tungadēva* of the Hindus), and the gods of the plains mentioned in the Syrian invasion of Jerusalem, be comprehended.

Various causes may have operated to have produced the universal veneration for mountains: with the idolaters, astrological objects were leading considerations. Whether we coincide with the affirmation of those who represent the first human habitations to have been hollow trees, or of those who claim the priority in favour of caverns, since those caverns belonged to mountains, we see in both a striking analogy to the sites of early devotion. There scarcely can be a doubt that Cain was a Troglodyte: so in after ages, probably, were the inhabitants of Seir, the Anakim, or in one general term, the Horim; with what art they aided nature in excavating their habitations, the marvellous city of Alhajr, or Petra, in Arabia Petræa, is an imperishable evidence. But as time advanced, and man was first a scenite, then an inhabitant of cities, the early caverns became, some burial-places for the dead, others sanctuaries devoted to superstition, such as those of Ellora and Elephanta—they also became places of refuge from invading foes, and were not unfrequently fortified according to the science of the age. The dark chamber of imagery, of which the prophet Ezekiel writes, was clearly one of these sculptured caves: and as the Pagan mysteries were wont to be celebrated in them, it is far from unlikely that the

prophet directed his inspired vision to the abominations there practised on these occasions. The cave of Mihr or Mithra, the cave of the nymphs, the Cretan cave, and the oracular one of Kêd among the Druids are portions of the general superstition. Just so were the oracular trees, such as those of Dodona; just so are their lingering remains in the *Dirakhti fasl* of the Persians parts of the veneration attached to groves. In the time of Isaiah those existed who slept in Melonoth, or swinging beds, between two trees, as we clearly perceive from the Hebrew text; a practice originally arising from the selection of trees as habitations, subsequently from cautionary measures against beasts of prey.

When the Arabian writers record the city of Ar'rakim, in Arabia, and that of Sherezur, in ancient Assyria, to have consisted of these excavations in rocks; when the Hauran, and other parts of Palestine, abound in caverns, in some of which windows and dormitories are cut, such as we may imagine the cave of Makkedah to have been (Josh. x. 18, 19), much that at first may appear astonishing concerning the consecration of caverns will vanish. The city of Enoch, which Cain built, was decidedly such a natural cavity improved by labour. Hence the early Hebrew word for a *city*, in the cognate Arabic means a *hole* or *cavern*.

When men began to dwell in tents, their new dwellings suggested new Divine habitations, without in all instances superseding the more ancient. Tents were assigned to the Deity, which were moved as the worshippers changed their territory. Thus the God of Israel dwelt in the Tabernacle, and accompanied his people through the Arabian desert to Canaan. Thus the Incarnation of the Son of God is described by St. John, as the Divinity dwelling in humanity, as in a tent, *ἐσκήνωσεν*; thus, also, we read that the tabernacle of God is with men. Yet, although when men advanced from the scenite life to regular cities, they erected substantial temples to their deities, the true God, whom the heaven of heavens cannot contain, continued to make the earthly tent the seat of his presence, till "Solomon built him a house." Into that house descended the glory, the visible token of the invisible God.

That house and its successor are no more; and Jerusalem is trodden under the feet of the Gentiles. God now dwells with man in the Christian Church, in which he shall dwell until the times of the Gentiles be fulfilled—till Jew and Christian shall form one flock under the everlasting Shepherd—till these perishable houses of human workmanship shall give place to the house above, the house not made with hands, eternal in the heavens.

ON EASTER-EVEN.

It has been inquired of us, why our Church has an Epistle and Gospel for Easter-even; why the *even* be the time appointed instead of the *morning*.

The reason is, that the ecclesiastical day commenced at six o'clock in the evening, and that the fast of Passion-week terminated not

before that hour on the Saturday. Until that hour the Jewish Sabbath continued; consequently, as Christ arose from the dead *on the first day of the week*, the *eve* of the resurrection could not have been earlier.

But, as the Jews always commenced their celebration of a festival at its *erev* or *eve*, a practice which the moderns still observe respecting the Sabbath, the early Christians, in some instances, adopted the plan. Hence arose the *νυχθημερον*, in its ecclesiastical sense. We know that, in the ancient Church, this eve was celebrated with an extraordinary solemnity, and that in the Greek Church it was attended with a gorgeous illumination. It was on an *erev* that Christ partook of the last supper with his disciples, and it was on the *evening* of the day of his resurrection that he appeared to them. John xx. 19.

Since, therefore, the precise time in which *on the first day of the week* he arose from the dead was unknown, some conjecturing one hour and others different, the Church properly begins her solemnization of the resurrection at the close of the Jewish Sabbath, just *as the first day of the week was commencing*. That this was the intention of the framers of our Liturgy there can be little doubt: the specification of the time before the collect leads us to this conclusion.

We are, therefore, of opinion, that the service for Easter-even was intended by the framers of the Liturgy to be read after six o'clock in the evening; and the rubric before the collect, for the first Sunday in Advent, enacts, "that the collect appointed for every Sunday, or for any holy day that hath a *vigil or eve*, shall be said at the evening service next before:" but, as if to render this more emphatically *an eve* to be celebrated, the Church has provided it with its own collect. It is also to be remarked, that neither even the nativity or Whitsuntide are so provided in the Prayer-book, and that this is the only *eve* in the whole year which is furnished with its peculiar service. All the other mornings in Passion-week have their epistles and gospels; but the Saturday morning has neither. If, then, the epistles and gospels which are assigned to Easter-even were not intended to be read on Easter-even, in commemoration of the beginning of Easter-day, according to ecclesiastical computation, how is it that the Saturday morning is unprovided? or if the service for Easter-even should *then* be read, how is it that its time is so improperly defined? The intention of the Church is self-evident: and the selection of the *eve* is vindicated by the remotest antiquity, and the example of Christ himself.

We remark that the collect for the first Sunday in advent is to be repeated every day, with the other collects, in Advent, until *Christmas-eve*; and that the collect for the Nativity shall be said continually unto *New Year's-eve*; consequently, the celebration of the *eve* is recognized in the rubric; but as neither *Christmas-eve* nor *New Year's-eve* has a separate collect, it is clear that *Easter-eve*, which has one, was designed not to be passed by without its service.

With the practice of other Churches we have no immediate concern: they may vary according to their own laws. But in our Church a service is provided, and the time is specified when that service

shall be performed: therefore, we are convinced, that until six o'clock in the evening it should not be read, if there be any meaning in the spirit of the rubric, any intimation of the design of the compilers of the Liturgy. To which, we may add, that the collects for the Sunday before Easter and Good Friday have for their subjects, most appropriately, Christ's death on the cross; but that *this* refers to his burial and resurrection in a manner which shows it to be preparatory to the festival of Easter Sunday. Thus, in our opinion, there can be no doubt as to the proper practice, viz., that warranted by the rubric, which is specified before the collect.

Anecdotes, Biography, &c.

ANECDOTES.

CONVERSION OF THE POPE.—George II. jocosely asked Doctor Savage, when presented at Court, upon his return from the continent, why, during his long stay in Rome, he did not convert the Pope; "Because," answered the Doctor, "I had nothing better than the papacy to offer his Holiness."

A PROPER REBUKE.—The Rev. James Scott, son of one of the domestic chaplains to Frederick, Prince of Wales, was one of the most celebrated preachers of his time. On one occasion, when preaching at St. Mary's Church, in the University of Cambridge, he gave offence to the undergraduates by a sermon against gaming, to which they were addicted, and in revenge they showed their displeasure by scraping the floor with their feet, an act of indecorum for which the divine shortly after censured them in a sermon on the text, "Keep thy feet when thou goest to the house of God."

A RADICAL TAILOR.—Doctor Mansell, late Bishop of Bristol, of Trinity College, Cambridge, was tutor to the late Right Hon. Spencer Perceval, to whom he was chiefly indebted for his promotion in the Church. At a radical meeting, a celebrated tailor of Cambridge, having in the course of a violent speech against the Tories thus commenced one of his sentences, "Liberty, gentlemen, is a plant—" Mansell quickly added, "So, gentlemen, is a cabbage." It is superfluous to add that this allusion to the pilferings of his trade disconcerted the orator.

BELLARMINE'S SUBLIME FAITH.—A dialogue between a Priest and a Collier was the instance given. *Priest*: Well, my son, what do you believe? *Collier*: I believe what the Church believes. *Priest*: Very good: but what does the Church believe? *Collier*: The Church believes exactly the same as I believe. *Priest*: Very good again: but what do you and the Church believe? *Collier*: Verily, father, I cannot tell; but I know that I and the Church both believe the same thing. Is not this a true exposition of the common Romish faith?

THE CONFESSIONAL.—Well, said a young Greek, I'll tell thee a story about confession. My reply was, say on; and on he went as follows. "There was a young fellow in our town who went to confess; and said he to the priest, spiritual man, I am come to confess. Very well, kneel down. You must know, said the young man, that last night, in passing a tailor's window, I saw a beautiful piece of stuff, and thinking it would make a nice dress for my wife, I reached out my hand to take it away—

to *steal* it; but mind I did not take it; I could not reach far enough. No matter, said the priest, you *tried* to get it, and that is all the same as if you *had* it. Is it so? old codger, thought the young fellow—is it all one to try to get a thing and really to get it? come, that's pretty good doctrine for me. Well, the absolution must be paid for: so the young fellow pulled out his purse; but before laying the money down on the table, he went round to the end next to the door. Laying down the florin at his end of the table, he thanked the monk, and bade him good morning, feigning to go, and yet remaining. My son, said the spiritual man, push the florin over, I cannot reach it. No matter, replied the young man, no matter at all: for as you *tried* to get it, that is all the same as though you *had* it you know! So saying, he walked off with the florin in his hand, leaving the monk not a little chagrined."—*Wilson's Travels in Greece*.

FRUITS OF CUNNING.—Francis, Duke of Lorraine, and his wife, being detained prisoners at Nancy, thought that the first of April would be a lucky day for trying to escape. At the break of day, disguised as peasants, with laden baskets at their backs, they made for the city gates. A woman recognized them, and ran to advertise the sentinel. The sentinel thought himself too cunning for her. "April fool!" cried he. "April fool!" echoed the whole guard. "April fool!" repeated the Governor, when he heard of it. He gave orders, nevertheless, that the fact should be ascertained. His precautions were too late! Their Highnesses had not let the grass grow under their feet, while the fools were exclaiming, "April fool!"—*Johnson's Edinburgh Magazine*.

PATRICK HAMILTON.—The honour of being the first martyr for truth and religious freedom in Scotland, belongs to Patrick Hamilton. He was a younger son of Sir P. Hamilton, of Kincavil, and was of the blood royal of Scotland. He is described by Buchanan as a son of the sister of John, Duke of Albany, and of a brother to the Earl of Arran. His grandfather was certainly that Lord Hamilton who married the sister of James the Third. He was intended for the Church, where the nobility generally bestowed their younger sons; and in childhood he obtained an abbacy—church benefices being then conferred as early upon children as military commissions were upon infants of the privileged class till a recent period. How the truth first broke in upon his young and enthusiastic mind is not ascertained. But heretical books were now finding their way from the Low Countries into Scotland; and the study of the Fathers, the works of Augustine and Jerome, gave a widely different view of religious truth, and of the doctrines and discipline of a Christian Church, from that which Hamilton saw in Scotland, and which prevailed over most part of Europe. His sanguine, bold, and questioning spirit, and the freedom with which he spoke of the degeneracy and corruptions of the Church, early drew suspicion upon him from the Clergy, now first roused from their long slumber of security by the spread of the Lutheran heresy in other countries, and the discontents which their rapacious exactions and their scandalous lives were exciting among the people. Patrick Hamilton judged it prudent to leave Scotland; and inclination and the thirst of knowledge led him first to Wittenberg, where he was kindly received by Luther and Melancthon. They were delighted with his zeal and sincerity; and highly recommended by them, he took the step which fixed his own fate, and accelerated the Reformation of Scotland. Philip, Landgrave of Hesse, had recently established a Protestant University at Marburg, the head of which was a man of singular excellence. He was Francis Lambert, of Avignon. He had left France, and given up a lucrative employment from attachment to the new doctrines. From his lips the young Scotsman,

so alike in character and situation, eagerly imbibed the truth for which his soul panted. It is not wonderful that Lambert conceived a warm affection for his disciple, who, with the fervour and generosity of youth, (for Hamilton was not much more than twenty) resolved to return home to proclaim the glad tidings to his oppressed and benighted countrymen, and to deliver the emphatic message with which he felt himself intrusted. This design was combated by his friend and instructor, who in vain represented to him the danger of so perilous an attempt. Hamilton was not to be dissuaded; and he no sooner reached Scotland than he began openly to teach the doctrines he had imbibed in Germany, and the truths he had found in his Bible—truths he was soon honoured to seal and to disseminate with his blood. The Clergy hoped to strike universal terror by the sacrifice of so illustrious a victim, and at once to root out the new “heresy.” He was ensnared into the power of Beaton, Archbishop of St. Andrew’s, under a pretended challenge to a free conference; and pleased with every opportunity of maintaining his belief, which he had already done with success, having shaken the faith of his opponents by arguments drawn from Scripture and reason, he accepted the challenge. A pretext was not wanting, where the purpose was fixed, to throw him into prison. On his trial he defended himself and his opinions with that blended modesty and firmness, which made a deep impression on all, save those who were resolved on his sacrifice. He perished in the flames in his twenty-fourth year, with a spirit worthy of the first martyrs. His last words were, “*How long, O Lord, shall darkness cover this land! How long wilt thou suffer this oppression of men!*” “The flames” says Pinkerton, “in which he expired, were in the course of one generation to enlighten all Scotland, and to consume with avenging fury the catholic superstition, the papal power, and the prelacy itself.” Patrick Hamilton’s martyrdom occurred in the year 1528. His family were suspected to have imbibed the new heresy. His brother, Sir James Hamilton, Sheriff of Linlithgow, was advised by his royal relative, King James V., to flee, as the monarch himself was so completely priest-ridden, that he durst not extend his prerogative of mercy to the victims marked out by the Bishops and Churchmen. The lands and moveables of Sir James were confiscated, and himself condemned as a heretic. Catherine, the sister of Patrick and James, also fled to England for a time. On her trial she maintained her opinions; but the king prevailed upon her to recant, and she escaped. Many fled, and some within a few years after suffered the same cruel death, in maintenance of the faith they had embraced.

THE POET LAMARTINE.—The *Quotidienne* relates the following particulars of M. de Lamartine, as admitted by the bard to be habitual with him when under the influence of a poetic fit:—“When at St. Pont, I walk about in my park, or take a ride in the country, with a pencil and a few slips of paper in my pocket. After a little reflection I produce a scrap of paper, on which I scribble a few verses in pencil, then another scrap, then another, and another. When I return home, I throw all these scraps on the table of my secretary, who is an intelligent young man, and who takes the whole down in ink, arranging it into a regular poem. I then send for Gosselin, who pays me 40,000f. for it, prints it, and I see no more of it.” “What,” said a friend, “do you never re-peruse your own works?” “I never read them at all,” replied the poet; “I have never read the *Chute d’un Ange*, but Madame de Lamartine has, and recommends me to do so. I will next summer at St. Pont, should politics leave me sufficient leisure.” We ask, has not the secretary an almost equal claim to the authorship?

Correspondence.

NATIONAL BOARD OF EDUCATION.

TO THE EDITOR OF THE CHURCHMAN.

SIR,—The establishment of a Government-board for the purposes of national education is one of the most dangerous parts of that complicated machinery which is now put in action against the Church. It seems as if this Government only lives to pluck up, to root out, and to destroy; as if ingenuity was worked at high pressure to do the greatest conceivable mischief in the shortest conceivable time. Our Church being a portion of the State, guarding the *professed* religion of the State, and protected by ancient laws, should decidedly have a leading influence in this important scheme: but, as if national education were a consideration separate from the national religion, the Church has no representative in the board. The first demand of the chairman of the central society was hailed by a responsive energy on the part of this Government; and the board being one of five *laymen*, we have no security that national education will not be employed to draw the rising generation from the Church, not only to draw them from it, but to instil into their minds bitter enmity to it, not only to effect these purposes, but to imbue them with *convenient* politics. In this point of view, not only the Ecclesiastical, but the whole Conservative interests are concerned—not only should the Bishops in their Parliamentary places, but all that have the *REAL amor patriæ* in Parliament, all who prefer the *public* good to *individual* or *party*-objects, all who are not the base slaves of that blustering Irishman O'Connell, should *agitate* in return, until this scheme shall become frustrated, and the contemplation of it alone stand on record, as an evidence of what men will do to further general objects.

We have a right to demand the *definition of limits*, within which this board shall act: we have a right to demand that the inculcation of the doctrines of the Church be an indispensable condition of its existence. The effects of the board of education formed for Ireland in 1831, are sufficient to show what may be the effects of such a board formed for England. In the three provinces of Munster, Leinster, and Connaught the pupils were 71,788 Romanists, and only 1,136 Protestants: is not this fact a warning to the Church? Further, as Churchmen have contributed for educational purposes far more largely than Dissenters, their right to a share of dictation is proportionably stronger; yet with this Government their right is denied. Why exerts not the Archbishop of Canterbury on such an occasion the feared powers of his Archiepiscopacy?

In Ireland the plan of education has worked injuriously to the Church; but as, *with free scope*, this would not be the case in England, the Church is removed from all participation in the direction. It is to be hoped that all the diocesan boards in England, and all societies belonging to the Church, will vigorously remonstrate against the plan; and that there will be such an expression of Church-feeling as to force the Ministers to slink away from their project, as they slunk away from the City Police-bill. I am, Sir, yours,

ECCLESIASTICUS.

PRETENSIONS OF THE CHURCH OF ROME.

LETTER III.

TO THE EDITOR OF THE CHURCHMAN.

SIR,—The conclusion of my last letter was rather abrupt. There is a certain extent to which I wish to limit each of my epistolary communications respecting the pretensions of the Church of Rome; and but for that rule, it is more than probable I should have indulged in some further remarks on the subject with which it was concluded. I shall not now, however, resume the train of reflection to which it gave rise, as in the course of my correspondence I shall have other opportunities of stating my views, and offering the result of my judgment.

My object is to collect, and place before your readers, the bulls of Popes, and the decrees of Councils, accompanied with such observations as are suggested at the moment, and which I shall submit with all freedom of language, and without any equivocation of mind; for the times are such as warn us not to mince matters, nor to compliment away the faith of our reformed communion. From these bulls and decretals, Protestants will be able to form their own opinion upon matters on which there is but too much reason to believe that the generality of them are but little informed. For Protestants must bear in mind this most important fact, that *none* of their bulls and decrees have *ever yet been annulled*; and that, therefore, from these public documents of the Church of Rome, and not from the private representations of individual members of that communion, are its doctrines or dogmas alone to be ascertained. Individuals, for instance, may assert—and I have often heard such a declaration from their lips—that it is *not* a doctrine of their church, that no heretic, no Protestant, can be saved. The Church of Rome does, however, advance the position, and pass a sentence of condemnation upon all who are out of the pale of its communion: and not in one, but in many of its bulls or public documents, the words are sufficiently clear and explicit—*extra sanctam catholicam et apostolicam ecclesiam nulla est salus!* (see in particular the bull of Pius V. against our Queen Elizabeth, *cum multis aliis*). Every private member of the Popish communion is instructed from his earliest infancy in this belief, and would avow, as a Papist did to me some time since, that the only ground on which a Protestant could be saved would be through *his ignorance*.

The next public document to which I shall now refer, as declaratory of the pretensions of the Church of Rome, is a most important one, and will appear to your readers to be the more striking, if they bear in mind what is passing at this very moment in Prussia—the opposition of the Archbishop of Cologne, Cologne being one of the very places to which this bull of Pope Nicholas I. applies. The words are—“We, by apostolical authority, enjoin thee (the reigning Emperor Lotharius) that in Triers and Cologne thou shouldst not suffer any bishop to be chosen before a report be made to our *apostleship*—ut in Treverensi urbe et in Agrippina* Colonia nullam eligi patiaris antequam relatum super hoc nostræ apostolatui fiat; and in case the Emperor should evince any reluctance or backwardness in admitting and recognizing this apostolical pretence, and in obeying the imperative mandate, he is reminded that ‘very soon thou shalt be struck with the ecclesiastical sword,’—*te citissime mucrone ecclesiastico feriendum.*” (Vid. p. Nic. I. epist. 4). When we read these words, well may our wonder be excited, and our indignation be aroused—particularly at the assumption of apostolical authority—so alien from what the apostles enjoined in their epistles, who never presumed to hold such arbitrary language, nor to utter such insulting threats to earthly potentates: their teaching was that of peaceable submission to lawful sovereignty—be subject to the king as supreme—let every soul be subject unto the higher powers, for the powers that be are ordained of God—resist them not, therefore, for ye must need be subject for conscience sake. This was the matter of their teaching, and the substance of their doctrine, both to the priesthood and to the people, in order that, under legitimate authority, all might be godly and quietly governed. Here another instance is furnished of the necessity of keeping closely and faithfully to the written word, and that we should not have aught to do with the traditions of men, which, as I have observed in a former letter, may be made to speak any language, to assume any right, and to put aside any one, or all, of the written and revealed commandments of God. And how any Protestants can be found to support, even indirectly, a church which wields such an instrument of despotism, and of all deceivableness, would excite wonder if we were indeed thoroughly made acquainted by God’s written word with what is in man—the aberrations of his intellect, and the obliquity of his judgment. The longer we live, and the more we reflect on the passing scenes, and the vain and fluctuating opinions of this world, the more vividly should we be struck

* It is so termed by Tacitus in his history. Vide Hist. prim. lvi.

and influenced by that particular injunction of old, "to cease from man," and to see the profound maxim embraced in the question, "for wherein is he to be accounted of?" But no, the members of the Popish communion reverse the maxim; and by following "the cunningly devised fables" of Popes and Cardinals (2 Peter i. 16), and by giving heed to the more than Jewish traditions and commandments of men, turn from the written Word] (Titus i. 14),¹ and account a human and an equally erring creature with themselves as worthy to be the keeper of their conscience, the depository of their faith, and the arbiter of their judgment. It is through tradition alone (which invests the Pope with all his supremacy and power) that he dared to use such language to an earthly potentate; and it is through tradition that, for a period of fourteen centuries, the Italian Bishops have usurped and exercised their dominion over the faith and consciences of the members of their communion; and we have lived to witness in this, the nineteenth century, that monstrous power abetted by a portion of our own Protestant priesthood! See the complimentary terms with which that semi-adhesion to Popery is rewarded, and their apostasy from the written Word, which they have avowed, in the face of their God and before the holy table of their Church, contains alone the things necessary to be believed for salvation; and that as touching the ceremonies and rites, and the traditions and ceremonial laws, given by God to Moses, no Christian men are to be bound thereby, nor are the civil precepts thereof to be received in any commonwealth (Articles vii. xx.). See, I say, how such apostasy is commended. I know not what other Protestant ministers may think at reading such encomiums: I know how I should feel, and I pray God that I may never have occasion to apply to myself anything of what I shall now quote from the last number of the *Papist's Magazine*, "Some of the *brightest ornaments of the Protestant Church* have advocated a re-union with the *Church of all times and all lands*, and the accomplishment of the design is *fast ripening*. The maternal arms of the Church of Rome are ever open to receive back *repentant children*; and as when the prodigal son returned to his father's house the fatted calf was killed, and a great feast of joy made, even so will the *whole of Christendom* rejoice greatly when so *bright a body* of learned and pious men as the authors of the *Tracts for the Times* shall have made the *one step necessary* to place them again within this sanctuary, where *alone* they can be *safe* from the moving sands (the Protestant Church), beneath which they dread being overwhelmed. The consideration of this *step will soon inevitably come on*; and it is with the utmost confidence that we predict the accession to our ranks of the entire mass of the Protestant population."—(*Catholic Magazine* for March). When one reads such language as the above, avowed in the public organ of popish opinions, and which, to my certain knowledge, contains the sentiments entertained by many of the private members of the Popish communion, shall our regrets be disguised at the concession made to the Popish doctrine of tradition by a certain portion of our Protestant priesthood, who are eating the bread and enjoying the dignities of our Establishment? Seriously, are they aware of the certain end to which such admission must lead?—that the time through them may come, and may be now at hand, in which the question will be mooted, whether it would not be advisable to re-model and re-construct our ecclesiastical Establishment? This is the state to which the minds of many will be brought by the unwise proceedings and impolitic admissions of some of our Clergy. At the Reformation there were many who thought—and time and experience have proved the soundness of those views and the excellency of their judgments, and that they were wise in their generations—that the Reformation to do good should not be a *half and half*, a *milk and water* measure, as it was then termed; and in an assembly which was holden, the subject was discussed, and they lost the question that the Reformation should be *pure** and entire, by one vote only; *fifty-nine* having voted for, and *fifty-eight* against any conformity whatsoever to the Romish ritual and discipline! According to Strype and others, the minority, who were anxious for a simple ritual, was composed of the most learned and distinguished

* Hence the name of Puritans.

portion of the hierarchy. But, unhappily, at the period of which I am writing, Archbishop Parker, and some of the other prelates, either had a leaning towards the Romish Church, or perhaps they did not like to go too far in effecting a total severance from that communion. However the fact may have been, they temporized, and the result was, like all temporising measures, that disappointment ensued and disunion prevailed. The Queen herself was opposed to a total change, to which, indeed, she had but too little cause to be reconciled, when she witnessed the intemperate zeal, the puerile conceits, and the injudicious conduct of but too many of the reformers on the clerical habits and other minor and less consequential matters. It is difficult to say what might have been the result, had the Church of Rome acted with its usual policy at this period, and have conciliated, instead of exasperating the Queen and her people against it.

April 16, 1839.

JAMES RUDGE, D.D.

Poetry.

A CHILD'S DEATH-BED.

She breathed not a sigh, not a word
did she speak,

As the spirit of death passed o'er her,
But a brilliant flush lit her cold pallid
cheek [fore her.

As she smiled on those kneeling be-

Her white hands were raised towards
heaven in prayer,

Her lips gently moved in devotion';
And scarce could you tell that the spirit
was there, [tion.

So slight was that young heart's emo-

Her blue eye, once bright, was now dim
with a tear, [her,

She gazed calmly and sweetly around
But none could have deemed that death
was so near,

So mildly his fetters had bound her.

Each small hand was clasped in her
parents', who, kneeling,
Strove vainly their grief to repress;
Down whose care-worn cheeks, fast
and silently stealing,
Were tokens of bitter distress.

Not a feature was changed, but a
heavenly smile

On the sufferer's lips seemed to play,
As her gaze fondly turned on her pa-
rents awhile, [way.

Ere her spirit should speed on its

Yes, that lovely child died, and re-
turned to its God—

The spirit that He had not *given*,
But *lent*, till released from mortality's
sod— [Heaven.

It winged its bright flight up so

*To the preceding verses we add these by W. O. B. Peabody, an American Author,
as the subject is nearly the same.*

And that is death! how cold and still,
And yet how lovely it appears!

Too cold to let the gazer smile,
But far too beautiful for tears.

The sparkling eye no more is bright,
The cheek hath lost its rose-like red;
And yet it is with strange delight
I stand and gaze upon the dead.

But when I see the fair wide brow,
Half shaded by the silken hair,
That never look'd so fair as now,
When life and health were laughing
there,

I wonder not that grief should swell
So wildly upward in the breast,
And that strong passion once rebel
That need not, cannot be suppress'd.

I wonder not that parents' eyes,
In gazing thus, grow cold and dim;
That burning tears and aching sighs
Are blended with the funeral hymn:
The spirit hath an earthly part, [flies,
That weeps when earthly pleasure
And heaven would scorn the frozen
heart,

That melts not when the infant dies.

And yet why mourn? that deep repose
Shall never more be broke by pain;
Those lips no more in sighs uncloze,
Those eyes shall never weep again:
For think not that the blushing flower
Shall wither in the Church-yard sod;
'Twas made to gild an angel's bower
Within the paradise of God.

Once more I gaze—and swift and far
 The clouds of death in sorrow fly—
 I see thee like a new-born star
 Move up thy pathway in the sky.
 The star hath rays serene and bright,
 But cold and pale compared with
 thine :
 For thy orb shines with heavenly light,
 With beams unfailing and divine.
 Then let the burthen'd heart be free,
 The tears of sorrow all be shed,
 And parents calmly bend to see
 The mournful beauty of the dead ;

Thrice happy—that their infant bears
 To heaven no darkening stains of sin;
 And only breathed life's morning air,
 Before its evening storms begin.

Farewell ! I shall not soon forget ! [beat,
 Although thy heart hath ceased to
 My memory warmly treasures yet
 Thy features calm and mildly sweet ;
 But no, that look is not the last, [dwell,
 We may yet meet where scraps
 Where love no more deplores the past,
 Nor breathes that withering word—
 farewell.

THE CHURCH.

My mother Church ! it may not be
 But I must ever cling to thee
 With feelings of a trusting child
 To friend affectionate and mild ;
 While men misguided start away,
 And proudly spurn thy gentle sway,
 More simple to thy fold I'd turn,
 More humbly from thy lips I'd learn.

They say that on thy brow appears
 The wrinkle of declining years ;
 That weary is thy honour'd head,
 And all thy pristine vigour fled :
 But no ! the youthful eagle's flight
 Is glorious to the noontide light,
 Yet passing years behold her soar
 With eye undazzled as before.

The mocking laugh some love to raise,
 To point the finger of dispraise,
 From blemishes to tear the veil,
 And joyful tell the well-conn'd tale ;

But will they dare to lift a hand
 Against the glory of our land,
 Our Church, whose noble army stood
 And seal'd their witness with their
 blood ?

No ! though the cry is echoing round,
 " Down with her, even to the ground !"
 Though thunders from apostate Rome
 In muffled might against her come,
 Our hearts, O aged parent, move
 With the quick bound of grateful love ;
 We circle round thee to defend
 Our fathers' pride, our country's friend.

We tremble not—our cause is high—
 To God we lift the prayerful eye ;
 Calmly we mark the rushing foe,
 The standard of our Lord we know :
 We see his banner o'er us wave,
 We feel that he is strong to save ;
 And while we know our Saviour near,
 The might of man we cannot fear.

Reviews.

A Narrative of the Greek Mission ; or, Sixteen years in Malta and Greece, including Tours in the Peloponnesus, in the Ægean and Ionian isles, with remarks on the Religious Opinions, Moral State, &c. of Malta and Greece. By the Rev. S. S. Wilson, Member of the Literary Society at Athens. London : Snow. 1839.

THIS book is written with more than ordinary talent, and with great clearness of judgment : its investigations are profound, and novelty recommends it in every part. There is no parade of learning, yet its learning is abundant ; and the subjects which are introduced and illustrated are very numerous. Whether Melita, the scene of St. Paul's shipwreck, was Malta, or Melida, in the Adriatic, is satisfactorily determined ; and we think that the claim of Malta will scarcely in future be disputed. The baleful effect of Popery on the Maltese, and the ever-appearing monasteries are strongly described, whilst the conduct of the English Government is very properly exhibited to reproach.

The only Protestant place of worship is one belonging to the Metho-

diasts: the governor, his suite, and the principal English absolutely attend divine service *in a kitchen* of the Knights of Malta,* though the churches in the island are numerous. But Romanism prevails with scarcely a check: in every street and every temple images meet the eye; in every procession they are carried about: they are the *Lares* and *Penates* of every house. Every convent has its peculiar fictions, its pretended relics; every saint has his office, dominion, and locality: beneath the idols at the corner of the streets are inscriptions promising indulgences to those who worship them: on every Monday, boxes with representations of purgatorial scenes are carried about, and the bearer, ringing a hand-bell, demands money for the souls in Purgatory. Male and female penitents may be seen dragging at each heel a great length and weight of iron chain, whilst the deed and the devotees are applauded by the gaping multitude: in thunder the bells are rung, as a preservative charm: in Lent the sale of milk is forbidden, yet with Popish casuistry milch-goats are led about, from which it is sold under the name of "*something white*." At the annual feast of asses, asses, mules, and horses pass before a priest, and receive his blessing with the holy water. Such is Malta!

The carnival is very minutely described, and proved to be a loitering remnant of the Bacchanalia or Dionysia: the parts of the two are identical; and it is impossible that any one who will fairly examine antiquity can doubt the real pagan origin of this falsely called Christian festivity. The observations on the plague, in the next chapter, will be found very solid, and by travellers in the East very useful.

The neighbouring island of Gozo, the supposed isle of Calypso, contains, besides its town, Rabbato, six villages and an ancient castle, and has a population of fifteen thousand souls; its air is pure, and its soil more fertile than that of Malta. Its vegetable productions are abundant; and its honey was formerly preferred to the Hyblæan. Near Calypso's Grotto stands what the natives call the Giant's Tower: its stones are polygonons and uncemented: two of them, eighteen feet in length and six in breadth, form the entrance. From the enormous bones which have been found there, and the effigy of Astaroth, or Astarte, having been discovered on coins excavated near it, there can be but little doubt that this was a Phœnician Temple. One town in Gozo is stated to use a language unintelligible to all the rest: it is strange that this language does not seem to have been examined, though it is apparent that such an examination must have a philological value.

The account of the singular exhibition in a subterranean cavern under the church of San Pubblio, every year, is very curious, and lamentably demonstrative of the genius of Romanism. In niches of the wall were defaced and mutilated bodies of dead friars, grotesquely dressed in the habits of Capuchins, and the surrounding walls were fantastically decorated with the separated bones of two or three hundred others, nailed to the wall, and arranged in the form of shields, swords, and trees. Two entire monastic skeletons were placed in the attitude of fencing, leg or arm bones being brandished for swords. On one side stood a tomb fabricated of human bones, through whose osseous fretwork a perfect skeleton was seen within, at the head of which is this inscription—

"Attend to me, and understand:
What thou art, I was;
What I am, thou wilt be."

* This deficiency is now about to be remedied by the munificence of the Queen Dowager.

This place is only open on All Saints' Day, the great purgatorial festival ; and purgatorial representations abound in every conceivable horror. Two bodies were here awaiting canonization—a process of tremendous expense to the surviving relatives—in which one ecclesiastical person enacts the part of advocate for the deceased, another as the opponent, leaving the question of canonization to the spiritual jury. In the nave of the chapel above stood a large temporary funeral pile, surrounded by blazing tapers, which pile supported a box supposed to contain the ashes of numerous ancient saints ; round it were some legends, one of which was a *letter from the souls in purgatory*. When it is known that these fictions boast the sanction of the Royal congregation of St. Mary Vertecoli, of Naples, that the printer's name, "Angelo Coda," is affixed to it, what can be said in defence of the baseness of Popery?

This book abounds with lucid evidences of the dark, the violent, the restless, the iniquitous designs of Popery : it shows its intolerant spirit where power is granted to exercise it : it reveals its hypocrisy by striking anecdotes, and portrays the man of sin energizing in sinful life in this portion of her Majesty's dominions. It felicitously quotes the Scriptures for the purpose of proving their fulfilment in this apostasy ; and certainly has established the fact, that what Popery was here in her worst days, it partially is, and would fully be without British restraint in Malta.

There are numerous textual errors in this volume which induce us to think that the author did not correct the proof sheets. We exceedingly object to his use of the word *Professors* ; than which no word in the present day is more misapplied. A *professor* is either a *regular professor* in one of the Universities, or is the second title of a *regular Doctor* : and beyond these senses the title has no authentic use. The true academical professor, however, now finds *dancing professors, musical professors, and the like*, to dispute his title ; just as, according to the eastern poet,

"The spider weaves his web in the halls of Afrasiab."

Religion should not adopt this absurd application of the term.

Mr. Wilson rightly comments on the disuse of the infinitive in modern Greek : but in the instance which he has given—*I will go and have a good supper, θέλω ὑπάγει, καὶ θέλω εἶχει* "ενα κάλον δεῖπνον, his substitution, θέλω ὑπάγειν καὶ εἶχει,* is equally barbarous. We were much pleased with the acute criticism on the corruption of the names of places, and the fund of interesting anecdotes respecting the Hydriots, with which the chapter devoted to Hydra is filled. The arbitrary manner in which *Protestant* soldiers are compelled to join in *Popish* pageants at Malta, the almost unlimited sway which is conceded to Popery there by our Government, the punishments which have been inflicted on *Protestants* for non-compliance with the orders designed to honour the Papists, and the pensions allowed to ecclesiastics among the latter, are very strongly censured. Mr. Wilson further states, that he had "actually seen Sir F. Adam, *our late governor* in the Ionian isles, walking in procession with some scores of monks, supporting by his presence the bag of bones called St. Spiridon, his entire suite of officers around him, each carrying in his hand an immense lighted taper, while the natives have laid their sick in the path of this singular representative of *Protestant* royalty, to be healed by the passing of his shadow!"

The description of Grecian manners and customs will excite in the reader a great interest : the marriage contract and the ceremony are particularly curious, and that part which relates to the pomegranate is decidedly of

* Is not ὑπάγων τρυφερῶς δειπνήσω better?

Oriental origin. The variation in these between ancient and modern times is not so great as might have been expected in the natural course of things, and thus the Christianity of the country is deeply infected with pagan superstitions. The ceremony of the Feast of the Cross, at Hydra, is very singular: a gaudy procession of both sexes proceeds amidst the roar of cannon and the waving of flags to the sea, into which the bishop first hurls a cross, then an image of the Panagia or Virgin; divers instantly plunge into the sea after them, and the two who secure them receive a prize. The object of this is to bless the waters. An instance of a Greek woman, who had eaten some *zizania*, which are the *tares* of our version, is mentioned; they had been mistaken for genuine corn, and their effects were sickness and headache. The plant is the *lolium album*. If its seeds be accidentally mixed with the meal, the bread becomes intoxicating; the mode of separating them is by means of a fan or sieve after thrashing: for, as in the parable, the tares are not separated from the corn in the plants, but grow together until harvest.

In this volume there is a great mass of information, yet not so well arranged as we could have wished: in different parts the same anecdote occasionally occurs, and the expressions, "*dear*" and "*poor dear*," certainly ought to have been avoided. The observations on Popery are vigorous and true; and the Greek Church, with all her faults and superstitions, is creditably contrasted with the Roman, as eager to receive those Scriptures which the latter *burn*. No place is more fitted for missionary exertions than Greece. The varied matter with which Mr. Wilson has furnished us, much of it original, all of it useful, gives a character to his labours which cannot fail to recommend them more and more as they become generally known.

The Rights of Necessity, and the Treatment of the Necessitous by various Nations.
Richardson, Cornhill. 1839.

THIS is a small book on the Hebrew laws relating to the poor, containing an introduction to those laws, in which more learning is embodied than is often found in twenty folios. The laws and practices of nations are examined: the history of the rights of the poor is given not only from the sacred books, our own records and statutes, but, we may also say, the archives of the world. Keen and just remarks are made upon our present poor-laws, which are the disgrace of the country, and more so of the legislature which enacted them; and the assertions are corroborated by accurate statistical tables. Their positive contradiction to the law of God, their direct opposition both to the spirit of the Mosaic and Christian dispensations, and their real impolicy, are shown by evidences and by arguments which defy a refutation. With respect also to the outcry against tithes, it is demonstrated that out of the 10,639 parishes in England and Wales, 7,597 are *lay* impropriations: consequently, that whilst the clergy alone are maligned, more than two-thirds of the great tithes is in the hands of the laity. In Ireland the Duke of Devonshire receives those of twenty parishes.

The writer, deeply entering into the history of the laws in favour of the poor, brings instances from every quarter of the globe—from the cultivated nation and the wild savage alike—from times gone by and the present period, in proof that the right of sustenance and liberty which the poor indefeasibly have in common with the rich, has continued to be recognized from immemorial ages. The recognition of it is a principle implanted by God in man, and the laws by which it was enforced, formed, doubtless,

a part of the earliest divine communications, and passed from land to land with the peregrinations of the race.

This excellent work may be had in a more enlarged state of the same publisher, under the title of *The Laws of the Hebrews relating to the Poor and the Stranger*; with the addition of an able life of Maimonides, and a talented treatise on the fertility of the Holy Land. Since the time of Prideaux, Pocock, and Surenhusius, the writings of Maimonides (Rabbi Moseh Ben Maimon, often abbreviated to Rambam), have been much appreciated by Christian scholars: the sense by which they are governed affords a bold and striking contrast to the general productions of the Jews; and the keen criticism which they continually present, entitles them to a careful consideration. The treatise which has been translated here offers an excellent model for modern legislation. We hope that the translator will proceed to selections from the Mishnah.

The Philosophy of Artificial and Compulsory Drinking Usages in Great Britain and Ireland, &c., &c. By John Dunlop, Esq., President of the General Temperance Union of Scotland. 6th Edition. London: Houlston and Stoneman. 1889.

WE, as reviewers in *The Churchman*, must *ex officio* be accounted most temperate men; nevertheless, there is a parade, there is a something in the Temperance Societies, a something of profession not carried out into action, which we do not like. We lately saw a puffing placard of one of the Temperance Societies, convoking a meeting for the purpose of ascertaining how much spirit might be extracted from a pint of ale: but whether the ale or whether the spirit was to be drunk, the placard deponed not. These advocates of temperance (which, indeed, we advocate, but which these men degenerate into folly) do not even allow the little wine that was allowed to Timothy for his stomach's sake, and frequent infirmities: they are as austere in their way as the monks of La Trappe. Yet, notwithstanding this professed austerity, the police reports have thrown the odours of gin and ale over not a few of the members.

Mr. Dunlop had decidedly a laudable motive in prospective when he devoted himself to this object: he certainly has taken incalculable pains to inform himself rightly on every thing connected with his research. The book which he has published is fraught with utility: it is, moreover, in many parts singularly entertaining. Dry as is the subject of these Societies, Mr. Dunlop has given a *raciness* to his production. Mr. Powell, who glories in the sobriquet of Tyrone Power, never delineated the Irish character more ably than Mr. Dunlop has delineated it. As we might expect, the Scotch falls scarcely short of perfection.

There is not a trade, there is not a class of labourers whose quantum of bibulous temptations Mr. Dunlop has not statistically given; he has permeated the three kingdoms to arrive at accuracy in his calculations. In all even what is vulgarly denominated *the footing* is calculated to the fraction: and we authors are in the printing department curiously initiated into the drink-providing scenes *before the press* which take place down from the head compositor to the printer's devil. With what temper our printers will usher to the world this astounding information we surmise not. Those who printed the book were philosophers.

But discarding all bantering, we have no hesitation in pronouncing this a very estimable work: its treatment of its subject is very creditable, and it communicates knowledge far beyond it. It discloses manners and customs worthy of the attention of the antiquarian; and corrects with

its *humour* the dull *aridity* of Temperance Societies. Those who advocate, and those who deride these institutions, may equally derive information and amusement from Mr. Dunlop's pen.

The Animal Creation: its claims on our Humanity stated and enforced. By the Rev. John Styles, D.D. London: Ward. 1899.

THIS work was published in consequence of the prize of one hundred pounds having been awarded to it by examiners appointed by the Committee of the Society for the Protection of Cruelty to Animals. The arguments which it proposes to our consideration are very weighty; and the anecdotes with which it is interspersed are very interesting. Its leading points of discussion are—that animals are capable of suffering, but that cruelty exists not in the administration of the divine government separate from the agency of man—that animals and a large proportion of the inferior creatures suffer by human cruelty—that their claims are founded on the dictates of natural religion and morality—that those claims are recognized and enforced in the Holy Scriptures, especially in the religion of Christ—that they are still further enforced by the debasing influence of cruelty on the individual character, and the evils which it inflicts on society, and that they are likewise urged on us by the pleasurable and virtuous train of feelings and habits which humane treatment of the lower creatures invariably induces.

The goodness of the Supreme One in his provision for created beings, in his adaptation of the earth to their wants, in the supply of food, which he has prepared, in their instincts, in their qualities, is proved by examples selected from their history and man's recorded experience. Against *the sports of the field*, on account of their inseparable cruelty, Dr. Styles very properly protests; and whether hunting or shooting be considered, he shows that the effect of both is wanton barbarity, which no civilized laws should tolerate. The case was different, when wild and savage man laid snares for his food, hunted or discharged his arrows for his sustenance; for then he acted according to the laws of nature—he slew for his own support—not for wanton waste and slaughter: he did that which the revealed law of his unknown God permitted to the favoured people. But not so in this reprobated practice:—if God's mercies are over all his works—if with the merciful—he will be merciful, and if the merciful are blessed, assuredly those who for the sake of idle amusement thus shut out mercy from their minds, oppose and contravene the manifested divine will. The refined cruelty of angling, and if we may anglicize a Latin word, the *inmanities* of Izaak Walton with his abominable prescriptions for sewing up frogs and transfixing worms, &c., in writhing and pendulous agony, notwithstanding his hypocritical pretensions to humanity and mercy, are castigated with deserved severity. The race-course, steeple-chasing, and all their modifications, the brutalities of the cock-pit and badger-pit, bull-baiting with accredited instances of scarcely conceivable atrocities, and the various hardships inflicted on the horse from his first period of servitude to his arrival in the knacker's-yard, and the scenes, which there take place, are boldly treated, and exposed down to their extreme of black turpitude. The ass, the dog, and other animals, the slaughter-houses, the miseries and barbarities endured by the beasts on the previous journeys, are likewise subjects of just prehension and powerful reasoning. From hence Dr. Styles forcibly comments on the surgical practice of dissecting living animals, when every cruelty, that a diabolical ingenuity can invent, is honoured by the name of scientific experiment,

and no consideration of a conceivable agony is allowed to check the operator's hand. Portions have been sawn from the skulls ; the brain has been pared in slices ; the bile-duct, the thoracic duct, and pylorus have been tied up ; the heart has been laid bare ; the nerves have been divided, the viscera cut away ; the brain been tortured by hot irons, and cruelties have been endlessly multiplied, that some mere theory might be recommended to the students. Various particular instances are given from the custom both in Edinburgh and France ; and it is proved from competent medical authorities, that nothing is acquired by science from these repulsive acts, and it is argued not inconsequentially, that the cruelties of the French physiologists led to the crimes of the French revolution.

The intelligence of certain members of the lower creation naturally attracts inquiry ; that on different occasions displayed by the ants is authenticated by anecdotes. Other instances of its development in goats, in swallows, in the lion and the elephant, especially in the dog,—in the cat, in the wapiti-deer, in the monkies, in the polar bear, the whale, the parrot, and other birds, and in one case in the wolf with traits of unequivocal affection, are cited in support of their claims upon us. It is also urged upon our attention, that although it be licit to destroy animals, which are decidedly noxious, we frequently engage in an extirpating process against those, which are really beneficial to us ; thus, the woodpecker destroys not the tree, but the grub, which had first made the hole in it, which he is forced to enlarge for the purpose of its destruction ; thus rooks devour innumerable insects, which would otherwise annihilate the crops ; and there are uses in the mole, the toad, the magpie, the jay, the squirrel, and even in the fox. The benefits which jackdaws and sparrows impart to us, have been verified in America, where the former have been discovered to destroy the maybugs, which devour the corn, and the latter the gnats, which infest marshy countries. Pheasants, however injurious in some respects, annihilate that destructive insect the wireworm ; and we may be assured, that not one thing has been created in vain.

That animals have rights which cannot be invaded with impunity, that in a state of exhaustion or in suffering under cruelty they cannot yield the advantage to man, which they would otherwise yield, are truths, which are self-evident. The Turks and the Orientals are in general more merciful to animals, than the more civilized nations of Europe ; on the dome and minarets of the mosques, storks and other birds build their undisturbed nests, and recall to our minds the beautiful words of the 84th psalm. In the kháns and the mosques various species among which turtle-doves and sparrows are frequent, live in harmony, as joint-possessors of secure asyla. Vessels filled with water are provided in the streets for dogs, which occasionally have an allotted habitation in the cities, and legacies are often left for the support of favourite quadrupeds and birds. The reciprocal affection between the Arab and his horse has been too often detailed to need illustration. The anecdote of Abu'l Marsh and his steed, given by Mr. Alphonse de la Martine, is one of the highest interest : and the fact of the horse untied by his captive master having sufficient intelligence to comprehend his condition, and sufficient intelligence perceiving he was bound and could not mount him, to seize his girdle in his mouth and bear him thus at full gallop to his tent and tribe, is so paralleled in the Arabian works, that we cannot doubt it. Nor is it strange that the steed having deposited his burden should have expired from fatigue ; and less so, that the whole tribe should have wept over him, and recorded his exploit for the instruction of succeeding generations. Mr. Lockhart's life

of Sir Walter Scott likewise furnishes the writer with appropriate illustrations of the manner, in which animals may be attached to man.

The appendix is not the least useful part of the work ; it confirms the assertions which have been made in the text, and gives authorities for some very grave charges. To the young we strongly recommend the volume ; in fact it deserves the serious attention of all, and we hope that the society, under whose auspices it was written, will labour to promote its circulation.

A Voice from America to England. By an American Gentleman. London : Colburn. 1839.

THE Author commences by shewing philosophically, that the Government of America is not a democracy in the strictest sense of the term, and comments on a Monsieur de Tocqueville, who has published some works on America. Whatever may be his notions of democracy, when the Author states that every man and child by nature is a democrat, "for what man doubts his ability to govern himself?" he has certainly blundered between the notions of an Autocrat and a Democrat.

Many parts of this work are not suited to the Churchman : those which are suited to it we proceed no notice. We shall, however, dismiss the political connection in which religion is placed. The Congregationalists of New England and the Presbyterians of the South and West may be ranked together, notwithstanding some nicer shades of Theology ; the Presbyterians, however, since May 1838, are split into three parts. According to the statistical accounts, the Baptists are the most numerous ; but there are some under the name, who are Unitarians. In numbers, next to the Baptists are the Wesleyan Methodists ; but whatever the Protestant Episcopal Church lacks in numbers, in which however she is increasing, she enjoys in the respectability of her members. The Romanists also are increasing : there are also reformed Dutch, Lutherans, Quakers, Unitarians properly so called, and other denominations in America.

The book, we fear, will only find a certain class to which it can impart interest.

Christian Literature. A Practical Treatise on Regeneration. By John Witherspoon D.D., Principal of Princeton College, New Jersey. Edinburgh. Adam and Black. London. Washbourne. 1868.

THIS treatise carries regeneration deeply into its proper influential effects on the life, and does not so much exhibit it as a doctrine, as a principle of action enforced by the Scriptures. The observations are very weighty and very practical ; they are adapted to work good, and bring before us the obligations which our baptism imposes on us. We wish it success.

Ward's Library of Standard Divinity. Paternoster-row. 1839.

THE numbers which have reached us contain Howe's Redeemer's Tears wept over lost Souls, Archbishop Leighton's Theological Lectures, Ebenezer Porter's Lectures on Preaching, and Thomas Brooke's Unsearchable Riches of Christ. The very cheap rate at which these treatises are published merits an extended circulation. We are glad to perceive this stirring spirit of the times—this desire to bring into notice writers who were averse to the Popish doctrines. We are glad that there are publishers who will favour such undertakings : we wish that there were some who would reprint in an English version some of the deep Theological Essays which are written in Latin—some who would construct an English *Thesaurus of critical Divinity*, on the plans of Ugolini and Ikenius. Will Mr. Ward reflect on our hint?

The First Adam: a Course of Sermons preached to a Village Congregation. By the Rev. Samuel Hobson, LL.B., Curate of Kirkestead, Norfolk. London: Roake and Varty. 1839.

We have read these discourses on the second and third chapters of Genesis with much pleasure. They are plain, practical, and admirably adapted for perusal in families. We are sure that the purchasers of this volume will thank us for introducing it to their notice; especially when we add that the profits which may arise from its sale are destined for the benefit of the National and Infant Schools, which the Author has been enabled to establish in the parish, of which he has for many years been the laborious and assiduous curate.

Progressive Education; or Considerations on the Course of Life: translated from the French of Madame Necker De Saussure. Two Vols. Longman. 1839.

It is scarcely within our province to analyze this work. It is sufficient that we bear our attestation to its merits, that we approve its plan, and consequently recommend it to all on whom devolves the education of children. The detail would be too tedious for a review.

Miscellanea.

KING CHARLES'S RESTORATION,

As many of the Clergy are not provided with the Act, which the Rubric enjoins to be read on the 29th day of May, we hope that we are conferring on them an acceptable service in reprinting it for their use.

An Act for a Perpetual Anniversary Thanksgiving on the nine-and-twentieth day of May.

"Forasmuch as Almighty God, the King of kings and sole Disposer of all earthly crowns and kingdoms hath, by his allswaying providence and power, miraculously demonstrated in the view of all the world his transcendent mercy, love, and graciousness towards his most excellent Majesty Charles the Second, by his especial grace, of England, Scotland, France, and Ireland, King, Defender of the true Faith, and all his Majesty's loyal subjects of the kingdom of England and the dominions thereunto annexed, by his Majesty's late most wonderful, glorious, peaceable, and joyful restoration to the actual possession and exercise of his undoubted hereditary sovereign and legal authority over them, (after sundry years forced extermination into foreign parts, by the most traitorous conspiracies and avowed power of usurping tyrants and execrable perfidious traitors, and that without the least opposition or effusion of blood, through the unanimous, cordial, loyal votes of the Lords and Commons at this present Parliament assembled, and passionate desires of all other his Majesty's subjects, which unexpressible blessing (by God's own most wonderful dispensation) was completed on the twenty-ninth day of May last past, being the most memorable birth-day not only of his Majesty, both as a man and a friend, but likewise as an actual king, and of this and other his Majesty's kingdoms, all in a great measure new born and raised from the dead on this most joyful day, wherein many thousands of nobility, citizens, gentry, and other his lieges of this realm, conducted his Majesty unto his royal cities of London and Westminster, with all possible expressions of their public joy and loyal affections, in far greater triumph than any of his most victorious predecessors, kings of England, returned thither from their foreign conquests, and both his Majesty's Houses of Parliament, with all dutiful and joyful demonstrations of their allegiance, publicly retained and cordially congratulated his Majesty's most happy arrival, and investiture of his royal throne at his palace of Whitehall, upon all which con-

siderations, this being the day which the Lord himself hath made, and crowned with so many public blessings and signal deliverances, both of his Majesty and people, from all their late most deplorable confusions, divisions, wars, devastations, and oppressions, to the end that it may be kept in perpetual remembrance in all ages to come; and that his Sacred Majesty, with all his subjects of this realm and the dominions thereof, and their posterities after them, might annually celebrate the perpetual memory thereof, by sacrificing their unfeigned hearty public thanks thereon to Almighty God, with one heart and voice, in a devout and christian manner for all these public benefits retained and conferred on them upon this most joyful day.

Be it, therefore, enacted, by the King's most excellent Majesty, the Lords and Commons, in this present Parliament assembled, and by the authority of the same, that all and singular Ministers of God's Word and Sacraments, in every Church, Chapel, and other usual place of divine service and public prayer, which now are or hereafter shall be within this realm of England and the respective dominions thereof, and their successors, shall in all succeeding ages, annually celebrate the twenty-ninth day of May, by reading their hearty public praises and thanksgivings unto Almighty God for all the forementioned extraordinary mercies, blessings, and deliverances retained, and mighty acts done therein, and declare the same to all the people there assembled, and the generations yet to come, that so they may for ever praise the Lord for the same, whose name alone is excellent, and his glory above the earth and the heavens.

And be it further enacted, that all and every person and persons inhabiting within this kingdom and the dominions thereunto belonging, shall, upon the said day, annually resort with diligence and devotion to some usual Church, Chapel, or place where such public thanksgivings and praises to God's most Divine Majesty shall be rendered, and there orderly and devoutly abide during the said public thanksgiving, prayers, preaching, singing of psalms, and other service of God there to be used and ministered.

And to the end that all persons may be put in mind of their duty thereon and be the better prepared to discharge the same with that piety and devotion as becomes them, be it further enacted, that every minister shall give notice, to his parishioners, publicly, in the Church, at morning prayer, the Lord's-day next before such every twenty-ninth day of May, for the due observance of the said day, and shall then, likewise, publicly and distinctly read this present act to the people.

A FURIOUS BIBLE READER.—On more than one occasion, and under circumstances which should be deemed fully sufficient to relieve our observations of an intolerant or bigoted character, have we been obliged to advert to the overbearing conduct, insolence, and vulgarity of a priest resident in this town, and named Henry. But the one to which we are now about to call attention bears away the palm. This reverend personage being allowed by sufferance into the gaol, as acting chaplain, got into his possession by some means, on last Sunday week, a Bible that a Protestant prisoner in one of the halls had been reading. The sight of the volume threw him into an awful rage, and while his passion was up, he ran to the chapel where the Rev. Mr. Pasley, the Protestant chaplain, was officiating, and rushing in in the most outrageous manner, upbraided him with attempts to proselytize the "Catholic prisoners!" Holding the Bible he had discovered, or that was discovered for him, either in his hand or with tongs, he threatened that if he ever found any such again in the gaol, he would—at least burn it before the officers and prisoners, and would bring the High Sheriff upon the delinquents, "and may be he would settle them."—*Mayo Constitution.*

A RELIGIOUS EDUCATION.—Judge Erskine, at Shrewsbury, observed in his address to the Grand Jury, descanting upon the character of the calendar as to crime—"It is by a religious education of the lower orders that we are to look for a diminution of crime; for education, without religion, puts a dangerous weapon into their hands."

CATHEDRAL ESTABLISHMENTS BILL.—An address has been presented to the Archbishop of Canterbury by a considerable body of the prelates of England and Wales, in which they entreat his Grace to withdraw any sanction he may have given to the bill now pending in Parliament for the reduction of our cathedral establishment. The address is signed by the Bishops of Winchester, Llandaff, Worcester, Rochester, Carlisle, Ely, St. Asaph, Bangor, Oxford, Bath and Wells, and St. David's. There is reason to suppose that the bill is equally disapproved of by several other prelates, and that not less than seventeen or eighteen of their lordships will be opposed to it, should it come up the House of Lords.

THE POOR-LAW.—ROMAN CATHOLIC ASCENDENCY IN IRELAND.—The conduct of the priests and Roman Catholic party, with reference to the election of guardians under the Poor-law Act, has been such as to show that the party aim at complete ascendancy. Judging by the conduct displayed in the exclusion of Protestants from being poor-law guardians whenever Roman Catholics could be found, the same principle is sure to be carried into the elections under the contemplated municipal bill for Ireland.

LIGHT.—Sir J. Hershell has lately invented an instrument for measuring the intensity of light, and he has found that at the Cape of Good Hope this is twice as great as in this country.

INTOLERANCE.—At a time when conscientious principles are the predominant pretensions of the Dissenters, it may not be uninteresting to some of our readers to be informed of the following fact. Mr. John Roe, a schoolmaster at Spalding, occupied a school-room at the General Baptist chapel; he at the late contested church-rate question, voted for the rate: when the current rent became due, the party who usually receives the same, waited upon Mr. Roe on the very day it was due, at 12 o'clock, in the school-room, and demanded the rent, informing him, if he intended to retain the school-room, he must pay 2*l.* a year more. We were not before acquainted with the price of a vote in such matters; the act implies, you may vote conscientiously if you please, but if you vote against us, you must remunerate us for it. These are the parties who thus conscientiously object to pay a few pence for a church-rate, yet because another man acts upon the same principle of conscientiousness, he is to pay them two pounds a year!

DEATH OF THE ARCHBISHOP OF TUAM.—We are exceedingly pained to have to announce the death of this eminent prelate, the Hon. Dr. Le Poer Trench, which melancholy event took place at his palace. The departed prelate was, in every sense of the term, a great man: learned, profound, devout, eloquent, his life furnished a brilliant example of the force of Gospel principles, acting on a vigorous intellect, and recommended in their practical effects by a courtesy of manners, which, without suppleness, was winning, and the advantages of a personal address, which to the most unbending independence added the most captivating suavity. The Archdiocese of Tuam becomes extinct on his lordship's demise.

NOTICES TO CORRESPONDENTS.

Arrangements are in progress with several eminent Clergymen, for contributions calculated to afford additional interest to the pages of the Churchman, in Foreign as well as English Literature, &c.

"ARGUS" must give us his real name and address before we can publish his communication.

No. IV. of the Series of Engravings and Histories—the Interior and Exterior of St. Paul's Cathedral will appear next month.

We shall be glad to hear from P.P. Macte tuâ Virtute!



SAINT PAUL'S CATHEDRAL.



THE CHURCHMAN.

JUNE, 1839.

Original Papers.

ST. PAUL'S CATHEDRAL.

SIR CHRISTOPHER WREN is the only architect in England whose good fortune it has been to be called on to erect a Protestant Cathedral. Our abbeyes and minsters, venerable as they are, were founded for the purposes of Romish worship, and, however purified, retain enough to remind us of their dedication. The Popish service of the mass was essentially musical, and the church might be regarded as a vast orchestra. Hangings of tapestry, the blaze of torches, clouds of incense, the chant, the genuflection, the sound of the tintinabulum, the chorus of voices, and the peal of the organ, are suggested to the mind by the long receding aisles, the lofty and converging roof, the stained glass, and painted monuments of the antique churches. We do not suffer our abhorrence of the idolatrous forms observed, and the pernicious doctrines taught, within those walls, to turn our minds from their originally sacred purposes, or shut our eyes to the matchless beauty of their general design, or to the elaborate splendour of their detail.

We are ready to acknowledge that the form of the Greek cross as the ground plan, the aisles divided by avenues of graceful columns supporting arcades of a construction almost miraculous, the fretted roof, the many mullioned oriel, the tracery and tabernacle work *within, and the crockets, and finials, and buttresses, and towers, and*

spires without, were wonderfully adapted to surprise and awe, to elevate the soul and excite the imagination. The sacred drama of the mass, performed by priests perfect in word and action, and clothed with costly and variegated robes; assisted by deacons quaintly costumed, and bearing torches or censors; supported by musicians skilled in voice and string, find a fitting theatre in those gorgeous piles, adorned with pictures, rich in colour and lavishly illuminated; and while this attractive spectacle was performing at the high altar, the side chapels having each its priest, its service, and its saint, every tomb its decorator, every shrine its adorer, every corner its acolyte, every confessional its penitent, and the chair of peace its refugee, clinging for protection from the hand of justice to the horns of the altar, and claiming immunity, even for blood, within the sanctuary:—when such scenes were exhibited, when the passions were stimulated, the mind heated, the imagination excited, the heart warmed, and the understanding deluded by sights and sounds such as these, was it surprising that the auditories were thousands in number and one in feeling, that devotion was a passion, and worship an ecstatic dream? How much the style of architecture had to do with this effect would be a curious question; but such was the daily scene in Old St. Paul's for many centuries.

In the British period there was a town where London stands, and in the Roman time a temple occupied the height now called Ludgate-hill; on its site the Anglo-Saxons raised a Christian Church, dedicated by King Ethelbert to St. Paul the Apostle, and Erkenwald, the first recorded bishop of the see of London, greatly enlarged the pile in 695; and for this and other pious deeds was sainted, and a splendid shrine was raised to him in this very Church, which was restored with increased grandeur some 700 years after his death. About the period of the Norman Conquest, the Church of Ethelbert and Erkenwald was destroyed by fire. The heathen Temple, with its severe outline and chaste enrichments, the long low Saxon Church of wood, with its thatched roof, and the heavy round arches and massive columns of the stone Church of Erkenwald, had alike ceased to be; and for three years the ruins of the Church of St. Paul were scarcely to be distinguished from those of the surrounding buildings which had shared its fate.

It may be well to pause and consider how the simple Gospel, as recorded by the evangelists, taught by the apostles, and applied by the early missionaries, had harmonized with the plain house of wood or wicker which royal hands erected as the House of God in the days of pure Christianity. The British Church was innocent of the superstitions of Rome: prayer, praise, thanksgiving, the breaking of bread, the water sprinkling of children and adults (children in Christ), the laying on of hands, the wedding rite, and the burial of the dead, were her ceremonies. She was holy, pure, unexact, and beloved. The converted heathen sang the praises of God in a language which his fathers had spoken and which his children were learning—a language deeply interesting to us, as it is the mother of our own. They listened to the Gospel read in words which we could nearly make out, if delivered to us in the same tone now; for

instance, Mark iv. 7-9, "And some fell among thorns, &c., and some fell on good land and yielded, springing up and increasing; and one brought forth thirty-fold, some sixty-fold, some a hundred-fold.

How were these words (which we have adapted to the Anglo-Saxon version) uttered in the days of Erkenwald? Thus:—

"And sum feole on thornas, &c., and sum feole on god land and hyt sealed, upstigende and wexende, and an brohte thrithig-fealdne, sum sixtig-fealdne, sum hund-fealdne."

"And he said, Hear, if ye have ears to hear."

"And he cweth, Gehyre seth earan hæbbe to gehyranne."

But the Norman period had arrived. The Normans were the children of Rome in religion, and they brought with them into England all the superstitious observances which the early Church had avoided, and against which it struggled under Colman and others, when Wilfred contended for Rome, as it had before under the British prelates, when Augustine claimed to be the first missionary, and throughout the period from Ethelbert to Harold. Many had been the woes of the Church of England: her high places had been laid desolate by fire, her priests slain by the sword, and her pure worship mingled with heathen rites, retained with pertinacity from the Neodruids, the Roman polytheists, the Saxon Wodenists, and the Danes, who worshipped the same war-god under another name. Now was the period of her humiliation in the worldly eye; but the day of her desolation had not yet come, the iron of power had not yet entered into her soul, the worm of corruption had not yet gnawed away her heart. The Normans came, their mustering power required the support of oppression. The estates of the thanes had been given, with their daughters, to Norman earls; the lands of the Church were given to Norman priests, and the curfew of Rome was laid upon the pure fire of every altar; an early night of religion was imposed, and for the plain fabric and the simple ritual of the old Church rose the decorated fane and the profuse splendour of the period of display. The exterior of the Norman Church erected on Ludgate-hill, in 1086, was the most magnificent building then in England: the nave was built by Bishop Maurice; and it was not till 1199 that Bishop Richard Fitznele completed the transepts, which were begun by Bishop Richard de Beaumes, the successor of Maurice, in 1120, but the choir and chapter-house were only founded in 1220; the cloisters were erected in 1260, and the Lady Chapel in 1310. So that 224 years were occupied in the completion of that gorgeous edifice, including the whole period of one of the noblest styles of architecture. William de Sainte Marie and Eustace de Fauconberg must be added to the Norman bishops, its founders; and Henry William and Ralph Baldock, who saw it finished, were of English birth. By these benefactors to the Church, the memory of St. Erkenwald was not forgotten, for his shrine rose behind the high altar.

An accurate idea of the Church as it then stood can hardly be conceived by the modern reader who has not observed such buildings

... with the details of the
 ... in the middle ages. It stood
 ... in the streets now
 ... Paternoster
 ... within this wall
 ... the traitor, or the
 ... the officers of
 ... the opening
 ... of Ablegate-street,
 ... now called
 ... where Paul's
 ... north, east,
 ... and queen retired,
 ... The great
 ... and a
 ... the wall
 ... in the form of a cross,
 ... and in breadth
 ... over the choir
 ... a massive tower 260
 ... original timber frame
 ... height of 534
 ... the highest
 ... may be conceived.
 ... the church, and the
 ... stood near. The
 ... a small cha-
 ... the four great
 ... the church-
 ... the city assembled
 ... were listened
 ... the church service.
 ... and sheds adjoined
 ... of wares.—
 ... around him—
 ...—near the Cath-
 ... passing towards it: the
 ... the scholars the
 ... and in the meanwhile
 ... Westminster.—some
 ... at the shrine, some curi-
 ... purchasing wares at the booths,
 ... but hurrying forward, intent
 ... the church, while the mass is celebrated
 ... perhaps in one of the transepts, or some
 ... of the chapel, the nave is thronged
 ... pleasure or business: for "Paul's"
 ... the nave was called, was the exchange,
 ... for the beau, the mall for exchanging
 ... or friendship, or commerce of all sorts.

will meet you at Pawle's," in those days was equivalent to "I shall see you at the club," in our own. There he would either meet us in a mart, the gallant to display his new coat and the lady to exhibit her new farthingale or flirt her fan with the men to see their betters. Such was a scene in the Old Court and the courtyard of St. Paul's.

The spire fell in the year 1561. It was the last effect of an English earthquake: the date of its erection is unknown. In a storm which inflicted other ravages in the metropolis, it was struck, and falling, was destroyed, and was never afterwards rebuilt. The ground plan of the general effect occasioned by this calamity is given in a plan of London, printed almost a century after the event, in which the Cathedral stands with its nave, choir, transepts, and choir aisle, as Westminster Abbey does now; and the spire is shown as a small turret, great an improvement would be the erection of a tall spire, the height of which Mr. Barry is about to exceed in the centre of the edifice. The monument would rise with the most magnificent effect. It is not improbable that something of a similar character will be the result of the kind of destruction which has befallen the noble monument, and its re-erection. The beautiful case of St. Paul's, which was destroyed, and rebuilt in 1448 by Bishop Kemp, was destroyed by the Puritans. The Iconoclastic Puritans sacrificed all those statues, which were placed in niches which then adorned our country, and which adorned our churches, with superstitious workings, and with fictitious legends, and with censurers and instrumental music, and all that had given splendour to the ancient worship, utterly destroyed. The Cathedral might then well be called the marble church, for it was surrounded by spires and towers of marble, and the Cathedral, already mentioned St. Paul's parish, which was destroyed, was rebuilt by Austin's, Watling-street, after the demolition of the Cathedral of London Haw Church, in which, as early as the reign of Henry VIII. a chapel had been built by Gilbert Foliot, and which, in the reign of Henry V., had now ceased to be the parish church of the Cathedral, but the cloisters were destroyed in 1534, and the Duke of Somerset, then Protector, employed the materials in the erection of the church in the Strand. St. Paul's Church, the site of the present church, was built in 1509. On the anniversary of St. Paul's conversion, all the canons received at the entrance of the choir a hat, which was placed on the altar, and the ancient borne on a pile of high mass, and the Church. This ceremony commenced in the reign of Henry VIII. and continued into great decay in the time of James I. and a sum of money was raised for its thorough repair was then spent on the church, and this, in the pedantic and incongruous spirit of the time, was done in the Corinthian order, the design of which was a great improvement on the western style.

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the great fire in London, in the year 1666, came to destroy, for ever, the venerable fabric of St. Paul's. The awful conflagration of that fatal period can be more easily conceived than described: but in no part of its progress was its destroying effects more terrifically grand than when it enveloped Ludgate-hill, sending up a dark cloud that covered the sky, pierced with lurid flashes, which, seen from the lower ground westward, gave it the effect of some vast volcano. The breeze from the east swept the smoke and fire, as from the mouth of an enormous cannon, down the hill towards the Fleet river; all behind was ruins, all in front appeared the destined prey of the devouring flames, which came roaring and crackling on, until the very walls of the old Cathedral groaned, and heaved, and rocked, and at last fell with a tremendous crash, leaving the once magnificent pile a heap of smoking ruins.

So it lay, notwithstanding some abortive attempts at restoration, until a commission, appointed in 1673, had found the means of rearing a new Church, and an architect capable of making it an ornament to the city, and, in its way, one of the glories of the Reformation. The Royal warrant for the commencement of the works was issued in May, 1675; the foundation-stone was laid at the west end of the Church, in 1675, by Sir Christopher Wren, on the 21st June, and in 1710 his son Christopher placed the highest stone on the top of the lantern. Thus exactly thirty-five years were occupied in the construction of the present Cathedral; and it has stood far into its second century, without addition or alteration. The cost of its erection was paid out of a tax on sea coal imported into London, the deficiencies being supplied by contributions and the sale of materials; and a fund, called "the fabric fund," was secured for ever for its repair. The whole expense was 747,954*l.* 2*s.* 9*d.*, upwards of a million of money at its present value. And if it be asked, "why we have not other churches equal to St. Paul's?" let the thirty-five years and the million of money expended on it be the answer. The want of public spirit, not the absence of talent among our artists, must account for the architectural enormities exhibited in our modern Churches. Look at the vast number of Churches built out of the city funds immediately after the fire, their construction of solid stone, their fittings of fine oak, their tasteful and original designs and lavish decorations, and compare them with the brick-and-mortar imitations, the painted deal pews and galleries, and the unstudied arrangement of the Churches built of late years, and if you are puzzled to account for the discrepancy, do not forget the wise and economic liberality of the Protestants of England in the seventeenth century, as compared with the penny-wise and, considering the end, extravagant economy of ourselves in the nineteenth.

We have endeavoured to describe the old church of St. Paul's as it was: our artist has represented to the eye of the reader the present Cathedral as it is. Its ecclesiastical form is still that of bishop, dean, sub-dean, and canons or prebends, with a choir of precentors and vicars choral; its endowments are ample, and are applied to

the support of the dignitaries and the purposes of public worship. Of the antique monuments not one remains, nor has any pious churchman thought well to record, even on a simple tablet, the names of the many great and good men whose memories the piety of former ages destined to immortality, entailing on their successors the duty of protecting monuments. The monuments in the present Cathedral are all of white marble. The works of Bacon, Flaxman, Chantrey, and Lough, and other distinguished sculptors, redeem in part a mass of mediocrity which is the general character of these monuments. The artists of England have repeatedly offered to decorate the church with their works, but the clergy have still refused, on the ground that it would savour of Popery; yet Sir John Thornhill was not prevented in his day from decorating the dome. Vandyke was encouraged to contribute a picture to St. Stephen's, Walbrook, and indeed the city churches of that day has each its altar-piece. It will be a happy day for English art when its home is made the Church.

As to the architectural details of this superb edifice, we will be concise in our notice. It is built of Portland stone; the principal builder, Mr. Strong, as well as the architect and the bishop, who were present at its foundation, lived to see it completed. The ground plan is a Latin cross. Its length is 500 feet; its width at the transept 250; the breadth of the west front is 180 feet; and the height to the *croix aveline* above the lantern which surmounts the cupola is 340 feet; the dome is in outward diameter 145 feet (inward 108); and the whole building 2,292 feet in circumference. A morning chapel, a consistory court, vestries, and a staircase, are concealed in the breadth of the west front and the supports of the dome, giving apparent magnitude with increased convenience. The space beneath the dome, between the transepts, the nave, and the choir, produces by its vastness a grand effect, but the building itself being broken into detail, loses much of the grandeur otherwise incident to its dimensions; the apsis or tribune at the east end of the choir, a feature of the ancient basilica, would be productive of a nobler effect if the windows were filled with plate glass of the actual size of the spaces, to give the idea of open air, and the gilded ornaments removed for something of a more majestic character and proportions more dignified. The stalls of black oak, carved by Gruling Gibbons, the pulpit by Robert Milne, and the organ by Robert Smyth, are all deserving of commendatory notice. The exterior and interior style is an intercolumniation of the Composite and the Corinthian orders, and this with the lavish use of festoons and petty ornaments gives a trivial air to a building otherwise noble in its feeling. This was not the fault of the architect, who had conceived a church of one order, with a majestic portico, instead of one portico over another as at present. The want of size in the stones, but more probably the want of taste in his patrons, compelled Sir Christopher to deviate in this from his original design. He was not fortunate either in the sculptures of Bird which adorn (?) the architecture. The porticoes of the transepts are on the contrary exceedingly beautiful, and a great relief to the building, and the dome is universally praised.

Indeed it requires no learned eye to appreciate the massive dignity of its noble features, deservedly soaring over a city which, had Wren lived and been supported, would have been worthy of such a centre-piece, and which in our day promises to be worthy of it. The stone galleries outside the dome, and the whispering gallery, as it is called, within, are at once ornamental in architecture, and objects of curiosity and interest with respect to the Church and its neighbourhood.

Should the area before the west front be extended by the sacrifice of a few houses on Ludgate-hill, so as to open the view from Fleet-street, the impression intended by the architect will be obtained; for distance is required to appreciate the effect of such a building: then, the expanding front, the visible porticoes at the transepts, the steeples and statues over the western pediment, the tower, the dome and lantern will be indeed magnificent. The views from the sides are fine, their long lines relieved by the sweep of the dome, and the curve of the transept porticoes; and the eastern end is embellished highly, so as to keep the eye on the apsis before it rises to the dome. From a distance, the exterior of St. Paul's is the characteristic feature in the view of London.

The effect on entering the church at the west end is very fine, and this entrance should therefore be always open. The massive pilasters, the noble sweep of the arches, the extension of the transepts, the distant and enclosed choir, and the mighty bell of the dome produce an impression which is very slowly frittered away by the grand error of the division into orders, and by the pettiness of the detail. The monuments to national valour and virtue are gradually breaking the monotony of the outline and giving life and spirit to the whole. Much may yet be done to improve this interior by the mere removal of slight defects and the addition of judicious enrichments in sculpture and painting, and, above all, in the effects of the windows. The architect's fame is perpetually involved in this glorious work, and appropriate indeed is the inscription* on the Corinthian colonnade which forms the screen of the choir:—

"Beneath is laid the founder of this Church and of this City, Christopher Wren, who lived more than ninety years, not for himself, but for the public good. Reader, *if thou seekest his monument look around thee.*"

THE HISTORY OF MALTA.

As Malta has been the late residence of her Most Gracious Majesty, ADELAIDE, Queen Dowager of England, and is remarkable as the probable scene of St. Paul's shipwreck,† a short account of this

* Subtus conditur hujus ecclesiæ et urbis conditor, Christopherus Wren, qui vixit annos ultra nonaginta non sibi sed bono publico. Lector, si monumentum requiris circumspecte.

† It has been disputed by many whether the island visited by St. Paul was Malta, or the island of Mileda, in the Adriatic. Wilson, in a narrative of the Greek Mission, a work to which we are greatly indebted, and which we beg especially to recommend to our readers, gives the following important reasons to favour the identity of Malta with Luke's Melita.

1. Bryant's great difficulty is at once removed by Strabo. Welstein cites

island may, perhaps, not be without some degree of interest to our readers. Malta has a farther degree of interest connected with it by the fact of its having been, for nearly four centuries, occupied by the soldier monks of St. John of Jerusalem.

Malta lies between the two continents of Africa and Europe; sixty miles from Cape Passora in Sicily, and about two hundred from Calipia, the most proximate point of Africa. To the north lie Sicily, Sardinia, Corsica; to the east are Greece, Turkey, Syria, and the nations beyond; while on the south-south-west lies the bleak strand of Barbary. It contains nearly 100,000 inhabitants. Valetta is its capital. The climate at Malta, from April to October, is extremely hot, so much so, that the common people often sleep all night in the streets. The produce of this island is chiefly cotton, oranges, lemons, honey,* wheat, clover, canes, figs, pomegranates, and various leguminous plants.

It was when Malta was in the possession of the Romans that St. Paul was cast upon its rocky shores; an act, doubtless, of Providence for the purpose of propagating the Gospel—but that Gospel, once delivered in its first purity, has been corrupted by a system of semi-paganism, by the Popish emissaries of Rome. Convents and monas-

this ancient geographer to show that even in *his* time—viz., in the reign of Augustus Cesar, and therefore prior to the voyage of Paul—the name *Adria* was not limited to what is now styled the gulf of *Adria*, or the *Adriatic*, but extended at least as far as the *Ionian* gulf, as it certainly was afterwards to the *Sicilian* sea, and even to the south of *Peloponnesus*. A ship, therefore, in the locality of Malta is in the sea of *Adria*.

2. I observe that at the time of the Apostle's shipwreck it was the cold and rainy season of the island. In Malta the "former rain" begins generally in the end of September, the "latter" about January, which is also the cold season of the island. Now, the natives of Malta say that Paul's visit occurred in January, and every 29th of that month there is a pompous "festa" in the island, in celebration of the Apostle's shipwreck.

3. In the words of Bishop Pearce: in Paul's voyage to Italy from Melita, on board the Alexandrian ship, which had wintered there, he and his companions landed at Syracuse, and from thence went to Rhegium: but if Melita had been the Illyrian isle of that name, the proper course of the ship would have been to Rhegium before it reached Syracuse: whereas, in a voyage from the present Malta to Italy, it was necessary to reach Syracuse in Sicily, before the ship would arrive at Rhegium in Italy.

4. Though in the traditionary fictions of a superstitious people scarcely any confidence can be placed; since the same interest that so systematically induces the inmates of rival monasteries and rival churches, in all Papal countries, to hatch up a false miracle, or concoct a false relic, to attract devotees and oblations, leads cities and islands, contending for the same honour, to feign if they cannot find proof; yet even this very dubious species of evidence—a church of St. Publius, a grotto of St. Paul, a fane to his honour, a festa on his shipwreck—may just for a moment claim the notice of the traveller.

5. Paul found in Melita an Alexandrian vessel that, being on her way to Italy, had stopped and wintered at this island. Two things have often occurred to me in Malta; first, that vessels from Alexandria are constantly touching at that island in the present age, of which I have probably seen hundreds; and secondly, that no vessel bound for the voyage made by Paul from Malta could ever think of touching at Mileda in the Adriatic gulf.

* Malta was anciently styled Melita, probably from the excellent honey the island produced.

teries are exceedingly numerous, while monastic and sacerdotal habits characterize the people. As a proof of this, the Church of St. John at Valetta, though properly a government Church, is left in the hands of the natives, who carry on their Popish worship within its walls. The Protestants are actually obliged to perform divine service in a kitchen of the Knights fitted up for the purpose. Many thanks and blessings are due to our gracious Queen Dowager for having built a Church, in which will officiate the authorised and regularly ordained ministers of our Establishment. At this moment the religion of Malta is Papal, and leaves the most injurious effects upon its inhabitants—ignorance, superstition, falsehood, and irregularity of every description. Images are to be seen in every street, and abound in every temple, they are hoisted in every procession, and are the *relics* of every house. But we do hope, through the mercy of God, our government may follow the glorious example of the Queen Dowager in endeavouring to restore that pure faith which was committed unto the people direct from the great apostle St. Paul. Let us hope that the Latin and Greek Churches will ere long be led back to pure Christianity, and that all Popish errors will be no more known for ever. We have melancholy instances of the effects of men departing from the principles of the Bible, by the awful and almost intolerable visitations of heaven.

Malta is too small to form an independent government, so that it has ever been under the dominion of some important empire. The Phœnicians, the Greeks, and the Romans have successively had it under their sway. This island eventually fell under the sword of the Vandals. In 164 A.D., the Goths succeeded that short-lived power, and these, seventy-four years afterwards, were expelled by Belisarius, who united Malta to the Eastern empire, and it was not until 870 A.D. that this yoke was shaken off. In the same year the natives rose against their rulers, and surrendered the island to the Saracenic Arabs. This people possessed the island for two hundred years, when Count Roger, the Norman, united Malta to the crown of Sicily. In this condition did the island remain for seventy years. The marriage of Constantia with the emperor Henry VI. of Germany rendered this island subject to the masters of the western empire. Its next ruler was a Frenchman, Charles d'Anjou, brother of Lewis of France; for after the Germans had swayed the destinies of Malta for seventy-two years, Charles held the crown of Sicily, and consequently the sovereignty of Malta. By Peter of Arragon this island was, after two years, wrested from the house of Anjou; and Peter was succeeded by King Alphonso, from whom this insular domain was redeemed by the natives. Charles V. obtained possession of Malta in 1516, and conceded it to the order of Knights of St. John of Jerusalem; by them the destinies of Malta were swayed until 1798, when it became subject to Napoleon. In the year 1800 Malta came under the sceptre of Great Britain, and has remained to this day an integral part of the British empire.

The following are the chief objects of interest in Malta. The Inquisitor's palace—the public library—the fortifications—the church

of St. John, in Valetta—the naval hospital—the Governor's palace, and several catacombs that anciently served as subterraneous abodes.

Several illustrious persons are said to have claimed Malta as their birth-place; for instance, Hannibal, Lucius Cajus, Meander, Aulus Licinius, Diodorus, Theodosius, and many more whose names are adorned by the wreaths of immortality. The few that we have mentioned are alone sufficient to give this island an interest.

We have before mentioned that the religion at Malta is Papal. The island contains thirteen monasteries and five nunneries; probably their Popish errors were introduced by the Normans and Arragonese. It is indeed melancholy to think that this island, which received the first pure seeds of the Gospel sown by the great apostle himself, should now be suffering under the Popish yoke. God marked out this island, blessed it among the nations, but it has received the plague-shot, and now is visited by his righteous indignation. Oh! Malta! Malta!

“Quam felix esses—ne Baccha sacra vide res!”

In every misfortune, however, there is hope. And we do hope that Malta, so situated, once so favoured, and lately so honoured, will break through the Papal yoke, and hold her first faith, pure and lively at it was transmitted by St. Paul. It is the duty of the legislature to grant the means, and heaven has given us sufficient instances to assert that these means, if duly received, will most surely be blessed.

THE RULE OF ECCLESIASTICAL CONDUCT.

THE question is often asked, what shall a clergyman do, in those cases of official conduct, where there is no express ecclesiastical provision? We answer, keep as near the regulations of the Church as you can; in other words, where the *letter* fails, follow the *spirit*. Very happily for us, the Church has left but few *unprovided cases*. In her provision of an “order for *daily morning*” and “*daily evening prayer*,” and for “the administration of the sacraments and other rites and ceremonies of the Church,” with a great variety of occasional “prayers and thanksgivings,” and explicit directions as to the time, place, and manner of their use, she has met, as far as human wisdom could foresee, the wants and exigencies of her members in all coming ages: and lest any thing should have been omitted, she has expressly reserved, and put on record, the right and authority to alter, abridge, enlarge, amend, or otherwise dispose of her several forms and usages (the substance of the faith being kept entire) as may seem to her most convenient for the edification of her people. Under such circumstances, what would seem to be the duty of all her Clergy in regard to those things which concern the order of the Church? Clearly to *follow the same as it is set down*, seeking change, where change is necessary, in the regular and appointed way; thankful for the benevolent wisdom which, by marking out, according to the Scriptures, the strict path of duty, has removed from individuals what might sometimes be regarded as an invidious responsibility, and resolved, by no act or neglect of theirs, to weaken or disparage

in the eyes of a gainsaying world that high authority, that holy influence. Such would seem to be the general rule of ministerial conduct in regard to the well known and always admirable order of the Church.

The frequent expressions of regret by those of other Christian names, that they have no such chart or rule; the obvious fact, that for want of it the most grievous errors, in doctrine as well as discipline, have been insensibly adopted, should be ever present with us, as admonitions to caution and motives of gratitude.

There are, we do not deny, cases of occasional, though very rare, occurrence, for which the Church has not made express provision, and which, perhaps, hardly require or admit of her legislative interference. How, in such cases, shall the minister of the Church best maintain his own consistency and her authority? We answer, by following, when the *letter* does not guide, the *spirit* of her laws and regulations. Adopting this principle, few could *err*, and all—what is of great importance—would, in all probability, very nearly agree. How pleasant it is for brethren to dwell together in unity, the Psalmist has beautifully told us. How much strength would thus be gained to the “sacramental host of God’s elect,” in her fierce warfare with the powers of darkness, is well expressed in that striking comparison—“terrible as an army with banners.” How important it is that they who desire to agree in the greatest things, should endeavour not to differ in the smallest, all experience testifies. The beginning of strife is as when one letteth out water: it may at first be drop by drop, it will at last be torrents and oceans. To apply, in a case or two, the principle laid down. A service is to be held on some week day or evening for the worship of God and religious improvement—how shall it be conducted? The Church has set forth an order for *daily* morning and evening prayer, which is equally binding *on all days*. “Every minister *shall, before all sermons and lectures,*” says the canon, “and *on all other occasions of public worship,*” use the Book of Common Prayer, as the same is or may be established.” “And in performing said service, *no other prayers shall be used than those prescribed by the said book.*” But it is not, the objection is urged, an occasion of *public* worship. Then it must be a case of *family* or *private* prayer. If the former, every man is priest in his own house: if the latter, the altar, the sacrifice, and the priest are all one—the heart itself. Again, it is not an occasion, strictly speaking, of worship (though Christians cannot well exclude this ever incumbent duty from any solemn assembling of themselves together), but rather of religious improvement; a meeting, perhaps, for missionary information, when the full service is not called for, nor does the time allow it. We repeat, then, follow the *spirit* if the *letter* fail. Use as much of the Liturgy as is suitable and convenient—sustain the principle of the Church, that an approved and authorised ritual is the most scriptural and most reasonable service. The proper prayers for social worship must be “common prayers,” “general supplications,” in which, while every voice of all the multitude shall join, each heart can be the interpreter of its own wants to God, and God,

who hears the heart, will answer its petition. But suppose a case where there has been no form, and can be access to no bishop, what then? Follow the *spirit* of the Church—use a *form of prayer*—use it *as* a form. Be not tempted by the miserable fear of being thought unable to make a prayer *extempore*—be rather afraid to depart from the usage of that Church to which, as scriptural in her regulations, and divine in her authority, you have vowed obedience in spirit as well as in the letter: be afraid to do that which those who are not of the Church will turn on your authority to her discredit, as if she had adopted a principle in her deliberative wisdom which your individual sagacity has found inexpedient! Be rather afraid lest what you may regard as your “liberty” become “a stumbling-block to the weak.” Follow the *letter* and follow the *spirit*.

“Heretics,” says Irenæus, “are those who are wise above the Scriptures.” Has not schism been generally introduced by being wise above the Church? and since the Church is founded on the apostles and prophets, with Jesus the corner-stone—by being wise above the Scriptures also?

THE MINISTERIAL CRISIS.

WE should be wanting in our duty, were we to omit making a few remarks upon the late Ministerial crisis. It may be said that our Review should have nothing to do with politics, but only by those who assert that the Church should have nothing to do with the State. The two are and must, while England has a name, be ever inseparable: if the one fall so must the other—if the one be prosperous so must be the other. It is idle to bid us look at neighbouring nations, which have existed in independency for centuries without any connexion of Church and State. England herself is an example, and not a follower of example. She, the mistress of the world, looks to herself for laws, and borrows them neither from the Roman or Grecian statute-book. Her sons have ever been true to the connexion although there have been some unruly ones, possessed with unconstitutional principles, who have in vain called for a separation. The blessings which have rested upon the connexion prove the policy of the union; and the prosperity which has attended individuals who have upheld, in honesty and sincerity, Church and State principles, demonstrates the absolute necessity of treading in the same good old ways which were illuminated by our pious and conservative ancestors. Enough has been said, and more has been felt by our readers, we are sure, to entitle us, without further preface, to enter into the particulars of the late Ministerial crisis.

Loud and deep has been the call for the resignation of the Melbourne Ministry by every patriotic subject in her Majesty's realm. And why? Simply because her palace has been dishonoured, her Church disgraced, and her State lowered in the estimation of the neighbouring nations, by intrigue, by plot and cabal—by *amour*, intolerance and disgust. The ship that contained the motley crew foundered amid rocks and quicksands, to the eternal disgrace of the helmsman who attempted

to steer her against the roaring and impetuous tempest. Black and hideous has been the storm ; cowardly but destructive has been the conduct of the sailors. The old British tar has sunk into the weakness of the Lothario and the imbecility of the *roué*.

But away with metaphor at this political juncture. The times call for a serious and deliberate consideration of its political affairs. Until the failure of the Jamaica Bill the Melbourne Ministry kept close to office. The national disgrace, however, which they had procured for themselves, and the great discount to which they were reduced, by a continuation of evil principle, which threatened inevitable destruction to every hallowed institution of the country, compelled them to tender their resignation to her Majesty. Victoria shed tears for their departure: the loss of the Court fool and shuttle-cock player was more than she could bear. The prospect of despondency, *ennui*, and change, presented itself to the eye of Majesty—she sat, like Marius over the ruins of Carthage, sorrowful and forlorn ! Where was she to look for a helmsman ? The DUKE OF WELLINGTON was the only man ; who, upon the recommendation of Lord Melbourne, was sent for to replenish the fallen crew. By his Grace, Sir Robert Peel was recommended to her Majesty, who, at the sacrifice of every comfort, domestic and personal, agreed to take upon himself the construction of a new Administration. Candour, honesty, and frankness, on both sides, were exchanged, and Sir Robert left the Royal presence for the purpose of accomplishing the design. Wellington, Stanley, Graham, Hardinge, Goulburn, Aberdeen, Buckingham, and last, though not least, Lyndhurst, were names presented by Sir Robert for her Majesty's approval ; he, of course, holding the *Premiership*. The list gave satisfaction to her Majesty in the juncture : she approved of the selection, and bid the Right Honourable Baronet success. How then did he act ? As every honourable and honest Premier would have acted. He insisted upon the removal of certain Ladies of the Court who were the most likely to oppose a Conservative Ministry, by inoculating the Royal mind with the principles of Whiggery and unconstitutional government. Her Majesty resisted : she declared that she would sooner resign her crown than give up the friends of her childhood ; or, in other words, she would sooner consult her own private feelings, to the comfort and happiness of the people over whom she was set by Providence to rule. Sir Robert, thus finding himself opposed by his Royal Mistress, declined the office which the Queen graciously offered for his acceptance. It is said that *precedent* induced the Queen so to act, and not *the instigation of her feelings*. The following is her letter to Sir Robert :

“ Buckingham Palace, May 10, 1839.

“ The Queen, having considered the proposal made to her Majesty by Sir Robert Peel to remove the Ladies of her Bedchamber, cannot consent to adopt a course which she conceives to be contrary to usage, and which is repugnant to her feelings.”

Whether or not it be “ contrary to usage ” to make changes in the Royal Household we shall not here stop to decide. The present state and condition of England, Jamaica, and especially Ireland, demanded a change. In short, it would have been impossible for the Conservative

Minister to have exercised justice to himself and the mighty empire over which he was called upon to preside, without making certain changes among the Ladies of the Household. And why? Simply because they were immediately connected with the principal opponents with whom Sir Robert Peel would have to deal.

The following list of the principal females holding office in her Majesty's Household will corroborate our remarks.—

MISTRESS OF THE ROBES.

Duchess of Sutherland (aged 33), sister of Lord Morpeth (a Cabinet Minister).

PRINCIPAL LADY OF THE BEDCHAMBER.

Marchioness of Normanby (aged 41), wife of the Secretary for the Colonies (a Cabinet Minister).

LADIES OF THE BEDCHAMBER.

Marchioness of Breadalbane (aged 36), wife of a Whig Marquis, who received his peerage from the Whigs.

Marchioness of Tavistock (aged 56), wife of the eldest son of the Duke of Bedford, who also received his peerage (the Barony of Howland) from Whigs, and sister-in-law of Lord John Russell (a Cabinet Minister.)

Countess of Burlington (aged 27), sister of Lord Morpeth (a Cabinet Minister).

Lady Barham (aged 25), wife of an old consistent Whig.

Lady Portman (aged 30), wife of a Whig peer, who received his peerage from the present Ministry.

Lady Lyttelton (aged 52), widow of a Whig peer, and sister of Earl Spencer.

Countess of Charlemont (aged 56), wife of an Irish Radical peer, who received his English barony from the present Ministry.

LADIES IN WAITING.

Lady Gardner, daughter of a peer created by the Whigs, and wife of a Whig partisan.

Viscountess Forbes, widow of a nobleman who certainly was a Tory; but this lady's influence in Longford is given to the Whigs, and she has lately married an Irish Liberal barrister, and is believed to be a Roman Catholic.

Lady C. Barrington, daughter of the Whig Earl Grey, and wife of a late Whig M.P.

Lady C. Copley, daughter of the Whig Earl of Yarborough, sister of the Whig Lord Worsley, M.P., and wife of a Whig baronet.

Lady Harriet Clive, the only Conservative in the list, is sister-in-law of the Duchess of Northumberland, to which connexion alone it is possible she owes her station in the present Court.

Hon. Mrs. George Campbell, wife of a late Whig M.P.

Hon. Mrs. Brand, daughter of the Whig member for East Sussex, and wife of the late Whig candidate for Lewes

Now, will it be asserted that these Ladies are too noble in principle even to whisper into the Royal ear a single breath of dissatisfaction respecting the movements of a Conservative Ministry? Is it probable? It is not only probable, but absolutely certain, that the Queen would be subject to menial interference, which would tend to disorganize the constitution of a Conservative Ministry. We have had instances in the reign of Queen Anne to justify us in asserting that her Majesty would not be free from at least the probability of female intrigues, and part of the noble and eloquent speech of his Grace the Duke of Wellington, which we here introduce, warrants our assertion :—

“I cannot (said his Grace, before the assembled Lords), I cannot but think that the principles on which we proposed to act with respect to the Ladies of the Bedchamber in the case of a Queen regnant were the correct principles.

(Hear, hear). The public will not believe that the Queen holds no political conversations with those ladies (hear, hear), and that political influence is not exercised by them, particularly considering who those persons are who hold such situations. (Hear, hear). I believe the history of this country affords a number of instances in which secret and improper influence has been exercised by means of such conversations. I have, my Lords, a somewhat strong opinion on this subject. I have unworthily filled the office which the noble Viscount now so worthily holds; and I must say I have felt the inconvenience of an anomalous influence, not exercised perhaps by ladies, but anomalous influence, undoubtedly, of this description, and exerted simply in conversations; and I will tell the noble Viscount that the country is at this moment suffering some inconvenience from the exercise of that very secret influence. (Hear, hear). My Lords, I believe I have gone further into principles upon this subject than may, perhaps, suit the taste of the noble Viscount; but this I must say, that at the same time we claimed the control of the Royal Household, and would not have proposed to her Majesty to make any arrangements which would have been disagreeable to her, I felt it was absolutely impossible for me under the circumstances of the present moment, to undertake any share of the Government of the country without that proof of her Majesty's confidence. (Hear, Hear)."

With these instances before us, we ask our readers, whether or not Sir Robert Peel was justified in tendering his resignation to her Majesty? They will, we are certain, agree with us as to the honourable intentions and principles of the Right Honourable Baronet. It was by no means the desire of Sir Robert to remove *all* the Ladies of the Household—he only claimed to himself the power that belongs to a Premier, of making any changes that he might consider likely to oppose wholesome and constitutional government. And we are quite certain that Sir Robert would never have caused inconvenience, or have forced females on her Majesty repugnant to the Royal feeling, or for the object of effecting party purposes. The Queen, however, thought otherwise, and persisted in her inexperience. She gladly accepted the resignation of Sir Robert Peel, and summoned again the ex-Premier into her presence. Lords Melbourne and John Russell swore eternal allegiance to her Majesty, and were prepared to stand by her through honour and dishonour, through evil report and through good report. Thus are we to have a continuation of Court conspiracy, a repetition of insult to the Established Church, and a just but smothered dissatisfaction reigning in the breast of every loyal subject throughout her Majesty's dominions, by a determined exhibition of State jugglery and intrigue unprecedented in the annals of Cabinet history. This bold resolution, this perverseness, this braving of public opinion, this trifling with the noble principles of Englishmen, cannot, however, last long. The Queen cannot long remain the mere tool of Popish intrigue; she must either be prepared to satisfy the demands of the people, or be willing to sacrifice every blessing and comfort she now enjoys through the bounty of heaven. Universal scorn now sits upon the head of her government; a desertion of the aristocracy from her Court; the threatenings of Popery by the borders of her Church; and a foul corruption of every revered institution in her realm. Ireland is now weltering in the blood of her natives, through the bad government of her Ministers; Canada is yet ripe for further rebellion, through the bad government of her Ministers; and England, the land of blessing, of

peace, and above all, of Christianity, is bursting into open insurrection, through the bad government of her Ministers. The strongholds of Britain are weakened, her navy is reduced, her soldiery are growing disloyal, and all through the bad government of the Ministers, who her Majesty declared had given her perfect satisfaction, and testified her gratitude by calling them again to office! Formidable and unpropitious as the results must be, we have this assurance that the present Government cannot last long; but it can only now be broken up by an appeal to the country, which the Conservative members in the Lower House will be obliged to demand. Let, then, every voter be true to the cause, and support freely and honestly, but calmly, the Conservative candidates, without coldness, apathy, or neglect, and the old constitutional principles shall revive, the borders of the Church be enlarged, the throne rendered secure, peace and order preserved, and every honest heart shall beat with loyalty under the unfurled banner of a PEEL'S ADMINISTRATION! While the mountain, and the desert, shall rejoice over England's freedom; and the whole country shall echo with triumph, from shore to shore, as it sends up its praises and prayers to Jehovah for the victory he has given to the nation.

THE PRESENT CONDITION OF THE CHURCH.

If the only support of a Christian Church were that which the arm of man afforded it—if the sole power that could assist and maintain a pure religion were the unanimity of a people in its protection and defence, we should be at no loss to pronounce our own day and this very period as the most perilous and most fearful in our English ecclesiastical history. If there were no promise of a present help where even two or three only are gathered together in the name of a common Father, how should we not be compelled to confess that, surrounded with darkness and with clouds, we had “fallen upon evil times” and disastrous calamities. And although this sacred knowledge, this hallowed assurance, is indeed a consolation in the vale of bitterness, it is no less certain that, in spite of this conviction, it should be our part to put our hands to the plough and our shoulders to the wheel, at the very moment that we pray for a blessing on our labours, and an abundant harvest to crown our weak and yet willing exertions. At the same time that we tell our people, and remind those around us, of that rock upon which the firm foundations of our Church are established, we should be no less eager to warn them of the condition in which they stand, to arouse the sluggish and the indolent from their torpid apathy, and to inflame the lukewarm and the wavering till they learn to show forth a steady and shining light to the world among whose children they are wandering: we should be no less zealous in exhorting the sheep, while they trust to the Shepherd for his aid, to gather themselves around Him who will guard and keep them, and to be vigilant and careful in the extreme, lest the wolf, the bear, or the lion, disturb the sacred calm of their yet unviolated fold. Relying upon a higher than mortal power, we *dare* not say that the Church is indeed in danger; but while enemies from without and enemies from within, foes and

adversaries, temporal and spiritual, political and doctrinal, are directing their weapons against the time-honoured edifice, it is most imperatively our duty to put to ourselves the searching questions—How stand our own zeal and activity in the service of the Church? and how stands the Church itself in so far as it is dependent upon visible and tangible events?

I. How stand we in relation to our oldest and our bitterest foe, the tyrant domineering mistress of the seven-hilled city? Is Papistry still the same odious monster in our eyes that she once was accustomed to appear? or do we yet remember with the same indignation as of old the blood that was poured out in the days of our emancipation, and the burning pyres that blazed over the ashes of Cranmer, of Ridley, and of Latimer? Popery is, alas! gaining ground. There is at this moment in the country an organized and active band sworn to the subversion of the English Church, the noblest bulwark in the world of the Protestant Faith. In every considerable town the agents of this conspiracy are at work. Supported by the purses and assistance of the opulent and powerful Romanists, not only of this country, but of the zealous upon the continent, the Jesuits, with that artifice which has ever distinguished them, have within the last few years made a great and alarming progress. Relying upon the fancied security of the Protestant clergy, their success has already exceeded what their most sanguine friends could have expected; so much so, that they have at length openly declared their object and boldly avowed the aim towards which their exertions have so long been tending. Yes! the crusade is announced, not against the infidel or the pagan—not against atheism or ignorance, but against the Apostolic religion of this realm—against the pure temple and the unpolluted creed of a Protestant and Scriptural Reformation. They prate of the re-conversion, as they term it, of this country; they talk of this land “gladdening the paternal heart” of their ambitious Pontiff; and they seem to dream of a day when our fathers shall have wrestled, our ancestors have burned and bled in vain. Not contented with that toleration to herself which she never extends to others, Papistry, if we believe them, is to stretch out again her sway, from the monarch on her throne to the peasant in his cottage. The humble village church, with its sober and devotional service, must give way to the pomp and mummery of the once expelled mass: the chapel where our monarchs have calmly prayed and quietly heard the admonitions of their clergy, must become the shrine for superstitious adorations and the exaltation of an imperious and assuming priesthood.

In Ireland, where the influence of Popery is greater and more extended, every day bears fresh witness to the spirit which animates, the feeling which regulates its movements. It seems *there* to have no great inclination to admit of a “free trade in religion,” or to leave each man at liberty to “serve his Master as he pleases.” If the light burst in upon any quarter, it must be extinguished by the blast of “*John Tuam’s*” curse—the breath of incessant persecution. What right, forsooth! has the Protestant of Achill to abjure the errors which have once misled him, and to relinquish the Church that glories in the disgusting inquisition of her infamous confessional? Weak, it may be,

in England, they cringe : powerful, it should seem, in Ireland, they oppress !

II. And how stands the Church, as regards the various opposing sects of which the body of Protestantism is composed ? Are the Dissenters of the present day more mild and more charitable than their predecessors in their hostility to the National Establishment ? Not such, indeed, is their disposition. The Wesleys and the Baxters of old were men of a far different metal to the bigoted and violent sects that this day agitate the country. They felt that they were running in the same race as ourselves—that they were journeying to a common home—that they were hastening to a common goal. They taught their Christianity, perhaps, by a system not exactly the counterpart of our own, but they yet honoured the Church as the mother from whom they had first gathered the lessons of religion,—as the parent of whose gift it was that they had the Bible in their own hands, to read and to judge for themselves. How little is there of the true charity of a Christian's conduct in the rash and slanderous charge of a Dissenter of later times, that "the Church has destroyed more souls than she has saved !" Shame on ye, deserters of the Christian fold, when ye adopt towards the ministers of a Church no less zealous, disinterested, and indefatigable, than yourselves, the language that no reasoning can justify, no apology can palliate. The Church has need to bestir herself, when she can no longer hold her opinions, or act upon her own principles, but what she must be branded with reproaches that the bitterest of her foes should have pondered well ere they ventured to pronounce. We judge not the consciences and the faith of others—we are answerable only for our own. But such a tone of controversy as this can proceed only from the bigotry of the schismatic, not the pure simple-mindedness of an humble and contrite spirit. The Church does not hold that position with Protestant Dissenters that it is their mutual interest that it should occupy. Too many are there amongst them with whom Dissent ceases to be a religious, and becomes, too often, a political instrument, who, agreeing with the Church in the fundamentals of their faith, adopt the hardness of heart and the bitterness of spirit of the most deadly and most rancorous of her declared opponents. They shrink from the hand of fellowship which we would willingly extend, and compel us to raise the watchword of our legions, "To your tents ! to your tents ! O Israel."

III. And is all well within ? Is peace within the walls of Jerusalem, and harmony and concord within her palaces ? While her foes are thus numerous, thus active, and thus violent, has she at least the strength of her own union, the mutual and happy agreement of all her yet unrebelling children ? Does she stand securely relying upon the adamant wall and the invincible phalanx of a clergy and a people alike united in the unity of the spirit and the bond of peace ? Even here, in the midst of all her perils, there is dissension within the camp, a discord amidst the component elements of our Established Ministry. There are hirelings amongst us ; they are calling us to an union with principles with which the Church of England can have nothing to do. They are saying, peace ! peace ! when there is no peace. They are calling in question every institution, every doctrine, every observance,

which the Reformation introduced, and the agreement of the Church has ratified. Their own doctrine and practice are but too closely allied to the very principles of our Romish opponents. At the moment when the line of demarcation should be *most* strongly drawn, when we should be *most* desirous of affording a contrast to the complex nature of Romish mysteries and the intricate windings of unintelligible sophistry, when we should cling most closely to the Bible as our rule of faith, the pure well of religion undefiled, the authors and circulators of the *Oxford Tracts* seem to be endeavouring to assume again the corruptions which we had once abolished, and to let down again over the temple the veil of ignorance and absurdity. Why not at once go over from our ranks and seek an asylum among that priesthood to whom their notions are so much more congenial than to ourselves? With so strong a band of enemies against us, we have yet more dangerous foes, when we wander about and gaze distrustingly at each other, not knowing who is indeed a friend, and who is but the hollow partisan of profession, whilst his ways are not as our ways, nor his thoughts as our thoughts. We say nothing now of political opponents; we are treating of religious adversaries; and while we behold these three strong classes—the declared and habitual opponent, the contentious seceder, and the treacherous friend—we cannot but deem it time for the Church to gird on the armour of faith, and to go forth in her panoply, commending herself to His care who beareth not the sword in vain.

We have a moral not a physical strife. The wrestle against spiritual darkness must be coolly and spiritually sustained. No intolerance or persecution, no injustice or bigotry, should find a place beneath our standards, or a post amidst our legions. Rabid intemperance, by the eternal law of necessity, must always injure the side upon which it is enlisted, and the party which it pretends to vindicate. But by every Christian means, by all vigilance, by the providing of a sound religious education for all classes, by the greater and more enlarged extension of Gospel instruction and Gospel ministry; but above all, by the exertion of that mighty influence which the practical example of the higher and more educated classes is calculated to possess—by an open, a declared, and an evidenced attachment to the bulwarks of our Church, a manifested determination to cast in our lot with her to the end of our days, we are each of us bound to use the weapons which we hold and the advantages which we have gained. Indolence and apathy can now be nothing less than crime. Sloth and neglect must be content to incur the charge of treachery itself. As we value our religion above all that earth can bestow; as the unseen things of eternity are the precious treasures to which we are taught to look forward; as the Church has as yet done *all* for us, while we have done little for it, by all the consideration of our present joys and our future hopes; as we hail the guiding star of life and the torch of encouragement in the valley of the dark shadow of death—by all these, and by much more than either mind can conceive or tongue give utterance to, are we now summoned to take our post in the front of the field, to wrestle against principalities and against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

LETTER TO A YOUNG CLERGYMAN,
ON THE CANONS OF THE CHURCH OF ENGLAND IN GENERAL, AND
ON THE TWENTY-NINTH IN PARTICULAR.

BY JAMES RUDGE, D.D.

(Continued from page 117).

WITH respect to the canons of the Church, I am quite free to admit that they are binding on the clergy; and that they constitute a body of ecclesiastical law, to which implicit obedience is due. Strictly speaking, therefore, it is the duty of the clergy to observe them; nor can they, in any instance, subject themselves to the censure with which those who, from caprice or any other motive, alter or abridge any portion of the morning or evening service, are justly chargeable. But are those canons, one and all, observed and enforced in our day? and is there a clergyman living who does not from day to day violate some one or other of those canons? Why, at the very moment in which I am writing, both of us are living in uncanonical disobedience. From your letter, now before me, I learn that you are either enjoying the romantic scenery of Linton, and inhaling the invigorating breezes of the sea, or are journeying in the north of a neighbouring county in the pursuit of health.* Is the apparel in which you travel in strict conformity to the canon (74), which enacts, that *all ecclesiastical persons shall wear in their journeys cloaks with sleeves, commonly called priest-cloaks, without guards, welts, long buttons, or cuts, and that in public they go not in their doublet and hose, without coats or cassocks, and that they wear not any light coloured stockings?* Our present every-day dress, however consistent and becoming, would incur the censure, I fear, of this canon, of *new-fangleness of apparel!* It is worth our while to consider the further injunctions of this canon, respecting the dress of Doctors in Divinity: they are directed to *wear gowns with slanting collars, and sleeves straight at the hands, or wide sleeves as used in the Universities, with hoods or tippets of silk or sarcenet, and square caps.* I am sure you will concur with me in thinking that such habiliments would cut a very grotesque appearance, if worn in the present day by the clergy, to say nothing of their being cumbersome and inconvenient; but at the same time you must equally concur with me in admitting, that as the canon still continues unabrogated, as a *lex scripta*, we both incur censure by our noncompliance with its special enactments respecting our clerical attire. I am quite ready to acknowledge that the *disuse* of any particular canon, not in contempt of authority, but by a tacit connivance of our ecclesiastical governors, may in some measure abate its force, and mitigate the penalties to which we are both of us liable. But this is opening the door to

* Few notes at the bottom of a page can be more affecting than the present. The inestimable young clergyman to whom this letter was addressed has since paid the debt of nature. Neither this journey by land, nor a subsequent voyage by sea, could arrest the disease under which he was long a patient and uncomplaining sufferer. He exhibited in sickness the resignation of a saint. Let us humbly hope that he now enjoys the triumph of a believer through Him of whom he was a faithful and diligent servant.

innovation and abuse; and it is hard to say whether time will not deal with all as it has done with some of those canons already.

I need not inform *you*, my dear sir, who, from your letters, I perceive, and from our late conversation, I know, are so conversant with the canon law, that the constitution and canons ecclesiastical of England never have received, up to this very hour, the full sanction of the legislature, and that they want *that* which the rubric of the Church can claim—the binding force and nature of law. These canons, as you well know, were ordained by the clergy assembled in Convocation, in the year 1603, and received the royal assent, anno Jacobi I., but nothing more. They never obtained the sanction of the other two branches of the legislature. I am myself no lawyer, and little or no dependence, therefore, is to be placed upon my view or construction of a subject of this nature. If, however, I understand the constitution of England aright—and Blackstone and a few other text-books are the only works I have studied—there are three distinct branches of the legislature, and that not one of these is invested with a power apart or distinct from the other, to impose laws for the government of the people. This position is laid down with admirable clearness and precision, in the case of *Middleton and Croft*, by Lord Hardwicke. “No new law can be made to bind the whole people of this land but by the King, with the advice and consent of both Houses of Parliament, and by their united authority. Neither the King alone, nor the King with the concurrence of any particular number or order of men, hath this high power.” And, in allusion to these canons, he adds, “In canons made in Convocation, and confirmed by the Crown only, all these requisites are wanting, except the royal assent; there is no intervention of the Peers, nor any representation of the Commons.” According to this decision, therefore, the deliberate result of the judgment of Lord Hardwicke and the other judges, her present Majesty for instance, who is constituted as Head of the Church, and represents the monarchical branch, possesses no power to enact laws independent of the other two branches of the legislature—the House of Peers and the House of Commons. An enactment, to be binding as law, either in spiritual or temporal matters, must have the *united authority* of each distinct branch of the legislature. Now the canons never did receive this sanction—they never were ratified and confirmed by Parliament; and, strictly speaking, whatever be the estimation in which they are holden by the clergy, they are not binding, like the statute or common law, on the laity; nor are they to be considered as part or parcel of the law of the land:* and I think I am accurate in stating, that it was formerly made a question whether they should be regarded as binding even on the clergy, since at the time in which they were collated, at a Convocation held in 1603, from former decretals and canons issued and enacted by the legates and cardinals of the Church of Rome, and often, therefore, called

* Lord Holt decides that they are binding on the clergy, but not on the laity, because not confirmed by Parliament.

legatine constitutions, or provincial or synodical canons or ordinances: the Parliament was not then sitting. The objection to their legality was, that they were imposed contrary to an express statute of Henry the Eighth, by which it was enacted, that no Convocation should sit *after the Parliament had been dissolved*, and that, therefore, whatever was done was null and nugatory in point of law. It is much to be regretted, that as the assembling of a convocation of the clergy was then, as now, contingent on the sitting of Parliament, any forms whatsoever should have been omitted, and that the clergy then assembled should not have postponed till the next meeting of Parliament the recommendation of such canonical laws as they deemed advisable for the good government of the Church; and that, after having prepared and propounded them, which was in truth their only office and peculiar department, they should have neglected to have submitted them to Parliament at once. Had this course been pursued, all subsequent disputation, as to their legality, would have been avoided, the united authority of King,* Lords, and Commons, would, in all probability, have been obtained, and we should have had now a *corpus legum ecclesiasticarum*, possessing all the force and weight of the municipal and statute law of the realm, or that force and weight which the thirty-nine Articles of the Church and the Rubric of the Book of Common Prayer possess, which were enacted by Parliament, and received the full and united sanction of the three branches of the legislature; and, therefore, are a part and parcel of statute law. At a subsequent period, in the reign of Charles II., an act was passed, in which there was a proviso, that the additional canons which were attempted to be imposed by Archbishop Laud, in 1640, should not be confirmed. This clause or proviso rendered the King's confirmation null and void: and thus the ecclesiastical laws are left in the same state in which they were before the year 1639, and as they were at their first collation in 1603. The whole of those new canons which Laud wanted to engraft and introduce "were of a more arbitrary character than would be endured in the present state of our constitution"—a judgment in which I most perfectly concur,—and which is, you will find, given in the life of that arbitrary and despotic primate by Mr. Le Bas, a splendid writer of our day, whose *Life of Wicliffe* and whose admirable sermons I lately forwarded to you for your perusal.†

With respect to the twenty-ninth canon, which interdicts any

* It is well known that James entertained very high notions respecting the royal prerogative and the divine right of kings; and in the matter concerning the canons, he might have wished to show that he was independent of the Parliament, of which he was always jealous. This feeling was inherited by his unfortunate son, which was the real cause of the civil war and of the miserable end to which he was brought. He was surrounded by profligate courtiers and arbitrary advisers, to whose bad counsels he yielded a mind not naturally disposed to trample on the rights and liberties of the people.

† I refer you for a confirmation of what appears in the text above, to Blackstone, the Preface to Burn's *Ecclesiastical Law*, Sharp on the Rubric and Canons, and Nelson on the Rights of the Clergy—works which every clergyman should possess.

parent from being admitted to answer as godfather for his own child, or any person to stand as godfather or godmother to any child at christening or confirmation, before the said person so undertaking hath received the Holy Communion." I very much question, whatever may be my own private opinion of the canon, to which I do not object, whether it could be rigorously enforced in these days; and I equally question the prudence of the attempt to enforce it. And I am the more confirmed in this view from the *silence* observed in the Rubric on the subject, in which, if not absolutely indispensable, this *sine quid non* injunction would have been found. There is no want of full and precise directions for the guidance of the parochial clergy in administering the sacrament of Baptism, both publicly and privately; but not one word occurs where, considering the solemnity of the occasion and the sacredness of the office, we should have expected, if anywhere, to have found it. The Rubric, every direction of which is obligatory on the laity and clergy as much as any municipal or statute enactment, does not make it a *sine quid non*. However desirable that every godfather and godmother should have previously taken the Holy Communion, it should not be insisted on, I humbly think, as indispensable. There can be no impropriety on the part of the officiating clergyman in asking the question—it is a matter of duty and a point of conscience to do so, and on every occasion on which the answer is unsatisfactory, an opportunity is afforded him of explaining its nature and of pressing its observance; but still I am of opinion that, as the Rubric gives no authority and contains no directions on the subject, it would be unwise and impolitic to repulse a sponsor from that font to which all infants are directed to be brought, by a voice which saith, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." And in the brief exhortation to the sponsors, the minister is enjoined to tell them not to doubt, but earnestly believe, that their work in bringing the infant to his Holy Baptism is a *charitable* one, and that the goodwill of our heavenly Father favourably *alloweth* it. How uncharitable, then, even to deny to an infant the blessing of this Holy Baptism, or to repel its sponsors from engaging in this work and labour of love.

(To be continued).

Anecdotes, Biography, &c.

When BONNER, with his wonted brutality, turning to the poor blind Appine, demanded what he had to say, the martyr made the following excellent reply: "Your Popish doctrine is so agreeable with the world, that it cannot be agreeable with the Scripture of God: and you are not of the Catholic Church; for you make laws to kill men, and make the Queen your executioner."

ROUGH, who fled from England to avoid persecution, in the reign of bloody Queen Mary, was obliged to return on business, when he was immediately appointed a preacher at Islington, but was soon after betrayed, tried, and condemned. While under examination, happening to say that

he had been to Rome and had there seen the Pope in a public procession, Bonner immediately rushed at him in a rage and tore off part of his beard, which he threw into the fire, and then ordered him to be burned by half-past five the next morning.

LATIMER appears to have given great offence by the following answer to the Bishop of Lincoln, who, previously to passing sentence, exhorted him to revoke his errors and turn to the Catholic Church. Latimer said, "Your lordship doth often repeat the Catholic Church, as though I should deny the same. No, my lord, I confess there is a Catholic Church, to the determination of which I will stand; but not the Church which you call Catholic, which ought rather to be termed diabolic. And whereas you join together the Romish and Catholic Church, stay there I pray you; for it is one thing to say the Romish Church, and another thing to say Catholic Church. I must use here in this mine answer the counsel of Cyprian, who when cited before certain bishops, who gave him leave to take deliberation and counsel, to try and examine his opinion, answered them thus, 'In adhering to, and persevering in, the truth, there must no counsel or deliberation be taken.' And again, being demanded of them, sitting in judgment, which was most like to be of the Church of Christ, whether he who was persecuted, or they who did prescribe? 'Christ' said he, 'hath foreshewed that he that doth follow him, must take up his cross. Christ gave knowledge that his disciples should have persecution and trouble. How think you then, my lords, is it likely that the see of Rome, which hath been a continual persecution, is either the Church or that small flock which hath continually been persecuted by it even to death? Also ever in subjection, beginning at Noah's time, even to the Apostles' days, nay the present hour."

PROVIDENTIAL INTERFERENCE.—One of the most extraordinary features of this persecution, was that of its being confined to England; the Protestants of Ireland appear to have remained unmolested, which can only be accounted for by the supposition, that the principal actors in this lengthened tragedy were so completely occupied, that they had not leisure to direct their attention to that portion of the empire. However, towards the end of Mary's reign, the subject appears to have been agitated; for Mary appointed Dr. Cole, an agent of Bonner, one of the commissioners, with powers to search out and punish heretics. But the following singular and providential interference frustrated his object. Arriving at Chester with his commission, the mayor of that city, being a Papist, waited upon him; when the Doctor, taking out of his cloak bag a leathern box, said, "Here is a commission that shall lash the heretics of Ireland." The landlady of the house, a Protestant, having a brother in Dublin, named John Edmunds, took the alarm at what she heard, and watching the opportunity, whilst the mayor was taking his leave, she opened the box, took out the commission, and placed a pack of cards in its stead, with the knave of clubs at top. The Doctor, not suspecting anything, put up the box, and arrived with it in Dublin, in September 1558. Then waiting upon the Lord Fitzwalter, at that time Viceroy, presented the box to him, which being opened, the pack of cards only was found. This startling all persons present, the Lord-Lieutenant said sarcastically, "We must get another commission, and in the mean time let us shuffle the cards." Doctor Cole was returning to England to get another commission, but waiting for a wind, news arrived that the Queen was dead, by which event the Protestants of Ireland escaped the wretched fate of their brethren in England. Queen Elizabeth settled a pension of £40 per annum on Elizabeth Edmunds for having thus saved the lives of many of her Protestant subjects.

THE LATE BISHOP OF PETERBOROUGH.

THE Right Reverend Herbert Marsh, D.D.; F.R.S.; F.A.S.; Lord Bishop of Peterborough, Lady Margaret's Professor of Divinity, and formerly Fellow of St. John's College, Oxford, son of the Rev. Richard Marsh, M.A., Vicar of Faversham, in the county of Kent (and formerly of Corpus Christi College, Cambridge), was born December 10, 1757. When about seven years old, he was sent to the Grammar School of Faversham, from whence he was removed, at the age of eleven, to the King's School, Canterbury, where he remained till his eighteenth year, when he was admitted of St. John's. He took his B.A. degree in 1779, was second wrangler, and obtained the 2nd Smith's prize. Two months after taking his degree he was elected a Fellow of St. John's, though there was only one fellowship vacant. In 1780 and 1781 he obtained the member's prize for Dissertations in Latin prose; and about the same period he entered into holy orders, and was ordained deacon and priest; and in 1782 he took his M.A. degree. At the general election of 1784, which laid the foundation of Mr. Pitt's power and popularity, that eminent statesman was a candidate for the University, and Mr. Marsh was one of his most zealous supporters. In 1785 he went abroad; and, after travelling through a great part of France, the Netherlands, Holland, and the North of Germany, settled at Leipsic in 1786. Here he became a member of the University, and devoted his chief attention to the study of theology. He translated into English the first volume of *Michælis' Introduction to the New Testament*, of which the fourth and last edition was published at Gottingen in 1778. To the translation he added a volume of notes, which were afterwards translated into German by Prof. Rosenmüller.

In 1792 he returned to Cambridge to take his degree of B.D., on which he preached and printed a Sermon, entitled *The Authenticity of the Five Books of Moses Vindicated*. He also printed at the University Press his translation of the first volume of *Michælis' Introduction*, with his own notes. He returned to Leipsic in Sept. 1793. In the following year he entered into a controversy with Archdeacon Travis, on an attack made by him upon one of the notes to *Michælis*, which note Mr. Marsh, we believe, successfully vindicated. He then resumed the translation of *Michælis*, and completed the second volume, to which were added notes relating to the Gospels, and a very elaborate dissertation on the origin of the first three Gospels. In 1799, he was drawn from theology to politics, and, single-handed, undertook a successful defence of his own country from the calumnies of France, which he published in the German language. This defence contained an historical view of the politics of England and France, from the conference of Pilnitz to the declaration of war against England by the National Convention in Feb. 1793. Mr. Marsh afterwards translated his Essay into English and printed his Version at Leipsic in 1799. At the beginning of 1800, a copy of it having fallen into Mr. Pitt's hands, he requested Mr. Canning to inform the author, that he was desirous of seeing him. Mr. Marsh readily accepted the invitation and returned to England in April 1800. He was well received, and the minister offered him a pension, which was declined; but Mr. Pitt going out of office early in 1801, and Mr. Marsh seeing no other prospect of a reward for his services, accepted a pension, for which Mr. Addington, at Mr. Pitt's request, had obtained the King's sign-manual. This pension has long since been resigned. Having thus ended his short political career, Mr. Marsh resumed his theological studies, and again took up his abode at St. John's, of which he had become a senior Fellow. Here he printed the remaining part of his translation of *Michælis*. About this time he published *Letters to the Anonymous Author of "Remarks on Michælis and his Commentator;"* and in April, 1807, he was elected to succeed Mr. Mainwaring as Lady Margaret's Professor of Divinity.

On the 1st of July, 1807, he was married at Harwich, to Marianne Emily Charlotte, daughter of John Lacaniere, Esq., formerly a merchant of Leipsic, who survives his Lordship, and by whom he had two sons. Towards the end of the same year he took up his abode at the professional house in Benet's-street. In 1808 he took the degree of D.D., and in the spring of 1809 commenced

his "Course of Lectures, containing a description and systematic arrangement of the several branches of Divinity, accompanied with an account both of the principal authors, and of the progress which had been made at different periods in theological learning." They were delivered and printed in parts, each part containing six lectures. The practice was continued annually till 1816, when the professor had completed his series on the criticism and the interpretation of the Bible.

In 1811 Professor Marsh published a sermon preached at St. Paul's, in behalf of the charity schools, entitled, *The National Religion the Foundation of National Education*. In 1812, a pamphlet, entitled, *An Inquiry into the Consequences of neglecting to give the Prayer-Book with the Bible*, and *A Reply to the Strictures of Dean Milner, &c*. In 1814, *A Comparative View of the Churches of England and Rome*; and in 1815, *Horæ Pelagicæ*. In May 1816 he resumed his theological lectures, the subject being the *Interpretation of Prophecy*.

In the beginning of July, 1816, died Dr. Watson, the celebrated Bishop of Llandaff, and in the course of that month Lord Liverpool addressed the following letter to Dr. Marsh:—

"Fife House, 10th July, 1816.

"Sir.—I have received the Prince Regent's authority to offer you the Bishopric of Llandaff, which is become vacant by the death of Dr. Watson. I am peculiarly happy in being the channel of communicating to you this mark of Royal favour, as a testimony of your meritorious services in the important station which you fill in the University of Cambridge, and of your zealous exertions at all times in the cause of religion and learning. I have the honour to be, sir, your obedient humble servant,

"LIVERPOOL."

At the opening of Parliament in February 1817, Bishop Marsh took his seat in the House of Lords. During the session he made a speech on the Catholic question; and at the end of the session visited his diocese, and delivered a charge explanatory of the Consolidation Act, which was afterwards published.

In March, 1819, Dr. Parsons, Bishop of Peterborough, died at Oxford, when Bishop Marsh was translated to that see. At the beginning of 1820 he resumed his theological labours at Cambridge, where he delivered and printed his lectures on the *Authenticity of the New Testament*. In 1822 he delivered and printed his lectures on the *Credibility of the New Testament*; and these were followed, in 1823, by lectures on the *Authenticity of the Old Testament*. These lectures were all (if we rightly recollect) delivered in St. Mary's Church.

In the summer of 1820, he held his primary visitation. In the winters of 1827 and 1828, which he passed at Cambridge, he collected materials for a new edition of his lectures. From that period he chiefly resided at the episcopal residence at Peterborough, where, after a long illness, he closed a long, active, and useful career, on Wednesday evening, the 1st of May, in the 82nd year of his age.

Correspondence.

PRETENSIONS OF THE CHURCH OF ROME.

LETTER IV.

TO THE EDITOR OF THE CHURCHMAN.

SIR,—To prove that the Church of Rome exacts from every member of its communion implicit belief in the arbitrary and unwarranted pretensions of its Popes, it will be only necessary to recite a part of the oath which it requires every bishop to take previous to his consecration to the episcopal office: "I swear that I will aid and defend the Roman Papacy against every man"—*contra omnem hominem*; and the latter clause of the oath is one to which the attention of Protestants is more particularly called, especially as we too often hear it avowed by *nothing-arians*, and asserted even by many amiable Papists themselves that it is no part of the Romish creed to authorize and propagate a spirit of persecution and enmity against such as dissent from its communion.

Nothing can be more explicit than the language in which this oath is worded, and it is quite impossible to explain away the sense in which alone it must be interpreted. "I swear that I will, as far as I can, *persecute and impugn* heretics, schismatics, and rebels to our lord the Pope and his successors." The original is as follows:—*hereticos, schismaticos, et rebelles domino nostro vel successoribus prædictis pro pope persequar et impugnabo.* And we may be quite sure that what is imposed as an oath on every bishop, will not fail to be observed from an impulse of feeling, and be followed as a rule of action by every inferior member of the Papal communion, whether belonging to the priesthood or the laity; every individual of whom, according to Baronius, is branded with the offensive epithet of *heretic*, who presumes to question this dogma of the Church, and impugn the supremacy of its head. The words of Baronius are, "all are marked with the error of heresy who take from the Church of Rome and the see of St. Peter one of the two swords, and allow only the spiritual; and this he designates by the name of the heresy of the politics—*hæresis errore notantur omnes qui ab ecclesia Rom. Cathedra Petri e duobus alterum gladium auferunt, nec nisi spiritualem concedunt hæresis politicorum.*" In the decretals of Gregory VII., this oath (Greg. Decret. lib. 2, cap. 4), and one of a similar spirit but somewhat different in language, was, by his authority, exacted from the Bishops of Aquileia in the sixth Roman Synod (Rom. VI. apud Bin. p. 489).

There is no point on which the Popes, in every succeeding age since this preposterous claim was advanced, have been more tenacious, than of their temporal as well as of their spiritual power in all its plenitude and extent; and there can be no question that every individual member of the Romish communion in the present day receives it as one of the leading articles of his faith: indeed, he would not be a consistent Papist were he sceptical on this point. The Church of Rome in none of its doctrines or pretensions ever changes; and to question or limit the power, would be to sap the foundation on which the dogma of the infallibility of the Pope rests. The Pope's supremacy has been upheld at the Lateran Councils, and was finally established at the Trentine Synod. And on this subject nothing can be more precise than the language of Pope Innocent II., at one of the Lateran Councils: "When there is a question touching the privileges of the apostolical see, we will not that others should judge concerning them:" and he peremptorily enjoined his legates at the Council of Trent, on no consideration whatsoever to allow a word to be said or a dispute to be raised on the subject of his Pontifical authority—*cum super privilegiis sedes apostolica causa restatur, nolumus de ipsis per alios judicari* (Greg. Decret. lib. 2, c. 12). History does, indeed, furnish some instances in which this arbitrary assumption of universal dominion has been resisted by temporal and high spirited sovereigns, as in the case of the Emperor Theodosius II. and some others; and it has ever been waived, or rather has not been put forth, by some of the milder and more pacific of the Popes; but the instances are rare; and it will be found, on examination, that if it has been yielded for a time by the exigency of circumstances, the claim has never been actually abandoned by any one of the heads of the Romish hierarchy. It will now be important to lay before your readers the authority upon which they found their pretensions to universal dominion, both in temporal and spiritual matters; and at the Florentine Synod it was thus defined: "The Roman high-priest holds a primacy over the universal Church; the Roman high-priest is the successor of Peter the prince of the apostles, unto him full power is committed to feed, and direct, and govern, the Catholic Church under Christ (Conc. Flo. defin. p. 854); and at the Lateran Council, the definition of the Pope's authority is more strikingly given: "Christ, before his departure from the world, did in the solidity of the rock institute Peter and his successors to be his lieutenants, whom it is so necessary to obey, *that whosoever doth not must die the death*—*ita obedire necesse est, ut qui non obedierit, morte moritur!*" The words were prescribed by Leo X., and will be found in Conc. Latér. Sess. II. p. 151. From these two documents, the genuineness of which cannot be denied, it will be clearly seen upon what is based the pretensions of the Church of Rome to

universa dominion for its head, and that the awful penalty of death of necessity attaches to all of that communion who shall disobey the authority of the Roman high-priest.

Your readers may now be anxious to inquire what is the light in which these documents are regarded by the members of the Romish communion? No question need be mooted as to these records being genuine and authentic. And if they have no weight and authority with Papists of the present day, they are merely a dead letter, and the production of them at this present moment can be productive of no possible benefit. Now, a man, whose object is the establishment of Christian truth, and not the mere triumph of this or that particular section of the Catholic Church of Christ, is always delighted to receive such inquiries, and to be able to answer such questions. The answer, then, is, that all acts of General Councils, which have received the sanction of the head of the Romish Church, are binding at all times and in all ages upon Papists: the documents above quoted are synodical acts of legitimate authority—they have never been disannulled, and therefore they are as much obligatory on the faith and acceptance of Papists now as they were at the several periods in which they were enacted and promulgated. Should this statement be denied, it will be for the Papists to furnish proofs, and not to advance assertions, respecting their abrogation. But the truth is, no such proof can be given; and was the period arrived in which it would be *politic* to bring them forward, an immediate appeal would be made to them, as a sanction for every claim, and an authority for every pretension. But what is the answer respecting the *penalty of death*, to which it is said, in one of these documents above mentioned, all who do not obey the Pope are liable? Would that penalty be enforced in the present day? There is no difficulty, I apprehend, in returning a satisfactory answer to this question, for this, among other reasons, that no Papist of the present day, who is a *bona fide* one, or a *good Catholic*, as it is termed, is ever guilty of an act of disobedience, or of any want of veneration towards the head of his Church: the Pope is the object of his daily prayers, his hourly love, his unbounded reverence! And it is only necessary to select from unquestioned documents the terms with which he is recognized, to see at once that no conscientious Papist can ever fail in any act of devotion and of obedience towards the spiritual and temporal head of his Church. It is the doctrine of that Church, laid down by all its canonists and maintained by all its divines, that the Pope is invested with an earthly authority equal in every respect to that of Christ; that he is held, therefore, Lord of lords and King of kings—see Bellarmine, ch. 5, 1, as authority for this assertion—*Prima sententia est, summum pontificem jure divino habere plenissimam potestatem in universum orbem terrarum*; he is described as the top (apex) of heaven and earth, as supreme king of all the world—*supremus totius mundi rex*; and that he can do all things whatsoever he pleases; yea, and things *unlawful*, and thus more than God—*sic quod faceret quicquid liberet, etiam illicita, et sic plus quam Deo!* But upon the extravagant, not to say blasphemous, attributes claimed for the Pope, which Councils have sanctioned, and such men as Baronius and Bellarmine have defended in their writings, *et alii non pauci*, I need not now enlarge, having alluded to them in one of my former letters. I will only add this remark;—if such divine attributes are ascribed to the Pope, if, according to the dogmas of his Church, he can bind and loose all things in heaven and earth; if, in a word, he is regarded and believed by Papists as a God, where is the wonder that he is the object of idolatrous respect and superstitious veneration! for, according to the anathema of the Council of Trent, *che non si venga mai per qual causa si sia alla disputa del autorità di Papa*. Con. Frid. lib. ii. p. 159.

May 27, 1839.

JAMES RUDGE, D.D.

Poetry.

SONNET.

On founding the first Protestant Church in the Island of Malta, by the Dowager Queen, Adelaide.

Malta! blest isle! on thy firm rock is laid
 A corner-stone which none shall e'er displace,
 Whilst earth needs beacons, pouring lights of grace
 On man's benighted soul. Long have ye strayed
 Among the tombs—in ignorance arrayed,
 And superstition gross, as with a shroud :—
 But, blest be God, His mercy, though delayed,
 Is ever sure. He walketh in the cloud—
 'Midst pagan gloom He speaks in thund'ring loud,
 And in his own good time the mist dispels ;
 A fiery pillar leads to where He dwells,
 And rays divine illumine the wand'ring crowd !
 Maltese ! laud Him whose love is thus displayed,
 And bless your nursing mother, pious ADELAIDE.*

THE EVENING STAR; OR, "ON LIVING AS IF ALWAYS IN
 GOD'S SIGHT."

Behold yon star that gleams and sparkles through
 The firmament: like some unwearied eye
 Of love, bent on thee ever silently,
 As mindful of the least thing thou canst do !
 Believe it such, believe that it can tru-
 Ly see thy thoughts; then will thy heart be by
 Its pure light filled, as thine eye outwardly ;
 Then wilt thou look up at it, as unto
 His father's eye the little child, and bend
 Thy head in awe, as fearful to offend !
 And then 'twill be the eye of God! yea, his
 Own loving eye, to guide thee and defend.
 And all thy dear ones eyes gaze down in this
 One star of love (in which all heaven's bliss
 Is summed for thee), still with thee to the end!

ELLISON.

SONNET TO SIR ROBERT PEEL.

Like Hope, amid the ravings of the blast
 With aspect mild, and changeless brow serene,
 Full confident, though wild waves intervene,
 Long toiling hard to moor her bark at last,
 And ride securely when the tempest past ;
 Art thou, oh ! PEEL !—Britannia's star and pride !
 Our Patriot's boast, though many turn aside,
 Desert the right, and fall to error fast.
 Oh ! guard "*The Cause*"—to God and Albion true ;
 Bid red rebellion fly the sister land.
 Nor wield the sword, nor toss the flaming brand,
 While demagogues bethreat and boast them too !
 Be firm, and peace shall wave her olive wand,
 And perish all the malice-working crew !

Manchester Courier.

* "And Queens shall be your nursing mothers."—Isaiah xlix. 32.

Reviews.

Birmingham Royal School of Medicine and Surgery Report, 1838. Appendix. The Warnford Trust Deed. Birmingham: Richard Davis, Temple-row. 8vo. pp. 31.

An Address delivered at the First Anniversary Meeting of the Birmingham School of Medicine and Surgery. By James Thomas Law, Chancellor of the Diocese of Lichfield. Birmingham: Davies. 8vo. pp. 16.

An Address delivered at the Birmingham Royal School of Medicine and Surgery, at the Third Anniversary Meeting, August 29, 1838. By Vaughan Thomas, B.D., formerly Fellow of Corpus Christi College, Oxford. Birmingham: Langbridge. 8vo., pp. 58.

The Valvular Structure of the Veins Anatomically and Physiologically considered, with a view to exemplify and set forth, by instance or example, the Wisdom, Power, and Goodness of God, as revealed and declared in Holy Writ. The Warnford Prize Essay for the Year 1838. Birmingham: Langbridge. 8vo. pp. 65.

WHEN we consider the town of Birmingham, the centre of a populous manufacturing neighbourhood, teeming with a population unlearned, in a great measure, in the principles of divine revelation, it affords us peculiar pleasure to observe that a religious and Christian education is bestowed on the medical student, that amidst the dry detail of anatomical investigation he is taught to find at every step new proof of the wisdom and goodness of the Almighty in the wonderful adaptation of the means to the end, and that whether he considers the body in a healthy or diseased condition, the same Almighty power is apparent. How useful may such a man become, accustomed as he must and will be to every variety of human suffering and distress? how grateful will be the words of piety and comfort which he breathes into the ear of the sick and hardened sinner? how many hearts might he save? how much good might he do among his poorer brethren? and how thankful will that man be, when, at the close of a well-spent and useful career, he reflects, that while studying the material part of man he was taught to look from the creature to the Creator, and exclaim, how wonderful art thou, oh God, in all thy works!

"It is my happiness (says Dr. Thomas) to know that I am addressing a Christian school of medicine and surgery. There was a time in the history of therapeutic instruction when every school of medicine and surgery was Christian, and during that period it would have been an unmeaning or rather an invidious application of the term to have bestowed it on any school in particular. But, unhappily for the present and eternal welfare of those who are sent to some of the metropolitan schools, that time exists no longer."

The Rev. Dr. Samuel Wilson Warnford founded, in the latter end of last year, a prize in the Birmingham school for the best religious essay on an anatomical, physiological, or pathological subject; for which truly pious purpose he gave the sum of one thousand pounds to certain trustees to advance the great ends he had in view: which are declared to be to combine religious with scientific studies and pursuits, and to make medical and surgical students good Christians, as well as able practitioners in medicine and surgery, and so that the compositions written for such prize or prizes may be of a religious as well as of a scientific nature, and the subject of them (being taken out of any branch of anatomical, physiological, or pathological science) may be treated in a practical and professional manner, and according to those evidences of facts and phenomena which anatomy, physiology, and pathology so abundantly supply; but always and especially with a view to set forth, by instance or example, the

wisdom, power, and goodness of God, as revealed and declared in Holy Writ.

Mr. Roden's essay richly deserves the prize awarded to it. It is distinguished throughout for its philosophy, sound inductions, and Christian spirit; we trust we shall see it reprinted in a cheap form: it deserves a place not only in the library of the philosopher, but on the table of every Mechanic's Institution in the country. The addresses of the Reverend Gentlemen are distinguished also for Christian philosophy, and will amply repay perusal.

In conclusion, we conjure every parent or guardian who wishes to educate a young man for the medical profession, to peruse the pamphlets named above; they will convince him of the great importance of a religious as well as a professional education, and that both may go hand in hand in advancing the glory of God and the eternal welfare of the medical practitioner, and at the same time, by directing his thoughts to the right channel, they will advance both his happiness and professional success.

Lectures on the History of Elisha. By the Rev. Henry Blunt, M.A., Rector of Streatham, Surrey. London: Hatchard. 1839.

THE author of the above work has long been known to the religious world, by the many successful publications he has presented to it. The one under our notice cannot fail to secure to Mr. Blunt additional popularity. The work, in the form of lectures, contains a free and interesting history of the prophet Elisha. The Reverend Gentleman has exhibited a peculiar tact, which scarcely or ever relieves public lectures from a certain degree of heaviness: we allude to the interest which is kept up throughout the volume, by repeated applications of the narrative to the hearts of his hearers, and the enforcement of that moral practice which arises from Christian faith. May these lectures, in the language of the author's preface, be instrumental in winning for his beloved country the aid of those "chariots and horsemen of Israel," the sincere prayers of a holy and religious people; and that, upon every individual reader, a large, yea, "a double portion" of the prophet's spirit may descend, enlightening, sanctifying, comforting, and bringing "every thought into captivity to the obedience of Christ."

Ancient Christianity, or the Doctrines of the Oxford Tracts. By the Author of Spiritual Despotism. Jackson and Walford. 1839.

WHETHER Archdeacon Thomas Bewley Monsell will allow the title of the *very Reverend* for that of *Venerable*—the title of a *Dean* for that of an *Archdeacon*, to sway him in his judgment of this work, not knowing this Archdeacon, to whom an evident Dissenter writes, we cannot judge. To us the work appears full as dangerous as the Tracts; there is a great quantity of *verbiage*, but very little of real matter. The Author is clearly only one half opposed to the Oxford Divines; and he is as trite as a Dissenter. "To demolish Popery (a work, as it has proved, not so easily accomplished as some had imagined) is only to leave the ANCIENT CHRISTIANITY of the Oxford writers in a fairer and loftier position," is a very strange sentence: for who, knowing what ANCIENT CHRISTIANITY truly was, would admit that of the Oxford writers, or seek to demolish Popery by it? We disagree respecting the Fathers, in many points, with the writer—in many points he coincides with the Oxford Divines where we are totally at variance with them: his patristical strictures are very unsatisfactory—and what with the points of concession, and what with the weakness of refutation, we must say that this book will be anything but a check to the Oxford Apostacy.

English Protestant Martyrs, compiled from Fox and other Writers, by T. Smith.
London: Wright. 1839.

THIS compilation, giving an account of the martyrs who suffered in the reign of Queen Mary, should be in the hands of every Protestant in her Majesty's dominions. It is published in a cheap form, and contains many valuable and important documents, relative to those horrible burnings which so disgrace the page of our English history. Let us as Protestants beware, lest, through the indignations of a just God, the same workings of Popery come upon us.

A Discourse preached in the Parish Church of Huddersfield at the opening of the Church of England Collegiate School in that town, by the Rev. W. Sinclair, M.A., Incumbent of St. George's, Leeds. Leeds: Harrison. London: Rivington. 1839.

THIS Sermon is well written, beyond all doubt it will cause a stirring local interest: but it is an interest, which we cannot transfer to our readers.

The Christian Villager's Guide Book. By Anthony Crowdy, M.A., London: Nisbet. 1839.

FOR circulation in villages and reading in Sunday-schools this book will be found very useful. Its piety is practical, and its directions are safe.

Miscellanea.

ANNE BOLEYN.—The name of this illustrious woman, the mother of Queen Elizabeth, is well known on the continent; and she is regarded by Papists as one of the deadliest foes to their communion, and one of the prime movers of the Reformation. In the cathedral of Toledo, there is still preserved a wooden beast, of the size of a small ox, mounted upon wheels, and also a wooden image about eighteen inches long, meant to represent Queen Boleyn. These images are carried about the streets of Toledo, on particular days in the year, to the no small amusement of the inhabitants; and the one appointed to convey the one of Anne Boleyn, every now and then, pops it into the mouth of the beast, whose jaws are so contrived as to close upon it. This is designed to typify the punishment due to one through whose instrumentality the Papists think the Church of Rome received its death-blow in England.

DUTY OF CHURCHMEN TOWARDS DISSENTERS.—Many from ignorance or early prejudice, remain nominally separatists, while their habits and feelings approximate to those of Churchmen. With such men we have many views and sentiments in common, and only regret that any thing should stand in the way of our union; still while our respective opinions on Church principles remain unchanged union is out of the question. *In religious matters it is impossible to terminate disputes by compromise.* Revealed truth admits of no compact. Men who have no fixed and serious opinions on religion may talk of *sinking differences* for the sake of peace, but all serious Christians know full well that unity in religion is not to be obtained except by real consent; still it is very possible for men differing in opinion to "live peaceably" together. Such is the state of feeling between our own Church and the Presbyterians of Scotland: "Ephraim no longer grieveth Judah, neither doth Judah vex Ephraim." Our political differences were terminated by the Act of Union; but on theological grounds we are as much opposed as ever. We can never cease to hold that in rejecting Episcopacy they rejected an institution which was established by the Apostles, and caused a schism in the Church, which ought to be one and undivided, and that in forcibly driving out the Episcopal clergy they were guilty of a very great national sin. Still we need not to be always flinging

their schism in their teeth. On the contrary, we admire and even imitate much of their conduct—their love of scriptural truth—the seal of their pastors; we may gladly accept their co-operation in the great cause of the political establishment of religion; we may pray and even believe that, in God's appointed time, our differences may cease, and that they may return to the unity of the Church, by the simple act of obtaining Episcopal ordination.

There is no man's case so dangerous as his whom Satan hath persuaded that his own righteousness shall present him pure and blameless in the sight of God. If we could say we were not guilty of any thing at all in our consciences (we know ourselves far from this innocency, we cannot say we know nothing by ourselves, but if we could) should we therefore plead not guilty before the presence of our Judge, that sees further into our hearts than we ourselves can do? If our hands did never offer violence to our brethren, a bloody thought doth prove us murderers before him: if we had never opened our mouth to utter any scandalous, offensive, or hurtful word, the cry of our secret cogitations is heard in the ear of God: if we did not commit the sins which daily and hourly, either in deed, word, or thought, we do commit, yet, in the good things which we do, how many defects are there intermingled! God, in that which is done, respecteth the mind and intention of the doer. Cut off, then, all those things wherein we have regarded our own glory—those things which men do to please men, and to satisfy our own liking—those things which we do for any by respect, not sincerely and purely for the love of God: and a small score will serve for the number of our righteous deeds. Let the holiest and best things we do but be considered. We are never better affected unto God than when we pray; yet, when we pray, how are our affections many times distracted! How little reverence do we show unto the grand Majesty of God, unto whom we speak! How little remorse of our own miseries! How little taste of the sweet influence of his tender mercies do we feel! Are we not as unwilling many times to begin, and as glad to make an end, as if in saying, "Call upon me" he had set us a very burdensome task?—*Hooker*.

He that would build lastingly, must lay his foundation low. The proud man, like the early shoots of a new-felled coppice, thrusts out full of sap, green in leaves, and fresh in colour; but bruises and breaks with every wind, is nipt with every little cold, and being top-heavy, is wholly unfit for use. Whereas the humble man retains it in the root, can abide the winter's killing blast, the ruffling concussions of the wind, and can endure far more than that which appears so flourishing. Like the pyramid, he has a large foundation, whereby his height may be more eminent; and the higher he is, the less does he draw at the top; as if the nearer heaven, the smaller must he appear. And indeed the nigher man approaches to celestials, and the more he considers God, the more he sees to make himself vile in his own esteem. He who values himself least, shall by others be prized most. Nature swells when she receives a check: but submission in us to others, begets submission in others to us. Force can do no more than compel us; while gentleness and unassuming calm and captivate the rude and boisterous. The proud man is a fool. I am sure, let his parts be what they will, in being proud, he is so. One thing may assuredly persuade us of the excellence of humility; it is ever found to dwell most with men of the noblest natures. Give me the man that is humble out of judgment, and I shall find him full of parts.—*Feltham*.

THE PALACE OF HEROD.—The palace of Herod stands on a table of land, on the very summit of the hill, overlooking every part of the surrounding country; and such were the exceeding softness and beauty of the scene, even under the wildness and waste of Arab cultivation, that the city seemed smiling in the midst of her desolation. All around was a beautiful valley, watered by running streams, and covered by a rich carpet of grass, sprinkled with wild flowers of every hue, and beyond, stretched like an open book before me, a boundary of fruitful mountains, the vine and the olive rising in terraces to their very summits; there, day after day, the haughty Herod had sat in his royal palace; and looking out upon all these beauties, his heart had become hardened with prosperity;

here, among these still towering columns, the proud monarch had made a supper "to his lords, and high captains, and chief estates of Galilee;" here the daughter of Herodias, Herod's brother's wife, "danced before him, and the proud king promised with an oath to give her whatever she would ask, even to the half of his kingdom." And while the feast and dance went on, the "head of John the Baptist was brought in a charger and given to the damsel." And Herod has gone: and Herodias, Herod's brother's wife, has gone; and "the lords, and the high captains, and chief estates of Galilee," are gone: but the ruins of the palaces in which they feasted are still here; the mountains and valleys which beheld their revels are here; and oh! what a comment upon the vanity of worldly greatness! A fellah was turning his plough around one of the columns. I was sitting on a broken capital under a fig tree by its side, and I asked him what were the ruins that we saw; and while his oxen were quietly cropping the grass that grew among the fragments of the marble floor, he told me that they were the ruins of a palace of a king,—he believed, of the Christians; and while pilgrims from every quarter of the world turn aside from their path to do homage in the prison of his beheaded victim, the Arab who was driving his plough among the columns of his palace knew not the name of the haughty Herod. Even at this distance of time I look back with a feeling of uncommon interest upon my ramble among those ruins, talking with the Arab ploughman of the king who built it, leaning against a column which, perhaps, had often supported the haughty Herod, and looking out from this scene of desolation and ruin upon the most beautiful country in the Holy Land.—*Stephens's Incidents of Travel.*

FEMALE EDUCATION.—Whatever certainty parents may have of securing future competence, or even affluence for their children, there can be no doubt—at least I have none—of the desirableness, in regard as well to physical health as to the moral sentiments, and even the finest intellectual tastes, of a practical concernment with domestic duties. A substantial female industry, and a manual acquaintance with the routine of family comfort, gives solidity to the muscular system, and solidity also to the judgment;—it dispels romantic and morbid sensitiveness, inspires personal independence, dismisses a thousand artificial solitudes, breaks through sickly selfishness, and in a word, gives a tranquil consistency to the mind, on the basis of which all the virtues and graces of the female character may securely rest.—*Home Education by Isaac Taylor.*

POPERY AND PERSECUTION SYNONYMOUS.—All history testifies that Romanists have never hesitated to commit individual or general massacre, when they conceived it promoted their unceasing struggles for political or ecclesiastical domination. In proof of this allegation, it is only necessary to adduce the various schemes for the assassination of Queen Elizabeth; the burnings and beheadings under "bloody Mary;" the gunpowder plot in the reign of James I.; the massacre of 1641 in Ireland; the repeated attempts to assassinate King William; the hellish scenes of 1768; the massacre of St. Bartholomew in France, for which the Pope returned thanks; the assassination of Henry IV. in the same kingdom; the cruelties of the dragoonades by Louis IV.; the massacres in the Netherlands; the assassination of William, the great Prince of Orange, in the same; the massacre of the Albigenses and Vaudois; the Sicilian Vespers and Inquisition in Italy; the Inquisition in Spain, Portugal, and the East Indies; the frequent murder and unrelenting persecution of unoffending Protestant ministers at the present moment in Ireland. All these are of the tyrannical, intolerant, and blood-thirsty Church of Rome. Who will have the effrontery to say that *this* is the Church of Christ—of Him who delivered the benignant sermon on the mount? Will any dare to say, that a tree bearing *such* fruit is nourished by a God of justice, mercy, and benevolence? No! the thought is blasphemous. We must look to another and a lower region for a fitting source of such deeds of treachery, ferocity, and blood. The spirit is from below.—*Ryan's William III.*

THE GRAVE.—Oh, the grave! the grave! It bruises every terror, covers every defeat, extinguishes every resentment. From its peaceful bosom spring

none but fond regrets and tender recollections. Who can look down upon the grave even of an enemy, and not feel a compunctious throb that ever he should have warred with the poor handful of earth that lies mouldering before him? But the grave of those we loved—what a place for meditation? Then it is we call up in long review the whole history of virtue and gentleness, and the thousand endearments lavished upon us almost unheeded in the daily course of intimacy; then it is we dwell upon the tenderness, the solemn and awful tenderness of the parting scene, the bed of death, with all its stifled grief, its noiseless attendance, its mute, watchful assiduities; the last testimonies of expiring love; the feeble, fluttering, thrilling—Oh! how thrilling is the pressure of the hand; the last fond look of the glazing eye, turning upon us even from the threshold of existence; the faint, faltering accents struggling in death to give one more assurance of affection. Aye, go to the grave of buried love and meditate! There settle the account with thy conscience, of every past endearment, unregarded, of that departed being who never, never can return to be soothed by contrition! If thou art a child, and hast ever added a sorrow to the soul or a furrow to the silvered brow of an affectionate parent; if thou art a husband, and hast ever caused the fond bosom that ventured its whole happiness in thy arms to doubt one moment of thy kindness or thy truth; if thou art a friend, and hast ever wronged in thought, or word, or deed; the spirit that generously confided in thee; if thou art a lover, and hast ever given one unmerited pang to the true heart that now lies cold and still beneath thy feet, then be sure that every unkind look, every ungracious word, every ungentle action will come throwing back upon thy memory, and knocking dolefully at thy soul; then be sure that thou wilt lie down sorrowing and repentant on the grave, and utter the unheard groan, and pour the unavailing tear, bitter because unheard and unavailing.

BISHOP HALL says:—The body is the case or sheath of the mind; yet as naturally it hideth it, so it doth also many times discover it. For although the forehead, eyes, and frame of the countenance do sometimes belie the disposition of the heart; yet most commonly they give true general verdicts. An angry man's brows are bent together, and his eyes sparkle with rage, which when he is well pleased, look smooth and cheerfully. Envy hath one look; desire another; sorrow yet another; contentment, a fourth, different from all the rest. To show no passion, is too stoical; to show all, is impotent; to show other than we feel, hypocritical. The face and gesture do but write and make commentaries upon the heart. I will first endeavour so to frame and order that as not to entertain any passion, but what I need not care to have laid open to the world; and therefore will first see that the text be good, then that the gloss be true, and lastly, that it be sparing. To what end hath God so walled in the heart, if I should let every man's eyes into it by my countenance?

NOTICES TO CORRESPONDENTS.

Arrangements are in progress with several eminent Clergymen, for contributions calculated to afford additional interest to the pages of the Churchman, in Foreign as well as English Literature, &c.

"Dr. R.'s" favour by the 10th will oblige.

"P. P.'s" proposal is accepted, and we shall be glad to hear from him in time to insert the first portion in the July Number.

"G. H. P." is under consideration.

The Verses, signed "VICTORIA," are not adapted to the pages of The Churchman.

The "Rev. W. S.'s" proffered article has not come to hand—we hope to have it in time for next month: the subject is of the first importance at the present moment.



THE CHURCHMAN.

JULY, 1839.

Original Papers.

A VINDICATION OF THE CHURCH ESTABLISHMENT.

GENERAL PRINCIPLES.

It is a fact, for the truth of which we can appeal to the daily experience of every man who has the slightest powers of discrimination, that in our own country, as well as in every other, there are districts and situations differing so fundamentally in the relative contentment and happiness of their inhabitants, that one might almost be tempted to suppose that all were not admitted to a common participation in the same laws, the same government, and the same constitution. On one side, our eyes are dismayed by the sight of fraud and profligacy, busy sedition, and querulous disaffection; on another we gaze with delight upon honest industry reaping the fruits of willing toil, and forgetting, in almost unfelt exertions, the curse that has doomed the sweat of the brow as the constant price that must be paid for the sustenance of life. And yet we are bold enough to pronounce that the happiness and satisfaction which is seen only to be admired and envied, is in no measure confined to such divisions of the soil as are said to have made the greatest progress in intellectual acquirement, or to have taken the lead in the boasted march of mental improvement. Nor is it even where the lot of the peasant approaches nearest to affluence and abundance, or where the labours of the mechanic are most crowned with prosperity and plenty. It is not of necessity the richest and wealthiest of our manufacturing towns; it is not, from the very nature of the case, the most opulent and fruitful of our agricultural counties, where the happiness of man and the well-being of the country seem to be most guarded and the

best defended. The high wages of many a mechanic are the curse by which he sinks under a profligate life of intemperance and debauchery ; and the liberal landlord is often tormented by a tenantry, whom his very generosity has rendered indolent and disaffected. The mere possession of wealth has its own cares and anxieties, and, worse than this, its own temptations and allurements. The acquirements of knowledge and the pursuits of science, estimable and valuable as they appear, may indeed convince the understanding without affecting the conduct, and may be approved and commended to the mind without possessing the slightest influence over the violence of evil passions, or the unbridled sway of unbounded licentiousness. In some cases, indeed, they may endeavour to enforce morality, by the views of temporal advantage, but in some weak moment, the distant prospect of a future that may never arrive is hidden from the view by the intervening shadows of present enjoyment.

But if we consider more narrowly, if we carry our investigation still further, we perceive, that in all such districts as are marked by the greatest degree of peace and happiness, a certain fixed principle, based upon religious instruction, is the pervading power that directs the actions of the general body of the community. A certain system is in efficient operation, professing to hold forth to its votaries, not only the promise of the life that now is, but the earnest expectation of a future state of existence. A body of men, of high and refined education, of a mild and active benevolence, devoting their lives to lessen the cares and to raise the intelligence of the appointed provinces committed to their charge, are so far successful in their exertions as to render here and there particular divisions and particular situations superior to the mass of mankind in the exercise, at the very least, of those moral virtues that adorn and decorate with their presence the social character of a civilized people. Wherever, on the contrary, these preceptors are inefficient in number, in wealth, or in ability, there most assuredly are heard the murmurs of discontent, the strife and jangling of man with his fellow, and there we may behold vice and immorality desecrating and polluting the sacred purity of inanimate nature. All these are realities : no sophistry can elude, no reasoning, mystify though it may, can gainsay or overthrow the palpable truths that almost our very hands might comprehend within their grasp. And the necessary deduction from this is, that Government, in providing for the best interests of its subjects, upon the broad ground of public utility, has no better course to pursue than to adopt as its own the system of which we are treating, and to apply it as a State machine, as a national instrument for the furtherance of its noble and illustrious purposes.

If the means of communication between different parts of the country are inadequate to the demands of commercial interest and mercantile pursuits, Government has seldom hesitated to afford assistance from her treasury, or been slow in her contributions to a road, a bridge, or a canal. Within the last few months, some part of the general property of the public has been destined for the construction of railroads, in a portion of the British dominions where

the poverty of the inhabitants rendered such construction impossible as a matter of private speculation ; yet it was argued, that by ministering to the comforts of particular classes, you add indirectly yet materially to the satisfaction of the people at large, and by providing, at the general cost of a nation, for the security and improvement of a district, you are guilty of no injustice, so long as a majority, however trifling, of the general body consent to such an application of their common property. When it appears that there exists a great crowd of illiterate and ignorant, for whom education has as yet done nothing, how ready are our legislators to make a government grant and a parliamentary supply for such an inviting and admirable object as the reclaiming of a multitude from barbarism. Again, in this case, the education of the lower classes, it is reasoned, will tend to great, general, and universal advantage ; and again, the opinion of the majority being omnipotent, their sentence becomes the enactment and decree of the whole body of councillors. Upon these evident simple and analogous cases, the system of religious instruction and established teachers may find its justification upon the broad ground of public utility and national expediency.

The argument that rests upon this foundation might be addressed to every politician of every nation, and might appeal to the understanding of the mere utilitarian, however infidel might be his sentiments, or however sceptical his creed. Regarding religion merely with a view to its general usefulness, he would acknowledge the propriety of allotting certain funds to its maintenance and support. But our consideration is now especially directed to the government of Great Britain. By a free and liberal line of national administration, the whole government of the State in this country rests ultimately with the intelligence and wealth of the enlightened bulk of the people ; and, with few exceptions, the men of wealth and intelligence of this country, are the professing members of a Christian Church, admitted to her ranks in childhood, educated in her principles, nurtured beneath her wings, and in outward semblance, at least, affecting to be guided by her precepts and ordinances. As men of knowledge, or of mere intellectual refinement, it would be naturally their duty to endeavour, as much as in them lay, to disseminate the truths of which they had been persuaded, and to follow the example of the heathen philosophers, who taught, and discoursed, and argued, to add new converts to their theories and new disciples to their schools. But as Christians, their duty is by far more clear and definite, their line of conduct is marked out by still surer testimony, and their course of action is appointed upon still more intelligible foundations. They are instructed, that in the discharge of their religious duties, they should teach to every creature the lessons which they have heard, that they should be instrumental in pouring the beaming lustre and the glorious light of Revelation upon the nations whose seat was in darkness and their abode in the valley of the shadow of death. And to those who hold in their hands the volume and statute-book of our true religion, there is one simple object prescribed, to make a due use and improvement of whatever

talents may be entrusted to their charge, as wise stewards, who are destined to give a solemn and awful account of those blessings and advantages which are lent them, not for themselves alone, but to be employed in the service of their Maker and to the benefit of their fellow-creatures. The mightiest implement in the hands of the human race, the strongest weapon for evil and the most efficacious for good, the one, moreover, to which the greatest responsibilities are necessarily annexed, is no other than the power which we possess of ruling over the destinies of ourselves and others, and of governing the circumstances and providing for the exigencies of an illustrious and unshackled nation. The most precious, the most exalted, the most invaluable talent of all, with which Providence has blessed the opulent and independent inhabitant of this country, is this, that he possesses a voice in the direction of the State, that his opinion may be given upon the appropriation of its revenues, that his vote may be enrolled regarding the purposes to which its influence is applied. Possessing, therefore, the means of furthering and promoting the dawn of a religious sunshine, endowed with the functions of Government as the first among the talents which Deity has bestowed, let every legislator, direct or indirect, from the actual representative to the lowest enfranchised peasant, from whom representation proceeds, take heed how he uses his sacred powers, and ponder well, whether it be not a binding duty on his part to provide, in his capacity of legislator, for the maintenance and support of the religion which he professes. Government is composed of individual component parts, and each part, in his individual station, has a religious duty to perform; can it be imagined that, because all act in harmony and concert, the duty of each individual is therefore less certain and imperative? Far from it. The duty which, as individuals, they would be bound to perform in private, as an united body, they are called upon to pursue in unison. And as it was shown to be the interest of governors to provide for the maintenance and extension of a pure system of religion, with a view to its subserviency to the promotion of public happiness, we have now a second proposition to lay down upon a very different system of reasoning, when we hold and maintain that it is the duty of a Christian government, in their very capacity of rulers and legislators, to provide for that system which expediency was first brought in to justify. Upon these two primary considerations, the expediency of such a public system of religious instruction, and the duty of Christian governors to provide for the extension of Christian teaching, we shall hereafter rest the more minute particularities of the vindication which we put forward, and from these two strongholds look for the spiritual assistance of an arm on high, to enable us to rebut the objections of the schismatic, or the crude theories of the political economist.

And here, let us be distinctly understood, that while we consider it the duty of the Christian legislator to advance by legislative means the faith and the doctrines which he professes, at the same time we explicitly deny to him the right of furthering his object by any but Christian means. The bonfire and the stake, the rack and the

prison, the fine or the pillory, are weapons which he may usurp, but which, in accordance with his principles, he cannot claim; while at the same time it is their part to terrify without persuading, and to awe and menace without bringing home conviction to the heart. While the State offers the means of public religious instruction, while she throws open her storehouses and invites the wanderer to partake of her treasures without money and without price, and while she endeavours to fulfil one blessed characteristic of a Saviour's advent, in that the lame, and the blind, and the halt, are admitted to the table that is spread and the banquet that is prepared—that the poor and the indigent have the Gospel preached to them; she at the same time forfeits her Christian character, if she allows not to every man the exercise of his own judgment in the deep matters in which he is himself so intimately concerned. Christian liberty demands that each individual should possess the privilege of adopting what religious theories he pleases, so long as those theories are not destructive of the settled order of an established government and a civilized society. As an individual, he has a right to visit the church or the conventicle, the cathedral or the meeting-house, according to the dictates of his own breast, and the persuasions and exhortations of his own mind and conscience. Nay, he most certainly is not to be restrained, even if he habitually disregards the warning of every preacher and the solemn admonitions of every opportunity of grace. All this is conduct of which God and his own conscience can alone take cognizance; this freedom of thought, this disenthralled liberty of mind and action, a free Government, from its very freedom, is almost bound to allow. But it is not upon admissions and assertions like these that the Dissenter can support his opposition to a Church Establishment. We concede to him, at once, that no laws can control the thoughts and opinions—that no decrees can compel him to believe as truth what in his heart he imagines to be a falsehood. But the language of his country's enactments speaks in no such terms as these; she asks not for his opinion, she compels not his conviction, she demands not his assent to any general dogmas whatever, but she reasonably supposes that, as all will share in the benefit of a reformed and religious peasantry, in the boon of a Christianized and converted population, so all must proportionally contribute to what will be general and universal in its application.

It will be granted immediately, that the instruction of the lower orders, aye, and the country at large, in the articles of a Christian profession, must inevitably raise higher the standard of their nature and fit them in a greater degree for the station in which they move, thus ultimately tending to the increased prosperity of every branch of the country. All, then, share in the advantage: is it unfair that all should share in the expense? Do we cease to be endowed with the blessings of liberty? Do we cease to walk abroad in the full majesty of our exalted nature? Do we cease to have the mind as well as the limbs unchained, unfettered, and unharmed, if at any time we afford the payment of duties and of taxes upon articles, the subjection of which to such imposition we may huply imagine to be

inexpedient? Are we wronged, oppressed, or injured, because this statesman or that hero, this foreign potentate or that native author, is pensioned from public funds to which we are contributors, although we may all along be incessantly protesting against any grant being appropriated to purposes which, in our eyes, through an error in judgment, may appear useless? We should then only seem to be most grievously oppressed, if for our pertinacity or firmness we were fined, imprisoned, or punished, by the decree of that majority to whom our sentiments happened to be opposed. And similarly, it is true, that in determining upon a religious establishment, the opinions of the few must give way to the sentiments of the many, and that no injustice is perpetrated in establishing a system of general utility, discordant as it may be with the views and feelings of a few individuals amongst us. We can compel no one to adopt our own religious views in every particular: there will still be sceptics, fools whose reasoning and philosophy, pandering to their grovelling passions, prove only how soon the wisdom of this world is confounded, and how the vanity of man's imagination stands out in contemptible littleness when compared with the depth of the riches both of the wisdom and knowledge of Him whose strength is ordained out of the mouths of babes and sucklings. There will still be debaters, and men whose mind, cast in a strange and singular mould, will frame new theories for their guidance, and new articles for their creed. Our part is only to throw open the path to life and immortality, and to invite, to persuade, and to exhort the wanderer and the lost one to return to the fold. And turning up our thoughts to Him who governs the waves and tumults that boil on the surface of man's mind, that rougher ocean than the tempest-torn mother of the clouds of heaven, we may implore Him to send forth his Spirit to direct him who is wandering, and guide him who is lost in the mazes of error, until that happy time shall come, when, collected into one fold, there shall be no strife or envying in the bosom of the Christian Church, but, in the peace and harmony of regenerated humanity, the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

P. P.

THE DUTY OF SUPPORTING THE CLERGY.

"Man's inhumanity to man
Makes countless thousands mourn."

BURNS.

THE spirit of dissatisfaction never raged so much in this land as at the present period; whether it arises from the force of evil example or national degeneration, were hard to determine, but the fact is notorious, for in these days of liberalism every ignorant and itinerant democrat imagines he has a right to have a voice in the senate, and declare the best mode of conducting Government according to his own depraved ideas; and to this may be attributed, in some measure, the long catalogue of complaints and petitions which overburden the present Parliament. It is not my intention, in the

plenitude of presumption, to demand immediate redress, which is the too general mode now adopted by a petitioning party; but simply to lay before you the case itself, leaving its merits or demerits to be adjudged of accordingly. The subject to which I call the attention of the reader, is to the very contracted means of support possessed by the most numerous portion of our Clergy. I have reason to regret that this call has not been undertaken by abler hands; but a conviction of its justice, and a firm reliance upon the sympathies of the people, have impelled me to sacrifice any feelings of diffidence and incompetence I might indulge, trusting that the worthiness of the intention and the importance of the subject may silence the voice of criticism and ill-nature.

It were a happy thing for this land if the advocates for reform would take into their consideration evils, the remedy of which would bestow actual and important blessings upon society; and of such nature is the subject before me, whether looked upon as one of grand national import, or one whereby the meritorious servants of Christ are enabled to enjoy some degree of comfort in this world, which, under the present circumstances, they are entirely precluded from doing. Allow me to lay before you a case where the truth of this assertion will be rendered more manifest. Within a few miles of my neighbourhood there dwells as zealous a champion as ever followed the cross of Christ; his talents are of the most exalted nature; he can move the stony heart with the tongue of eloquence, and expound the dark passages of Scripture with comparative facility; in short, he commands the love of all his acquaintance, and the respect of party men. Now the means of sustenance afforded to this individual *do not exceed the earnings of a common labourer!* Indeed, there is at present a certain class, who refuse their services until an advance is tendered, and their professed grievance far exceeds in amount the salary of this servant of Christ.

I will not multiply examples of this nature, for it is needless; but there is a fact closely connected with this subject which should be resounded far and near, as an evidence of the Christian's true faith, viz., that never yet was heard one word or murmur from the suffering party, indicative of the deprivations to which they were subject. Should the Heathen, the Socinian, or the Papist demand a proof of our faith in Gospel promises, point out to them the whole army of spiritual pastors who deem the enjoyments and pleasures of this world unworthy of pursuit, but live in expectation of that eternal rest which neither the avarice nor envy of mortals can ever obtain! I apprehend no man is weak enough to infer that, because no complaint is heard, no evil exists; if this were the case, we should expunge one of the noblest virtues which adorn the life of the Christian, and which doubtless is the most acceptable offering to God, viz., resignation to misfortune.

This subject brings home to us all a truth, a lamentable truth, for it evidently shows that we bestow more attention and feel more anxiety for the furtherance of our own purposes and pursuits in this world, than for that which is to come; and that through the deba-

sing influence of selfishness, we worship the mammon of this world, under the fearful mask of worshipping God. The evil of this neglect is not confined to the servants of Christ alone, but extends to a far weightier matter; for by this he is dishonoured, and his temple despised. Let it not be said that the Church consists of a large, wealthy, and influential party, when even the devoted servant of God can scarce procure food for himself and family. This degraded spirit of selfishness and inhumanity rages more in this land, than that indifferent mis-called *Christian* is willing to credit; but is it not a stain upon the profession of Christianity to see her highest doctrine made of none effect? Oh, should this be fortunate enough to attract the attention of some favoured child of nature who has never known the chilling influence of penury, "who saith to one go, and he goeth, to another come, and he cometh;" let him look into his own heart, and, before the sweetly pealing Sabbath-bell next calls his soul to devotion, let him ask himself but this question, "What is charity?" If that still small voice, which is ever present with us, and from which none can escape—if that whispers, "Well done, good and faithful servant, thou hast been faithful over a few things," this appeal is unjust; but if otherwise, let Conscience still exert her influence, until in his heart is produced that most delightful and heavenly of all sensations, which can only be felt by him who subduces his spirit and conforms himself to the word of God, viz., the consciousness of doing good, and of having obeyed the command of heaven. "Love the brotherhood."

And as we have, therefore, opportunity, let us do good unto all men, especially unto them who are of the "household of faith."

FAS.

ROMANISM—ITS POLICY AND PROSPECTS.

It is but too prevalent a feeling, that the Roman Church is no longer formidable; that her time-worn fabric is fast sinking beneath its own weight; and that, whatever may be its influence in continental countries, *England* has nothing to fear from *Popery* against the thralldom of which the genius of her people militates, and bitter experience has excited their deep antipathy.

Is such an inference warrantable? Has the Church of Rome no resources which have proved successful in periods of equal peril? *Methinks she has.* In the troubled waters of Protestant disunion, the crafty synod of the Vatican has discovered a Bethesda for the decaying influence of Rome. Those very passions and prejudices, on which Protestants are unfortunately wont to busy themselves, it forges into weapons for the Jesuit. And never were men's minds better calculated to admit his doctrines than at present; the Philistine corn-fields did not afford readier fuel to Samson's firebrands than the present ferment, political and religious, presents to the inflammatory schemes of the Popedom.

The English branch of the Church Catholic has for ages cast to the Roman heretic her gauntlet of stern defiance. It has disarmed her fanaticism and exposed the vaunted austerities of the Dominican;

it has triumphed over the brilliant sophistry of the Jesuit, and truly may be said to have trodden "on serpents and on scorpions, and over all the power of the enemy, and nothing by any means has hurt her." But in this our day, its bulwarks are assailed on all sides. To cramp its energies, by withdrawing the funds necessary to ensure its utility, or through direct interference with its internal discipline, is the secret aim of many, whose lips pay daily homage to its usefulness. Others, again, openly avow an unmitigable hostility (in many cases neither to its faith nor its formularies, but) to the broad principle, that contributions in support of a National Church should be indiscriminately enforced. While a third class, in fond abstraction contemplating their republican vagaries, deem its moral influence an obstacle that cannot be overcome too soon, yet, conscious of its strength, are compelled to cloke their gradual encroachments under the specious title of "*Reforms*." Religion being thus intermingled with political antipathies, the usual bond of union is dissolved, and the acrimony of contending parties heightened. Meanwhile, political excitement is fostered through a system of licentious agitation; the prejudices incidental to a numerous and free commonalty are misdirected into the foulest channels; uncontrolled power is held out to the multitude as a lure for the subversion of existing laws and wholesome authority; and these external influences are effectually aided by an internal malady, (the main features of which are a predisposition to change, and hatred of all control,) which largely prevails, and is rendering hostile and discordant all the elements of British society.

At this eventful crisis the Papacy is adopting that very line of policy which produced such fearful results in the times which immediately followed the Reformation. Scarcely was Luther gathered to his fathers ere a rapid recovery of influence was announced by the Papal nuncio. "Many souls had already been secured and great services rendered to the Papal sec." (A.D. 1551.) The Jesuits had not a settlement in Germany; yet, A.D. 1566, they comprised within their sphere of operations Bavaria, Tyrol, Franconia, and great part of Austria; they had penetrated Moravia, Hungary, and Bohemia. Now to what sources may we trace this extraordinary resuscitation? The annals of those times exhibit in every member of the body corporate of the Romish Church the revolting results of a moral decomposition; her internal powers appear to have been benumbed, and her usual resources to have been crippled through repeated defeats; and yet, to speak metaphorically, the torrent is found to have dashed onward with overwhelming vehemence, where most rocks had opposed its progress! The secret is told by her successive triumphs. The Vatican Council had at length adopted the policy of ancient Rome, and now *exerted temporal power only where it could with certainty foresee submission*. Her arm of persecution had repeatedly been withered by resolute resistance—it was, therefore, reserved for a future period, and Rome recognised as the commissioned defender of her faith the placid, pleading, and persuasive Jesuit. His progress was unperceived, for he never courted display;

it was steady, for every measure was a link of some previously digested plan. His opponents, moreover, either slumbered on their laurels, or, absorbed in the advancement of their own peculiar tenets, were daily becoming more alienated from one another and the common cause. Disunion and schism, therefore, rendered them less formidable in a struggle with men so united in their purposes, and so resolute in effecting it, as the Jesuits confessedly were. The Jesuit, again, could everywhere fall in with the prevailing party in political strife, if any accession of interest would accrue to the Roman see from its success. He could change his sentiments according to the complexion of the times, alternately the confidential minister of a despot, and the subtle incendiary of the multitude; yet on one point his best energies were inflexibly concentrated—*he laboured to divert the tide of education into a Romish channel.* Jesuitical cunning could readily foresee the ruin that threatened the interests of the Roman see, if universality of education were blended with freedom of thought; and therefore they studiously sought to imbue the minds of the young with certain prejudices. Their missionaries proceeded, by exciting doubts, to exalt the necessity for an infallible authority. In every branch of study the all-important question was more or less introduced. They dealt in the obscure hint and dark surmise, until the faith of their pupils was unsettled. The next step to conversion (by what means will presently be explained) was an easy one, and the victim was taught to believe it the result of his own convictions—his moral servitude was decked in the trappings of freedom. Their success was general. In the state councils, in the camp, in municipal guilds, Jesuit activity was attested by inimical edicts revoked, by the toleration of their forms of public worship, by popular hatred gradually appeased. They seduced persons of every rank in life, and of totally dissimilar tastes. Nor need we wonder at the fact; for they had in store for each class a distinct armoury. To the gloomy misanthrope they recommended themselves by midnight vigils and withering fasts; to the gay dissolute, they offered absolution upon easy terms. The vivid imagination and refined taste they completely enthralled with their magnificent services. It cannot fail to have struck the careful reader of ancient history as a remarkable fact, that (long after the Greek temple had stooped to a foreign yoke) his nation held despotic sway over the world of letters. So did Rome, when her turn of national degeneracy had arrived, impose the fetters of her superstition on the mightiest powers of the North, and was only prevented, by the providential destruction of the Armada, from quenching the last embers of Catholic truth.

From the result of that well-digested scheme, we should derive a serious warning: nothing but a train of unforeseen coincidences could have foiled it; and those coincidences it pleased the Almighty, in accordance with his promises to the Church, effectually to employ. Again the world is harassed by religious strife; again society is convulsed by needless schisms; again the outworks of the Church are assailed by our old adversary under cover of the storm. Is it

not so? Do not Romanist colleges and chapels receive an almost monthly increase to their number? Do they not exert a baneful influence on the measures of Parliament, evinced by many a heavy blow and severe discouragement offered to the Church? No sooner is a system of education proposed for Ireland, than it is moulded into a form most beneficial to *their* interest, and promises to become a mighty engine in the hands of *their* clergy, who have already manifested their ability to wield it. They have been accustomed to tyrannize over the reason and consciences of a superstitious people; and, lest the diffusion of Scripture knowledge should dissipate their influence, join heartily in the outcry against the Church, which is the most effectual channel for its propagation. Hence they derive two sources of hope for future success: they disguise, in the first place, the true tyranny of their system under the mask of political liberalism; and, secondly, their operations are less heeded, when Protestants are busied with their private dissensions. Moreover, their own professions are most unassuming; all they *ostensibly* demand being to worship unobstructed after the fashion of their fathers; and yet does not every day develop some fresh symptom of that towering and systematic ambition which lurks within?

Lord Bacon, in his Essays, bids us not fear a party, unless it either panders to the pleasures of the multitude, or sets itself in opposition to constituted authorities. Now, that these are characteristics of Romanism, the voice of history proclaims in a fearful catalogue of rebellions, conspiracies, scenes of carnage and desolation, which Popery has either sanctioned or connived at. Whether it shall ever again be permitted to regain a temporary ascendant in Britain, time only can reveal; but this much is certain, *a formidable assailant is among us*. When, therefore, we hear of Popish Bishops in the colonies supported by the Crown, grants from Parliament to their universities, the advancement of their partizans to influential offices in the State, and measures injurious to the Church supported by Government; we have, I think, too much reason to dread lest they become to us what the remnant of the Canaanites proved to Israel of old, at once *a source of corruption and a scourge*. May the legislature profit, ere it be too late, by the advice of Machiavelli—"Let no Government, which fosters dissension or change in a state, imagine that it can stop the evil at its pleasure, or regulate it according to its intention!" In abetting Popery, they will countenance a cause, which has ever proposed as its grand object the subversion alike of civil and religious liberty, which would purchase tacit submission to the decrees of a hierarchy at the price of allegiance to the State, which would fetter man's reason, and demand the surrender of his inmost thoughts, which, setting at nought all human legislation, openly contravenes, or craftily glosses over, the laws of God himself.

Can either Government or people be too watchful over the progress of such a cause supported by such means? We feel assured that it cannot eventually triumph; yet past experience proves how much mischief may be occasioned by a general indifference to its progress. It must be *firmly* opposed. But how? Not in a spirit

of persecution ; for that is at variance with our creed. Not by systematic agitation ; for how much soever it may kindle overheated zeal, it is unproductive of sober conviction. No ! It was the part of the *uncircumcised Philistine* to glory in his brazen panoply, which nevertheless served him not against an unarmed stripling, content to wield in faith the simple weapon which Providence placed within his grasp. So let the *Romish Church* rely for success on the thunders of her Vatican, on the wiliness of her Jesuit, on the austerities of her monks, and on her imposing splendour ; but be it *ours* to propagate the *unadulterated Word of God* ! Let us endeavour to place it within every man's reach, to examine for himself whether the Church of Rome be or be not "built upon the foundations of the prophets, evangelists, and apostles, Jesus Christ himself being the chief corner-stone ;" and thus testify our concurrence in St. Austin's declaration, that a pure faith *must* be based on diligent study of the Scriptures. "*Credimus,*" he wrote, "*quia legimus ?*"

With this object in view, it is a duty incumbent on us all to increase the means of our National Church, for *this is the best security for national piety*. It brings a summons to every man's door ; it dispenses the blessings of a resident clergyman, where poverty precludes the ability, even if the people possessed the inclination, to maintain one ; and in every town it supplies a nucleus for Gospel propagation. Let us endeavour (while we resolutely oppose the false philosophy of our day, the scepticism which that philosophy induces, and fanatic zeal,) to maintain inviolate the unity of our Catholic faith without dissolving the bond of Christian peace. Let us remember that "a house divided against itself cannot stand,"—and that a determined foe stands prepared to work our common ruin. Lastly, let us forbear to contaminate, by any intermixture with political strife, the loftier concerns of religion. So shall Popery, that now revels, petrel-like, amid the storm of clashing sentiments, soon cease to be formidable, and her scandalous heresy will become, ere long, the tale of by-gone times.

G. H. P.

LETTER TO A YOUNG CLERGYMAN,

ON THE CANONS OF THE CHURCH OF ENGLAND IN GENERAL, AND
ON THE TWENTY-NINTH IN PARTICULAR.

BY JAMES RUDGE, D.D.

(Continued from page 194.)

I know not what your parish may be, nor what your zeal and labours have been able, by God's blessing, to effect ; but as far as my professional experience extends, (and it is spread over the long period of *thirty years*, of which *twenty* were passed in the sole superintendence and charge of one of the largest metropolitan parishes, containing very little short of a population of *twenty thousand* souls,) I should say, that in most if not in all parishes, the communicants bear no manner of proportion, either to the gross amount of the population,

or the average number of persons attending the parish church. The difficulty, therefore, would be in finding sponsors for infants; and this difficulty would be much greater as regards *godfathers* than as it respects godmothers, inasmuch as the *female* much exceed the *male* communicants in all places. Now, if this be true, would it be wise and politic to require a strict conformity to this canon? or would not a rigorous enforcement of it almost amount to a virtual abrogation of the rite, and a denial of the sacrament of Baptism to those infants, whose parents at present are members of the Established Church? It would be highly desirable that all who name the name of Christ should, as in duty bound, observe this commemorative ordinance; but few, comparatively speaking, as we too well know and deeply lament, *do* observe it, and thus remember their most blessed Lord by doing his will; and I apprehend that the scruples which are unhappily entertained on the subject, and which, in my judgment, are as contrary to sound reason as they are unsanctioned by scriptural truth, must and will continue to prevent a great accession of communicants at the Lord's table. Nor can I think that the enforcement of any particular canon is at all a likely method of removing the scruples of the people, or of augmenting the number of communicants in our respective congregation. I should have but a sorry opinion of that Christian who was moved to come to the Lord's table by any but the highest and most ennobling principles of love and gratitude to the blessed Redeemer—therefore, I do not make it a question whether or no it is the duty of sponsors to receive the holy communion; but I do make it a question, whether non-conformity to this Christian ordinance should be a disqualification, either against holding any secular appointment or of contracting any religious engagement, like that of sponsors. It is saying to a man, not perhaps *totidem verbis*, in so many words, but indirectly, and, therefore, perhaps, more offensively: until you give this test, you are unworthy Christian fraternity and fellowship. How ungenerous! and how unlike the charity of that Gospel which directs us to *think no evil*, and of its Divine Author, of whom it may most truly be said, that none of *his* looks were ungenerous, none of *his* acts repulsive to offenders, or such as did not act in strict conformity to his will, and in prompt obedience to his injunctions! When his disciples, in whom the old leaven was but too often found fermenting, wished for fire to be called down from heaven to consume his adversaries, his mild but touching rebuke was, “Ye know not what manner of spirit ye are of!” Among those who have received not the holy communion, are many who have hitherto been restrained, not from any want of love to their divine Master, or of appreciation of the innumerable benefits which his precious blood-shedding hath conferred upon them, but by mistaken views and scruples. Hundreds and thousands of this description I have met with in the course of a long professional life—persons who have alleged that they have been kept back from the holy communion, purely and solely by the damnatory denunciations of the Apostle Paul, transferred and retained in one of the leading offices of our Church Communion Service:

an office, they add, so far from being an exhortation, as it is termed, is more calculated to operate as a discouragement to communicants to come to that Christian ordinance. For, if the danger be great in receiving the same *unworthily*, who would presume to incur that danger, since all must receive it unworthily—all must be guilty of the body and blood of Christ—all must eat and drink damnation to themselves—all must kindle God's wrath against them—all must provoke him to plague them with divers diseases and sundry kinds of deaths, since all are unworthy; for the Scripture saith, as experience proves, none doeth good, no, not one? What can be advanced to explain away and reconcile such language and terms as these? Not my exhortations—not yours, however eloquent; no, nor those of an angel from heaven. There they remain, as a fence by which millions and millions are railed away from the Lord's table, and from receiving the rich provision which is there furnished for their spiritual sustenance and necessities, as hungry and thirsty souls. Erase but the three first periods from that otherwise most unexceptionable and admirable exhortation, and in time there would be no lack of guests at this banquet—no need to ask this or that man or woman whether they have received the holy communion? Canons, and Rubrics even, will be superseded, and be as unnecessary things, so far at least as compliance with this divine right is concerned.

While the present constitution of things shall last, and human nature shall continue in its present corrupt and fallen state, a perfect uniformity of opinion, even upon subjects the most important to human virtue and human happiness, is in vain to be expected. You are quite aware that, even on the holy communion, a diversity of sentiment prevails among divines as to the degree of importance with which it should be viewed. The duty itself is plain and intelligible enough. It has been rendered quite otherwise by the prurient imaginations of *some*, the morbid sensibilities of *others*, and the forced interpretations of many among expositors. Perhaps there is no one point upon which more circumspection requires to be exercised than in the *application* of scriptural passages; see how their simplicity has been debased by the papist, and their plainness mystified by the dogmatist and enthusiast. Is it not Sir Matthew Hale who hath said—and he is no mean authority—that it is by busy men's additions to the plainness and simplicity of Christian truths and ordinances, that the conscience hath been perplexed, and diversity of opinion hath been produced—by which the calamity of the Church and the withering of religion have ensued, *making it another thing than it really is!* Hath not something of this kind occurred as respects the blessed communion; and hath it not by too many been made another thing than it was originally meant to be? To represent the institution as the *first* and *great* commandment, as too many do, in their sermons from the pulpit, and in their writings from the press, is surely going a length, and attaching to it an importance beyond what the Scriptures warrant, and the express declaration of Christ justifies! What is that declaration? Why, that the *first* and *great* commandment is to love the Lord our God with all our

soul, and with all our strength ; to which the *next* in importance is charity, or the love of our fellow-creatures as ourselves ; and upon these two, according to his own explicit exposition, hang all others that had been previously ordained in the Old, or should subsequently be enjoined by himself and apostles in the New Testament. But to judge from the writings and interpretations of some men, those duties would seem to be reversed, and, according to *their* imaginary standard of duty, the holy communion is to be regarded as the *very first*, the *holiest*, and the most sublime and awful of Christian obligations. Sublime and holy indeed is this Christian duty ! but the use of these terms in the superlative degree is a perversion of language, unauthorized by any thing we collect either from the original institution itself or from any of the circumstances under which it was imposed. I admit, indeed, that nothing can exceed in solemnity the season at which *the disciples* were addressed on the duty—nothing can be more endearing than the motive by which they were to preserve the memorial of it in their minds and practice ; all this is true : and if we regard what was at first a personal address of Christ to *his* disciples, as what I think we should still consider a *personal address* to ourselves by his Spirit, we shall all be impressed with a becoming sense of its solemnity on all occasions, and even receive it from the purest and most exalted motive, by which human beings redeemed by his precious blood-shedding can be actuated—an intense and overpowering principle, or boundless gratitude and love. Still I hold that we ought not—*because* we have no authority so to do from Scripture—to attach to *it* more importance than is its due, or, in other words, put *this* or any *other* Christian duty above another. All—are on a par—perfect equality ; or, if one in the scale be preferred or be regarded as greater than another, it must assuredly be that only which our Lord—the only infallible authority on religious duties—has characterised as the great and primary duty. From the whole of what I have said, a plain and honest-minded Christian will arrive at this conclusion, and adopt this language :—“ Instructed by my blessed Lord, I open and search and study his written Word, and I find this command one of those things which he has directed me to observe. Without scruple, therefore, I do it in remembrance of him ; and though unworthy at all times to approach his presence, and to eat the crumbs that fall from his table, yet his compassion is greater than my demerits, and my humble confidence is, that he will be merciful to me, a sinner, in the performance of this and of every other religious duty !”

THE NATIONAL SOCIETY

FOR THE EDUCATION OF THE CHILDREN OF THE POOR IN THE
PRINCIPLES OF THE ESTABLISHED CHURCH.

ONE of the most interesting and important public meetings connected with the Church which has been held for some years, was that which took place on the 28th of May, at Willis's Rooms. The meeting, as our readers are perhaps aware, was called together by

the committee of the National Society for the Education of the Children of the Poor in the Principles of the Established Church, with the intention of making its peculiar objects more extensively known to the public, and by raising additional subscriptions, to enable it to enlarge its operations.

The regulations adopted on the occasion were excellent. Each person was desired to write his name on the ticket of admission, and was understood to pledge himself to a general approval of the object of the meeting. So intense was the interest created by the announcement of the meeting, that, immediately on the doors being opened, the room was filled to overflowing, and numbers were obliged to content themselves with standing in the adjoining rooms and on the staircase. Perhaps it would have been impossible to have found a more striking refutation of the false and wicked statement occasionally brought forward by the enemies of the Church, namely, that there is a want of sympathy towards her in the country, than was afforded by this meeting. When we looked round on the vast assemblage of persons, comprising the highest dignitaries of the Church, the nobles of the land, members of the House of Commons, the clergy of all degrees, and the most influential laymen, all brought together to aid and assist a society connected in the most peculiar manner with the Church, all unanimous in the expression of one feeling of affection and attachment towards that institution, and not contented with displaying this by their words only, but proving it by large subscriptions, we felt perfectly sure, that not only was the cause of Christian education secure, but that the Church of England, the Church of our forefathers, that most pure and apostolic branch of the Church of Christ, was strong and firm in the attachment and love of the great, the wealthy, the respectable, and the good of our countrymen. Admirable as were all the speeches delivered on this day, the address of the Lord Bishop of London was undoubtedly the best. We have seldom, indeed, heard a more logical or argumentative speech. Singularly clear and forcible in its statements, striking and apt in its illustrations, and eloquent throughout, it was well calculated to arrest and fix the attention of the audience, and to come home to their feelings and conviction. Perhaps one of its happiest points, considering the peculiar position of the individual referred to, with reference to the question at issue, was the quotation which his lordship made from a speech made by Lord Brougham on the subject of education in the year 1820. Our readers will doubtless be surprised, we ourselves certainly were, and we think we may say a great many of those present were, when his lordship began to refer to this speech, for we had always imagined that the opinions of the ex-chancellor were far from favourable to any of the objects contemplated by the National Society; but, however, in the quotation referred to, this learned individual, as we understood, stated distinctly that the clergy were the only fit persons to superintend the education of the people, and (mark, reader, we beg of you,) that they were to be considered as instruments raised up by Providence for this very purpose. The effect produced by

this quotation from Lord Brougham's speech, was, as may easily be imagined, very great. The Bishop of London observed, very happily, that the speech was delivered on the 28th of June, 1820, he only wished it had been the 28th of May, as the coincidence would have been more striking. There was one sentiment in the Bishop's speech which we could wish to be circulated throughout the length and breadth of the land; it cannot, indeed, be too extensively known. Applicable as it is at all times and on all occasions, it is more than ever so at the present juncture of affairs, when coldness, extreme caution, and lukewarmness in religious matters, are, if possible, doubly criminal and wicked. "Neutrality in religion," his lordship observed, "is treason against religious truth."

We hope our readers will, in their own persons, act upon the lesson to be drawn from these admirable and well-timed words. We hope, also, that they will do their utmost to induce all within the circle of their influence to do the same. We are convinced that a great part of the evils under which the country is now suffering, have arisen immediately from the apparent indifference and neutrality displayed by the friends of order and religion. It is very painful to be obliged to give utterance to such an observation, but a sense of duty compels us to do it. Satisfied with knowing the truth and excellence of that cause in which they themselves were enrolled, they were but too often content to look only with indifference and contempt upon the various attempts made by the enemies of religion, reposing under a sense of confidence in its native strength. Such a feeling as this was decidedly wrong, both in a temporal and religious point of view. Although our blessed Lord has expressly told us—and gracious and cheering, full of hope and consolation is the promise—that His Church is founded upon a rock, which is Christ, against which the gates of hell shall not prevail; yet we are not to imagine, that He would permit us to relax in our endeavours to defend and preserve the truth. Far from it: our Lord has given us this gracious and condescending promise, which all true Christians know and believe will full surely come to pass; but then, in order to its fulfilment, He, we cannot doubt, expects that we should do our part, that, by our exertions in repelling the assaults of the ungodly and the wicked, of the unbeliever and the infidel, of the schismatic and the heretic, we should prove, as far at least as the best endeavours of us, weak and erring creatures as we are, can do, that we are worthy of the sacred deposit committed to our care, of that glorious and imperishable treasure of spiritual truth entrusted to us, for the use of which we must give a strict account at that dread and awful day which must surely come to each one of us. Temporally considered, also, such a mode of conduct as we have described was decidedly impolitic in the highest degree. By our indifference and silence, we afforded a temporary triumph to falsehood. By allowing the wicked fallacies, the erroneous and false statements, the wilful perversions, the intentional and designing misrepresentations brought forward by the adversaries of our cause, to remain unanswered and uncontradicted, we permitted them to assume a character which their very

authors could scarcely have expected from our weak and culpable negligence. The falsehood uncontradicted, let it never be forgotten, will occasionally, to the apprehension of the wicked and the weak, wear the appearance and semblance of a truth. This is a fact of which the enemies of religion are well aware. With this consciousness impressed upon their minds, they go about their wicked vocation, and send forth the most atrocious falsehoods, the most scandalous misrepresentations, hoping that they will remain uncontradicted, or at any rate that the contradiction may not appear until the poison has done its work—until the venom has been instilled into the minds of some individuals who are not likely to meet with its antidote. This is the chance in which they confide, and it is one quite worthy of them. But the Christian must act in a far different manner. He must, at all times and on all occasions, and with all persons, be prepared and ready to assert and maintain the truth, and the whole truth. In the noise and bustle of the world, in the retirement of private life, in the senate, in the public meeting, in the social party, the Christian must be ready and willing, not only to think of, but to defend and assert whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure. He must be ready not only to defend the truth against the open and avowed attack, the bold and insolent defiance, but he must be prepared also to check and reprove the cold sneer, the withering and heartless sarcasm, the flippant and careless levity upon sacred subjects, which, alas! that we should say it, are sometimes listened to by persons who know better, but who are weak and wicked enough to join in the laugh, which in their heart they despise, through fear of being thought illiberal or bigoted. How will these persons make answer at the dread day of account?

This meeting of which we have spoken, taken in conjunction with the numberless petitions from all parts, and all classes of the country, appears to have produced such an effect upon the Administration, as to have induced them to abandon their scheme of education, and to content themselves, for the present, with proposing a grant of money to the National Society and the British and Foreign School Society. But let not the members of the Church be satisfied with the victory which they have won, great as it undoubtedly is. The calm may perhaps be deceitful: at best it is impossible to say whether this scheme may not be brought forward again in a different shape, when the attention of the Church has been lulled to rest. The only way effectually to prevent its revival, will be by promoting the design set on foot by the National Society, and which is in a course of active progress in every diocese of the kingdom, to anticipate in the fullest manner all those allegations as to the deficiency of education existing amongst the population, which we suppose the Whigs and the Liberals will be so eager to make for some time hence, owing to their pet scheme of unchristianizing the country having happily been frustrated.

Earnestly then do we entreat every member of the Church, who does not already belong to this admirable association, to lose no

time in enrolling himself either as a member of the National Society in London, or of one of those Auxiliary Societies in connexion with it, which are being formed in every district of every diocese. Whether the sum be large or small, whether it be pounds or only shillings, still let each one contribute his offering in aid of this most excellent, most holy, and most Christian cause. Perhaps by the expenditure of the trifling sum which forms his contribution, he may be the blessed means of rescuing a human soul from ignorance and its consequences—idleness and vice, and placing it in the path which leads to temporal welfare and to everlasting happiness.

Our readers are probably aware, that in every diocese a general board is being formed for the purpose of superintending those schools which are already in existence for the education of the children of the poor, and adding to their number, composed of the Bishop, the Dean and Chapter, and some of the most influential laity and clergy; and in connexion with this also, local boards are being formed, composed in the same manner, and with the same objects in view. It is also proposed to establish schools for the instruction of the children of the middle classes, who will thus have an opportunity of obtaining a better, and, what is above all, a valuable, and Christian education, conducted on the principles of the Church of England, and at a less price than they pay, at the present time, for one not so good in any particular; and it may be deficient in that one point which is above all price. All these associations will be in connexion with the National Society in London, which, in future, will be conducted on an enlarged scale of action. We subjoin the resolutions adopted at the meeting at Willis's Rooms, of which we spoke at the beginning of this article. They cannot be too widely circulated, expressing as they do the feelings and wishes of the Church on the all-important subject of education.

Proposed by the Earl of Chichester, seconded by the Lord Bishop of London—

“That it is an object of the highest national importance, to provide that instruction in the truths and precepts of Christianity should form an essential part of every system of education intended for the people at large; and that such instruction should be under the superintendence of the Clergy, and in conformity with the doctrines of the Church of this realm, as the recognised teacher of religion.”

Proposed by Lord Abinger, seconded by the Lord Bishop of Salisbury—

“That the incorporated National Society for Promoting the Education of the Poor in the principles of the Established Church, by the formation of numerous schools in connexion with the Church, has rendered eminent service to the cause of Christian education; and that the general principle upon which it was originally founded ought still to be adhered to in every plan for extending more widely the benefits of education, whether by multiplying National Schools, or by enlarging the circle of instruction in those which already exist.”

Proposed by the Rev. Dr. Hook, seconded by Lord Barrington—

“That this meeting contemplates with satisfaction the establishment of diocesan and local boards of education in connexion with the National Society, having for their object the extension of the benefits of education, contemplated

in the foregoing resolution, as well as the establishment and encouragement of schools for the education of the middle classes, upon principles conformable to those which are embodied in the Society's charter."

Proposed by the Very Rev. the Dean of Chichester, seconded by Mr. R. Bethell—

"That in order to supply one of the principal defects which at present limit the operations of the National Society, and retard the improvement of education throughout the country, efforts should be made to raise the qualifications of those persons who are employed as teachers in our Parochial and National Schools; and that the resolution adopted by the National Society in August last, to establish a training institution for the education of young persons intended for that office, is calculated to promote the attainment of their object."

Proposed by the Venerable Dr. Bathie, Archdeacon of Shropshire, seconded by Sir T. Acland, Bart., M.P.—

"That in order to furnish the National Society with the means of establishing a training institution, and generally extending and improving the education of the poor, immediate exertion be made to increase its resources, and that a Committee of inquiry and correspondence, with power to add to their number, be requested to act as a Committee for the purpose of soliciting and collecting subscriptions."

Since we had concluded this paper, a debate has taken place on the new Educational Resolution, which has terminated in giving *the very minute majority of five* to the Government. Such a majority as this, on such a question, is to be considered as a victory gained by the friends of the Church, and it is to be expected, will terminate ultimately in putting a stop to the scheme altogether. But, whatsoever may be its result, the discussion which has taken place, will at any rate have the effect of awakening the minds of people in general to a sense of the true character of the scheme, and of showing it in its proper colours. It appears, indeed, to be equally objectionable with the scheme which has been abandoned. It is proposed by it to confer on the Government the right of inspection in the case of those schools which may at any time receive aid from the State. This principle once sanctioned, a door is opened for the introduction of the details of any plan or system which may be gratifying to an Administration unfriendly to the Church of England. It is true the schools in connexion with the Church are not called upon to make application for grants of money, nor are they placed under the necessity of accepting them, should they be offered. But still a great injustice and wrong will be inflicted on the Church, for it will be deprived of that assistance from Government which it has a right to claim, not only in the light of the established religion of the country, but also, (an argument which perhaps even the Liberals may be willing to allow,) as being the religion of the majority. And, moreover, this assistance so refused to the Church, from her conscientious refusal to accede to conditions involving a sacrifice of principle, may be diverted into channels hostile to her pure and apostolic faith, friendly to a corrupt and false form of Christian doctrine, and even by possibility hostile to the very essence and spirit of Christianity itself.

Again do we repeat, the present is a time when every sincere

Churchman should be up and stirring. He must now, if ever, be active and eager in the defence of that venerable faith which has descended to him from his forefathers; which, truly apostolic in its doctrines, in its discipline and government, represents and forms in itself the most pure and holy branch of the Church of Christ. Dearly has this inestimable possession been purchased, dearly has it been maintained, at no less a price than the blood of martyrs and confessors in every age; and we would fain hope, that neither the present, nor any succeeding generations, will scruple at any exertions or any sacrifice which may enable them to transmit it genuine and unadulterated to their children's children.

LIVES OF EMINENT DIVINES.

NO. I.—BISHOP JEWEL.

JOHN JEWEL was born the 22d of May, 1522, at Buden, in the parish of Berinber, in the county of Devon. His father was a gentleman of ancient and respectable family; his mother's name was Bellamy, and it is recorded of him, as a beautiful testimony to her excellence and affection as a mother, that he always wore her name engraved on his private seal. His father's family was very numerous, for he had nine other children, besides the subject of this memoir. Consequently, although his father possessed a considerable estate, it would have been difficult for him to have given his son a liberal education, without assistance. His earliest instructor was his maternal uncle, John Bellamy, Incumbent of Hampton. He was afterwards successively removed to Bramton, Southmolton, and last of all to Barnstaple, where he had the good fortune to be placed under Walter Bower, a person of such holiness of life, that he was always loved and venerated by his illustrious pupil. To the last hour of his life, indeed, the name of Bower appears to have been a recommendation in itself to his good offices. According to the custom of the period, he was admitted, at a very early age, (under thirteen) at Merton College, Oxford, and was placed there under the tuition of Mr. Peter Barrey, who seems to have been scarcely worthy of his scholar, for he was by no means distinguished for his attainments, and, what was still more to be regretted, his disposition towards the doctrines of the Reformation was very doubtful. Fortunately for Jewel, he was transferred by Barrey to the care of Mr. John Parkhurst, a fellow of Merton College, who afterwards became Bishop of Norwich. This scholar and divine was originally of Magdalen College, in which place he imbibed the principles of the Reformation, which he now laboured to instil into his pupil Jewel. With this motive, he frequently disputed with Barrey, in the presence of his pupil, on the controversial topics of the time. And in addition to this, as he was desirous to compare the translation of the New Testament by Tindal with that executed by Coverdale, he employed Jewel to read the former out loud, whilst he himself read the latter one. Jewel's manner, during the performance of this exercise, was so striking and remarkable, that we are told Parkhurst burst out into the almost prophetic exclamation, "Surely Paul's Cross will, one day, ring of this boy." After remaining four years at Merton College, he removed in the year 1539 to Corpus, with the view of improving his prospects. His progress here was so great as to more than justify the hopes of his former instructors. He acquired such a readiness in composition, that he soon outstripped his companions, and actually became the instructor of a student, senior to himself, from whom he had

at first received instruction. On the 20th of October, 1540, he took the degree of Bachelor of Arts with great and general applause. His application to his studies at this period appears to have been of a very extraordinary character. It was his custom to rise at four in the morning, and to retire to rest at about ten at night. Nearly the whole of this period of eighteen hours was employed in such intense study, that he seemed to require some one to remind him of his meals. His meals also were generally of so meagre a quality, as not to afford sufficient support to his feeble frame. These habits seem to have continued very nearly the same to the end of his life. The consequence was such as might be expected, he acquired a vast stock of erudition at the expense of a broken constitution, which sunk under the labours imposed upon it, before he had completed his fiftieth year.

During the next seven years of his life, he was engaged in the duty of private tuition, and also as a public lecturer, being chosen by his college reader in humanity and rhetoric. His scheme of study was very comprehensive; of modern writers, Erasmus appears to have been his favourite—with the whole of his works he made himself familiar. Cicero occupied the same place in his estimation among ancient writers, and by a study of his compositions he laboured to enrich his style. He adopted the discipline for a public speaker suggested by Demosthenes, with this alteration only, that he made the woods of Shotover, instead of the sea-shore, the scenes of his declamatory exercises. By these labours, he acquired the art of expressing himself with ease and force on all occasions, and when he had sufficient time for preparation, he added to these qualities, copiousness and dignity of expression. History and philosophy, logic and mathematics also were included in his scheme of study, and the whole of his acquisitions were made subservient to the most sublime of all sciences, that of theology. To this study indeed, his attention seems to have been directed very early during his education, for he began to make himself acquainted with the writings of Augustine very shortly after he had taken his degree of Bachelor of Arts, which seems to imply that he had a previous familiarity with the rudiments of Divinity. It is delightful to reflect that during all this time he was as much distinguished for purity of life, and gentle and pleasing manners, as for profound scholarship and great mental endowments. A remarkable testimony to his personal excellence was given from a quarter above all suspicion. John Moren, the dean of his college, a stern and rigid censor and disciplinarian, who was also a decided enemy to the reformed faith, and therefore not likely to be very indulgent to any errors in the conduct of a young Protestant, was accustomed to say of Jewel, "I should love thee, Jewel, if thou wert not a Zuinglian. Thou art a heretic in thy faith, but certainly an angel in thy life. Truly, thou art an honest man—but thou art a Lutheran."

On the 9th of February, 1544, Jewel took the degree of Master of Arts. The exact time at which he took holy orders is not known, nor is the date of his election to a fellowship in his college ascertained. It is certain, however, that he was a fellow of Corpus. Shortly after the period of the accession of Edward the Sixth, which took place in 1546, he was fortunate enough to obtain the friendship and patronage of several affluent and liberal individuals, who assisted him with money for the purchase of books. He was also recommended by his character and principles to the good offices of Mr. Chambers, a gentleman of great beneficence and piety, who was entrusted with the distribution of certain funds, collected amongst the nobility and others in London, for the benefit of indigent scholars professing the doctrines of the Reformation, who assigned to Jewel an

allowance of six pounds a year, a sum far from despicable in those days. It is evident, from these circumstances, that Jewel was now considered as a decided and open friend to the cause of the Reformation. From his boyhood, he was anxious for the deliverance of the Church of England from the tyrannical and corrupt sway of the Romish Church, and it is clear that he had now made a public profession of his principles; for the contributions to which we have already alluded were expressly raised for the relief of those academics who were willing to subscribe certain articles in condemnation of the most offensive of the Romish tenets; namely, the supremacy of the pope, transubstantiation, the sacrifice of the mass, justification by works, purgatory, praying to the saints, worship of images, religious services in a tongue unknown to the people, and the refusal of the sacramental cup to the laity. These articles must have been subscribed to by Jewel, for otherwise he would not have received the bounty of Mr. Chambers. It appears also that this gentleman was employed to engage preachers in the principles of the reformed faith; and this office, on one occasion, was committed to Jewel. The substance of the address which he delivered on this occasion at Oxford has been preserved. He commences with professing his insufficiency for the duty assigned to him; and then—after some preliminary reflections on the pursuits which constitute the true dignity and splendour of the university, he proceeds at once to an exhibition of the state of religion in the country. He deplores the distractions occasioned by the conflict between superstition and truth; and draws an afflicting and melancholy picture of the decay and ruin which they had brought upon the University. He then breaks forth into exaltation and thanksgiving at the brighter prospects which were at that time opening before them. It was now manifest that the great and merciful God had not abandoned his people. He concludes by fervent exhortations to a conduct worthy of the goodness of Almighty God. A sense of shame, the desolate condition of the true faith, a recollection of the indignation and vengeance of God, all these combined to admonish them of the arduous duty which was now laid upon all.

From this time forward Jewel is to be regarded among the foremost men of his day. His reputation spread over the whole University. He took a prominent share in every thing that related to the interests of literature and religion. The establishment of Peter Martyr in the chair of theology, more particularly contributed to bring him into notice. From the moment of his elevation, Jewel became one of his most constant and attentive hearers; and the result of this was a close and confidential intimacy between them, which was never interrupted. He not only attended the lectures of the professor in the schools, but also committed them to writing. For this species of exercise he was peculiarly fitted, as he had invented, for his own use, an ingenious system of short hand, which enabled him to transfer to paper with surprising accuracy and expedition whatever was orally delivered in his presence. It was this accomplishment which induced Martyr to request him to undertake the task of recording the whole of his disputation with several of the Papal doctors, which lasted for five days. He afterwards also performed the same office for Cranmer and Ridley, in the famous debate which preceded their condemnation in 1564.

In the year 1550 Jewel took the degree of Bachelor of Divinity. It was probably in the same year, and on this occasion, that he preached his admirable Latin sermon on 1 Peter iv. 11—*If any man speak, let him speak as the oracles of God.* Being desirous at this time of more pastoral occupation, he accepted the living of Sunningwell, near Oxford. To this

place he walked on every other Sunday, in spite of his lameness, which rendered these walking journeys very painful. At the same time, he exercised his office as a preacher, both in his own College, and in the pulpit of the University. The position which he occupied at this period was one which demanded incessant exertion and self-devotion, as he was one of the most distinguished promoters of sound literature and religion.

The accession of Queen Mary in 1553, was a signal to the Protestants to prepare either for flight or martyrdom. Jewel was amongst the first of those who experienced the pelting of the tempest which was soon to come down in blood upon the champions of the reformed faith. No sooner was the Popish sovereign established upon the throne, than it was discovered that he who had been recently considered as the most illustrious ornament of his college, was no longer fit to remain one of its members. Without waiting for any order from the Government, his enemies hastened to gratify their malice by driving him from Corpus. The grounds of his expulsion, were, that he had been a constant attendant upon the lectures of Peter Martyr—that he himself was a preacher of heresy, and that he had refused to be present at the mass. He was, however, allowed the indulgence of addressing a public farewell to his former associates, which has been preserved; and we are told that it was so affecting as to draw tears even from his adversaries. It concludes thus:—"And yet I would beseech you, young men, to pardon me, if I grieve to be torn away from the spot which was the scene of my earlier days; where I have since lived; and where I have been in some esteem and honour. But why do I delay to sum up my ruin in one word? Woe is me, that—grievous as it is to utter it—I now must say, farewell my studies! farewell these abodes! farewell this polished seat of learning! farewell your delightful society and converse! farewell young men! farewell lads! farewell associates! farewell brethren! farewell beloved in mine eyes! farewell all! farewell!"

(To be continued.)

Correspondence.

ROMISH USURPATION OF EPISCOPAL TITLES.

TO THE EDITOR OF THE CHURCHMAN.

SIR,—At the present day the members of the Romish faith are so unceasing in their efforts to undermine and subvert the Church of England, and in the pursuit of this object are so little scrupulous in putting decorum and law at defiance, that it becomes the imperative duty of every sincere Churchman to lay bare these machinations, and to expose the illegal acts to which they lead.

It is from a consciousness of the obligation under which, in common with every other member of the Church, I feel myself bound by this duty, that I have thought it right to put together the few following plain statements of fact, for the benefit of your readers. They cannot indeed be too extensively known, in order to warn those members of our holy faith, who are unwilling to believe in any danger as likely to result from the Church of Rome, of the ultimate ends to which these facts would seem to point. Among other Popish manifestations which have taken place of late years, and which so plainly point to one object, that any individual of plain sense may perceive what that object is, we have read in the public prints of processions formed by ecclesiastics of this faith, dressed in the peculiar costume of their order, marching through the streets of towns in the most public and ostentatious manner, for the purpose of opening Popish places of worship, attended in some cases by the official authorities, and in one instance, if I am not mistaken, escorted by the

sheriff of the county, who happened to be a Roman Catholic, in his public and not in his private character, with the band of the militia regiment of the county in full uniform marching in front. We have also heard, and of late the practice appears to have become much more common, of Romish ecclesiastics assuming the titles which belong alone to the Bishops of the Church of Ireland. Now, Sir, all these proceedings which I have described are express violations of the provisions of the Roman Catholic Emancipation Act. In this Act certain penal clauses were inserted, and very wisely as I think, which were intended to operate as a security to the Church of England from any possible danger which might accrue to it from this measure, and without which, it is but reasonable to suppose that the Act in question would never have been permitted to pass. As it is possible that your readers may not be acquainted with the clauses in question, I will give them at length, that they may perceive the very extraordinary way in which the laws of the country—laws, moreover, which at the time of their enactment were expressly received and understood by all parties, as protective fences placed between the Church of England and the followers of the Romish faith, are openly and with impunity set at defiance.

The 24th clause of this Act enacts, that if any person shall assume or use the name, style, or title, of any Archbishop, Bishop, or Dean, in England or Ireland, he shall forfeit for every such offence the sum of £100.

The 25th clause of this Act declares, that if any person holding any judicial or civil office, or any mayor, provost, jurat, bailiff, or other corporate officer, shall resort to, or be present at, any place or public meeting for religious worship, in England or Ireland, other than that of the united Church of England and Ireland, in the robe, gown, or other peculiar habit of his office, or attend with the ensign or insignia, or any part thereof, of or belonging to such his office, he shall forfeit for every such offence the sum of £100.

The 26th clause of the same Act declares, that if any Roman Catholic ecclesiastic shall exercise any of the rites or ceremonies of the Roman Catholic religion, or wear the habits of his order, save within the usual places of worship of the Roman Catholic religion, or in private houses, he shall forfeit for every such offence the sum of £50.

These clauses are very plainly worded, so much so, indeed, that it would be difficult for the utmost ingenuity to discover a loop-hole through which to escape from the penalties inflicted by them. Why then does it happen that we so continually hear of their transgression without check or hindrance? We fear the reason may be found in the circumstance, that the power which Popery possesses and is capable of exercising, is so useful and necessary to certain parties, that a winking and connivance at these illegal acts, instead of an instant repressing of them by such measures as a sense of their duty and responsibility ought to point out, is the consequence.

A MEMBER OF THE CHURCH OF ENGLAND.

INJURIES SUSTAINED BY CHURCHMEN FROM DISSENTERS.

TO THE EDITOR OF THE CHURCHMAN.

SIR,—We frequently hear a great deal said about the supposed injustice and grievances under which Dissenters labour, and of the offence given to their conscientious scruples in consequence of it being obligatory on them to contribute towards the repair of those places of worship which they do not frequent (although every one who is at all acquainted with the true state of the case, must be well aware, that the Dissenter does not pay church-rates as a Dissenter, but merely as the possessor or occupier of certain property, which has been inherited, purchased, or rented, subject to this payment, and that the withholding of such rates is nothing less than an act of gross dishonesty), but we never hear any thing said of the *real* grievance and *actual* injustice under which members of the Church of England labour in regard to Dissenters. I will state a few facts, which will, I trust, make it very clear, that this grievance and injustice not only

exist, but are also very considerable in degree. Your readers are probably aware, that a sum of money is granted in each session for the maintenance of Dissenting teachers, and also another for the support of a college at Maynooth, for the education of Dissenters of the Roman communion. But are your readers also aware of the amount of these respective sums? For their information, I subjoin the grants made during several years, commencing with 1830. These grants (with the exception of that for the college at Maynooth), commenced more than a century since, and are still voted in each session; but we will state only those which were passed in the reign of William the Fourth, during which period the Dissenters commenced, with increased activity, that system of unceasing agitation against the Church which is still in progress.

11 George IV. and 1 William IV., c. 63. (Passed July 23, 1830).

For Dissenting Ministers and French Protestant Refugees		
Clergy and Laity	£5,712	7 10
For Dissenting Ministers.....	11,145	4 6
For Maynooth	6,696	0 0

1 William IV., c. 5. (Passed December 30, 1830).

For Dissenting Ministers.....	8,715	1 6
For a Seminary at Maynooth	2,232	0 0

1 and 2 William IV., c. 54. (Passed October 20, 1831).

For Dissenting Ministers and French Protestant Refugee		
Clergy and Laity	5,612	0 0
For Maynooth	8,928	0 0
For Dissenting Ministers.....	21,791	15 0

2 and 3 William IV., c. 126. (Passed August 16, 1832).

For Dissenting Ministers and French Protestant Refugees		
Clergy and Laity ..	5,150	0 0
For Maynooth	11,160	0 0
For Dissenting Ministers.....	30,280	0 0

3 and 4 William IV., c. 96. (Passed August 29, 1833).

For Dissenting Ministers and French Protestant Refugees		
Clergy and Laity ..	4,990	0 0
For Maynooth	8,928	0 0
For Dissenting Ministers.....	24,224	0 0

4 and 5 William IV., c. 84. (Passed August 15, 1834).

For Dissenting Ministers and French Protestant Refugee		
Clergy and Laity ..	4,990	0 0
For Maynooth	8,978	0 0
For Dissenting Ministers.....	25,100	0 0

5 and 6 William IV., c. 80. (Passed September 10, 1835).

For Dissenting Ministers and French Protestant Refugee		
Clergy and Laity ..	4,800	0 0
For Maynooth	8,928	0 0
For Dissenting Ministers.....	25,400	0 0

6 and 7 William IV., c. 98. (Passed August 20, 1836).

For Dissenting Ministers and French Protestant Refugee		
Clergy and Laity ..	4,600	0 0
For Maynooth	8,928	0 0
For Dissenting Ministers.....	25,579	0 0

But these are not all the payments which we of the Church of England are called upon to make for the gratification of Dissenters. The true object of the Registration Bill, it is well known, was merely to pay a compliment to the Dissenters. Now the expenses entailed upon the country by this bill, are calculated to amount to about £70,000 per annum; which sum, we of the Church of England are called upon to pay, for the convenience or to satisfy the scruples of Dissenters. To use the words of a most able writer upon the subject,

"Small as the amount may be which the members of the Church will be individually called upon to pay, under this new Registration Bill, it will be larger in the gross amount than the whole contribution of the Dissenters towards the church-rates..... Under this new bill, in order to protect Dissenters from the grievance of being married according to the rites of the Church of England, members of the Church will be called upon to pay, out of the Consolidated Fund, a sum exceeding in amount by very nearly £30,000 per annum, the whole of the contribution which, under Lord Althorp's Bill, the Dissenters would have had to pay towards the church-rates. If they consider it so intolerable a burthen upon the conscience to contribute anything towards the public worship of God, except in a meeting-house, we may reply, that it is equally a burthen upon our consciences to contribute anything towards the solemnizing marriages anywhere except in a Church."

I own I am utterly at a loss to conceive how any Dissenter who is acquainted with these facts (and it is presumed that they are not all ignorant of them) can have the assurance to rise up in a parish vestry and give his vote against the passing of a church-rate, or can in any other meeting, whether public or private, talk of his scruples of conscience being offended by contributing towards the Church. It certainly, to say the least of it, implies a very tolerable share of modest presumption.

A FRIEND TO TRUTH.

Poetry.

SONNET,

SUGGESTED BY A CONTEMPLATION OF "THE SIGNS OF THE TIMES."

O, Albion! Albion! "Fortress of the Faith!"
 Favour'd as thou hast been in ages past,
 We tremble for thee now. A with'ring blast
 O'er thy horizon low'rs. Jehovah's breath
 In anger is gone forth. The Spirit saith,
 "Because thou hast forsaken thy first love,
 Repent, ere He thy candlestick remove—
 Giving thee o'er to an eternal death."
 His wrath is on us. Mark how schisms spread—
 How traitors 'neath the garb of conscience hide—
 How Infidelity doth raise her head—
 And how "the Beast" doth prowl on ev'ry side.
 Oh for some Moses in the gap to stand,
 T' avert the pending stroke of his Almighty hand!

BENNETT HANBY.

PEACE.

SWEET Peace, where dost thou dwell? I humbly crave;
 Let me once know!
 I sought thee in a secret cave,
 And ask'd if Peace were there?
 A hollow wind did seem to answer—
 Go seek elsewhere
 I did; and going, did a rainbow note:
 Surely, thought I,
 This is the lace of Peace's coat—
 I will search out the matter;
 But while I look'd, the clouds immediately
 Did break and scatter.

Then went I to a garden, and did spy
 A gallant flower,
 The Crown Imperial. Sure, said I,
 Peace at the root must dwell;
 But when I digg'd, I saw a worm devour
 What show'd so well.

At length I met a reverend good old man,
 Whom, when for peace
 I did demand, he thus began :—
 " There was a prince of old
 At Salem dwelt, who lived with good increase
 Of flock and fold.

" He sweetly lived; yet sweetness did not save
 His life from foes.
 But after death out of his grave
 There sprang twelve stalks of wheat;
 Which many wondering at, got some of those
 To plant and set.

" It prosper'd strangely, and did soon disperse
 Through all the earth;
 For they that taste it, do rehearse
 That virtue lies therein;
 A secret virtue, bringing peace and mirth,
 By flights of sin.

" Take of this grain, which in my garden grows,
 And grows for you:
 Make head of it; and that repose
 And peace, which everywhere
 With so much earnestness you do pursue,
 Is only there."

From the "Temple," by George Herbert.

Reviews.

The Church the Teacher of her Children. A Sermon preached at St. Margaret's, Westminster, on Sunday May 12, 1839. By Edward Lord Bishop of Salisbury. 8vo. London: John Cochran, 108, Strand. 1839.

WE are very glad to perceive another publication by the Bishop of Salisbury. The cause as an advocate of which his lordship has appeared is one of the most important which can engage in its support the energies and zeal of members of the Church, and is one, moreover, which, least of all, will admit of any lukewarmness, indifference, coldness, or caution, in those who profess to be its friends. "Neutrality in religion," as the Bishop of London admirably observed in his address to the meeting held on the 28th of May, in favour of the National Society, "is treason against religious truth." Cordially do we sympathize with his lordship in this excellent sentiment. We only wish that its truth and force might be more thoroughly felt and acted upon. The friends of the Church, we fear, have been too much satisfied to remain as passive spectators, or at least as but languid opponents, whilst the Liberal, the Whig Radical, the Dissenter, and the Infidel, have been employed in concocting their wicked schemes for the overthrow of the Church, and the general enlightenment of the people, as they term it, but, as it might with more propriety be denominated, the bringing in of a worse than Egyptian dark-

ness over the land—the introduction of a blighting and desolating moral blindness—the eradication of all principle, and the final preparation of the people for a state of revolution.

But the time for such a condition of passive inaction has long since passed. The friends of religion and of the Church must up and be doing; they must speak out, boldly, firmly, and perseveringly; they must present an uniform and undaunted front. By adopting such a course of action, they may be assured that their opponents will give way. It affords us great pleasure to perceive that such a mode of conduct is already in progress, and we doubt not, at least if certain indications can be relied upon, but that it will produce its proper effects. Whilst we are writing this, we see by the papers that hundreds of petitions have been presented to the House of Commons in one night, and all of them without exception, against the scheme of general education proposed by the Administration. It will give our readers sincere gratification, as it does ourselves, to know that many of these petitions proceeded from congregations of Wesleyan Methodists. Indeed we understand that this denomination, as a body, has expressed itself in the most decided manner against the new education scheme.

But still, notwithstanding these favourable demonstrations, the friends of the Church must not relax in their exertions, they must still continue in their righteous course, and never be weary in well doing; and surely these words of the apostle can never be applied with greater propriety than to the labours of those who seek to educate the youth of this great empire in the doctrines of gospel truth, and to train them up in the principles of that pure and apostolical Church, which forms, as we humbly trust, the most faithful branch of Christ's holy Church on earth.

"Prove all things; hold fast that which is good."

Such is the text which the Bishop has chosen for his sermon. He could not have adopted a better.

The Bishop commences his sermon by describing the opposition encountered by the truth in successive ages, and the consequent necessity which was incumbent upon the Church of fulfilling the injunction of the apostle. "In obedience to the injunction of the apostle, she proved all things, and held fast that which was good." As each successive perversion of the truth was brought forward, she tried it by the touchstone of the Word of God, and she received faith and practice of the universal Church. As a guide to direct her children aright, she appears to have had, even in the times of the apostles, a "*form of sound words*," which St. Paul enjoins Timothy to "hold fast." And, as occasion required, the early creed, to which the name of the apostles has been given, and the fuller successive creeds, called the Nicene and Athanasian, were raised as bulwarks against heretical innovation, and developed the teaching of the Church of Christ. Well would it have been had this vigilance of the Church been throughout efficiently maintained, so as to preserve in its pure simplicity the faith committed to her. But the slumber of ignorance, and the deceitfulness of error, came upon her; and they who should have been her guardians, betrayed their trust. Hence, through the dark period of successive ages, baneful superstition overshadowed the heritage of the Lord, and doctrines prevailed in the Church, and practices were upheld, equally at variance with the revealed word of God, and the pure and primitive antiquity of the catholic world. Then was the Church of Rome enabled to build up her system of tyranny and fraud; imposing on the reason of her subjects burthens too heavy to be borne, smothering the simplicity of the faith with pompous and unmeaning forms, making the

Word of God of none effect through her traditions; and deadening the conscience by substituting a law of works for the faith which brings to justification, and for the inward holiness without which no man shall see the Lord. But still, in due time, was the old rule again effectively applied. Again, at the period of the Reformation, did our Church bring to the proof the whole system of religion as then maintained, and, by the blessing of God, purged herself from the dross, and brought out the pure metal as gold twice refined from the furnace." * * "Then did they set their protest against all such doctrines as were not either plainly to be read in the Holy Scriptures, or clearly to be proved thereby; and reformed all such rites and ceremonies as were either in themselves contrary to the Word of God, or which, having been originally "*devised of godly intent and purpose*" had, by the corruptions of men, been "*turned to vanity and superstition*." Then did they frame the Articles of our Church as a standard of sound doctrine for succeeding generations; our form of Common Prayer, for the expression of the devotions of her children, and the suitable service of Almighty God; and the Catechism, for training up the rising generation in the tenets of Christian faith, and in the practice of the virtues of the Christian life."

The Bishop goes on to observe, that the principle of the apostle, to prove all things, and hold fast that which is good, which the Church thus maintained, has a wider application than that it should be confined to the doctrines of Christian faith, or the rites and ceremonies of the Church. It is a sacred duty with regard to every thing to which principle belongs; it is an imperative injunction, which we are bound to bear in mind, with reference to all our duties; whether such as concern ourselves alone, or such as influence the condition of our fellow-men. "The circumstances of the present day," his lordship observes, "appear to call for the application of this great principle to the work of the education of the young." After speaking of the apparent deficiency of education amongst the lower classes, he goes on to describe the various schemes which have been proposed to supply it. The first of these which would impart education without any admixture of religious instruction, on the plea that this latter might be administered by parents at home, or by the ministers of religion on the Lord's-day, he dismisses briefly, its evils being so self-evident and so glaring, that it has but few advocates; the general opinion of the country imperatively requiring that religion in some form or other should be made the basis of the education of the people.

The other system which has been proposed, the Bishop treats at greater length, as it assumes a more specious form. This scheme would admit the letter of the Bible, but would exclude all formularies of faith and systems of instruction in the doctrines of Christianity.

"But when we prove this system," his lordship says, "specious as it is, we find, in the first place, that if carried out to its legitimate consequences, it must exclude the whole body of revealed truth, and leave nothing of Christianity but the name, inasmuch as there is no doctrine which is not the subject of objection to one or another sect; which, if the principle be once admitted, may as fairly require its scruples to be respected as those of others. If the Baptist may claim that the sacrament of regeneration be not named to those whom he deems no fit recipients of it; the Quaker may equally require that both the sacraments be altogether omitted, as neither of them is received by him. If the Independent or Presbyterian is to succeed in causing to be suppressed what may be deemed the less important doctrines about which they differ from the Church, the Socinian has an equal right to demand that out of respect for

his conscience, the doctrines which are at the foundation of Christianity itself, the atonement of the Divine Saviour, and the sanctifying agency of the Holy Spirit, be banished from our schools. But the Church deems not so. Her commission is not only to teach the truth, but the whole truth. She may not suppress any the least tittle of the counsels of God, in tenderness to the errors of men. She cannot sanction, even in any degree, a principle which involves such consequences as these—a principle which in its natural results would strip the Gospel of all its peculiarities and all its power; and substitute the cold abstractions of philosophic morals, for the living principle of faith and love. But it is argued that such consequences as these will not follow, because the reading of the letter of the Scripture is sufficient to guide the mind to a knowledge of Scripture truth. The essential doctrines of Christianity, it is said, are so plainly written as not to be mistaken or overlooked, and if, therefore, the Bible itself be read in our schools, there is no reason to apprehend but that a sound and sufficient knowledge of the doctrines of Christianity will be attained. But if this be so, whence is it that there are so many heresies and perversions of the truth among those who equally profess to receive the Bible as their guide? Is it not the case that every heretic in every age has received the Scriptures, and appealed to them, however wrongfully, in support of his errors or misbelief? Or if *men* be thus liable to go astray in the interpretation of the Word of God, are *children* indeed competent to interpret that word to themselves? Are they sure to collect for themselves, from the bare letter of Scripture, a correct system of religious truth, and a sound code of moral law?

“The Church, my brethren, has never sanctioned such a view as this. She has ever held, that to omit to convey to her children the truths she knows, and to leave them to derive them themselves by their unassisted reason from the Word of God, would be to abandon her office as a faithful witness and keeper of the truth—would be to launch those committed to her care into an ocean of uncertainty and doubt—a sea without a shore—in which ignorance would be its own pilot, presumption its own instructor, and error its own judge: and that would be truth which each man’s rash opinion devised for himself, and every man would without blame believe; and why, therefore, should he not also do that which is right in his own eyes?

“The Church, on the contrary, while she upholds, in its full force, the plenary authority of Holy Writ as the rule of faith, does not deem that children are capable of unfolding that volume for themselves, and of drawing from it by their unassisted abilities correct views of religious truth. She holds it her duty to train up her children; not to leave them to train up themselves. To teach them, not to leave them to teach themselves, To commit to them those truths which she has received; not to commit it to chance, whether they discover those truths or not. She, therefore, as I have said, framed, for this end, her creeds, in the days of primitive purity, her Articles and her Catechism, when she freed herself from the dominion of Rome, as standards and guides to sound orthodox faith.

“And these things, by God’s blessing, we will maintain.

“These are things which we have proved and found agreeable to the Word of God, and salutary for the edification of his people; and these, therefore, in obedience to the injunction of the apostle, we will hold fast. It is by means of these that the Church claims the right, as she feels the duty, of teaching to her young members the whole body of Christian truth, in such measure as they may be able to receive it—of feeding the babes in

Christ with the sincere milk of the Word, as well as supplying strong meat for them of mature age."

The Bishop afterwards proceeds to draw the attention of his hearers to the parochial schools, in whose behalf this sermon was preached, and takes occasion to advert to the subject of the National Society, and to that extension of its design and enlargement of its operations, which are now in progress, and in furtherance of which, the great meeting was lately held at Willis's Rooms (a meeting which may be truly called national, since it comprised a large proportion of the most influential classes in the country). We have already extracted so much, that we ought not to trespass any longer on the attention of our readers, but the concluding appeal of this discourse is so admirably drawn up, that we cannot refrain from inserting it. After recapitulating the objects proposed to be carried into effect by the National Society, his lordship observes:—

"This question is now fairly laid before the laity of our Church. It remains to be seen in what manner they will reply to the appeal. Need I say, then, how great, how vast an importance attaches to the part taken in this work by those whom I now address? Need I say, in how great a degree the success of our endeavours throughout the country at large, must depend on the example given here, where example is justly looked for—here, in the metropolis of the land—here, where all great and beneficent projects naturally find their most efficient support—here, where the Almighty Disposer of all things, by bestowing largely of his gifts, and accumulating on his people treasures without stint, has laid upon them, too, that great responsibility which attaches to the possession of worldly wealth, the fruit of which he looks to receive at their hands. If, my brethren, we were to look back upon the schemes and speculations of various kinds which even in the last few years have found in this metropolis encouragement and support—if we contemplate the resources which have never been found to fail where any project appeared to open the way for worldly gain, if we see the unsparing supplies which are ever ready to uphold the splendour of pompous celebrations, or to promote objects of public utility, or public ornament, or public charity—can we doubt that a spirit of liberal patriotism, of enlarged philanthropy, of Christian piety, will be found ready to support that in which the best interests of our fellow-citizens and countrymen, here and hereafter, are involved, and to build up to the glory of God that best and most enduring monument—even a people devoted to His service—even that living temple wherein He delights to dwell?"

Every Man's Assistant, and the Sick Man's Friend. By Sir J. Stonehouse, Bart. M.D., formerly Fellow of St. John's College Oxford, Oxford: printed for Henry Washbourne, Salisbury-square, Fleet-street. 18mo 1839.

THIS is a new edition of an excellent and well known work. It is brought out in a very portable form, at a moderate price, and the manner in which it is printed is very creditable to the publisher.

The Royal Gallery of Pictures. A Selection of the Cabinet Paintings in Her Majesty's Private Collection in Buckingham Palace. Four Parts: I. II. III. James Bohn, 12, King William-street, Strand.

THIS is a beautiful work. The pictures which are engraved in it are all gems, and the prints themselves, in point of execution, are excellent, whilst some of them may be termed exquisite specimens of art.

Miscellanea.

"**THERE** is an inward reasonable, and there is a solemn outward serviceable, worship belonging unto God. Of the former kind are all manner of virtuous duties that each man, in reason and conscience to God-ward oweth. Solemn and serviceable worship we name for distinction's sake, whatsoever belongeth to the Church or public society of God, by way of external adoration. It is the latter of these two whereupon our present question groweth. Touching the nature of religious services, and the manner of their due performance, thus much generally we know to be most clear: that whereas the greatness and dignity of all manner of actions are measured by the worthiness of the subject from which they proceed, and of the object whereabout they are conversant, we must of necessity, in both respects, acknowledge that this present world affordeth not any thing comparable unto the public duties of religion. For if the best things have the perfectest and best operations, it will follow that seeing man is the worthiest creature upon earth, and every society of men more worthy than any man, and of societies that most excellent which we call the Church; there can be in this world no work performed equal to the exercise of true religion, the proper operation of the Church of God."—*Hooker*.

"Think, first of all, that your body is but the clothes and garments of your soul, and that this indeed is the man. And undress yourself in your own thoughts, strip yourself of these robes, and conceive that you are only a naked spirit. This you can do; and thereby you will both make your soul think more of itself, and you will likewise plainly prove it is quite distinct from your body, in whose society though it live, yet is not of its lineage, but of another nature and original; for nothing can think itself not to be, since by its very thinking so, it proves that it hath a being. But we can quite put off all thoughts that we have this body hanging about us, and the soul can think itself to be what now it is, though it look not through these eyes, nor speak with this tongue, nor write with these hands, nor have any other thing about it but its own thoughts; and therefore it is not such a thing as this body, but some better and more noble substance. It is that which tells you that you have a body. If you believe it, you have reason to believe withal that itself is some other being, of more force and longer continuance; because you can now think you have cast off your body and conceive it lying in the dust, your soul still remaining as it is, full of these and other such like thoughts; but you can never think you have no soul, because even by that conception you prove that you have, and show yourself to be a thoughtful being."—*Bishop Patrick*.

STRIKING PROOF OF THE FAVOUR IN WHICH THE GOVERNMENT SCHEME OF EDUCATION IS HELD BY THE PUBLIC.—The petitions against the new scheme of education, presented on Friday night, June 14th, were six hundred and ninety-seven, whilst those in its favour were twenty-nine!! The general total of petitions on this subject, up to the above day, stood thus:—against the scheme, 2,844; in favour of it, 57!!!

SUNDAY TRADING.—The Rector of St. George's, Bloomsbury, has during one week visited all the shop-keepers in his district, and requested them, as a personal favour, to close their shops by half-past ten on the Sunday morning. There was not one dissident, and the Rector was heartily thanked for the trouble he had taken.

CHRISTIAN BENEVOLENCE.—Mr. Gladstone, a Liverpool merchant, has contributed the munificent sum of 5,000*l.* towards the erection of a new church at Liverpool, besides endowing it with a perpetual annuity of 100*l.* towards the maintenance of a minister.

NOVEL MODE OF ASCERTAINING THE POLITICAL OPINIONS OF A PEOPLE.—"He states (as I hear) his opinion that nine-tenths of the people of Upper Canada are disloyal. The mode in which he has acquired the information upon which this opinion is based, is somewhat unique. He was taken ill during Lord Durham's visit to the Falls, and was left behind at Niagara. While so detained, he sent his servant out to converse with every body he could meet, and from

his report he has formed his judgment. This statement, as to the mode of ascertaining the opinions of the people, Mr. Buller has himself made to several individuals, one of whom repeated it to me, as coming direct from Mr. Buller."—*Sir F. B. Head's Narrative*, p. 481.

AMERICAN LIBERALITY TO CLERGYMEN.—In travelling through Ohio, it has several times happened that after spending a night at an inn, and having taken supper and breakfast, the landlord has refused to accept any payment on hearing that I was a clergyman. For the same reason, a drayman, whom I once engaged to remove my furniture from one house to another, resisted all my efforts to induce him to receive a compensation. There are captains of steam-boats who sometimes will carry clergymen at half-price, or without any charge.—*Caswall's America and the American Church*.

EFFECTS OF THE NEW EDUCATION SCHEME.—A Brighton Radical paper "lets the cat out of the bag" on the subject of the National Education Scheme: "If we can afford to pay 4,000*l.* a year to three retired Speakers, and 5,000*l.* a year to the Speaker in the chair, surely we can afford a few thousands for the payment of schoolmasters, who will bring up tens of thousands of young and ardent radicals, who will some day make footballs of mitres, and crosiers, and coronets."—*Morning Herald*, June 13.

POFISH INTOLERANCE.—For months past the converts from Popery in the several parishes of Kerry, comprising the Rev. G. Gubbins's cure, have been marked out by their former taskmasters as fit objects for persecution. Hard words have been used for a period of two years to reclaim them, but in vain; and oft and again they "try what virtue there is in stones." Stones, however, have so little prevailed in turning them from the privileges of the Gospel, to the darkness of their former profession, in consequence of which they have lately been visited with a different mode of persecution—that of hunger. To act through such means the more effectually, a combined effort has been made by priest and people. Any person who will speak to the converts is, *ipso facto*, placed under a curse; cursed is any person who will set them score-ground; cursed is any one who will sell them potatoes; cursed is any one who will buy of their goods; cursed is any one who will shelter them in his house.—*Limerick Standard*, as quoted in the *Morning Herald*, June 13.

CHURCH DISCIPLINE BILL.—The Bishop of Exeter, who is always foremost in defending the rights and privileges of the Clergy of every degree, has entered a protest against the Church Discipline Bill in the Journals of the House of Lords, from which we extract the following clauses:—

"Dissentient—

"Because though the ecclesiastical judges derive their power in *foro exteriori*, even in spiritual matters, from the state, their authority is independent of, and pre-existent to, the sanction of the temporal law, which merely adds temporal consequences to the ecclesiastical censures, the infliction of which is part of the power of the keys, vested in the Church by its divine Founder, and exercised by it in the earliest ages. It follows, that the state, though it may refuse to add a civil sanction to the exercise of the spiritual authority, cannot either grant that authority which does not spring from any human source, or take it away from any one in whom the divine constitution of the Church has vested it. Consequently, this bill prohibiting in every diocese the exercise of all spiritual jurisdiction, so far as any spiritual censure on a criminous clergyman is concerned, except that of the Court of Arches, doth exceed the power of human law, inasmuch as it affects to deprive bishops of that essential authority and inherent right which appertains to their sacred office by the Word of God; and which they, at their consecration, have promised and vowed that they, by the help of God, will faithfully and duly exercise by correcting and punishing such as be criminous within their respective dioceses.

"This fundamental objection to the bill is not removed by the 26th clause, which professes to 'save any authority over the clergy which bishops may now, according to law, exercise personally and without judicial process;' for judicial process is essential to the due exercise of episcopal authority, which, without

it, ceases to be judicial, and must become either arbitrary or utterly ineffective. It is prescribed by the apostle. It was used and practised in the Church for 300 years before Christianity became the religion of any state, or its laws and discipline were enforced by any human government. Its necessity is recognised and asserted by all the soundest and ablest divines of the Reformed Church of England, who have written on the nature of the visible church, by Bishops Jewel, Bilson, Hall, Bramhall, Stillingfleet, Jeremy Taylor, Beveridge, Hooker, Field, Hammond, and many other luminaries of the age in which theological learning in England was most diligently and most successfully cultivated; not to mention other authorities of the last and the present centuries.

"Because the Dean of the Arches, holding only a limited commission from his Grace the Archbishop of Canterbury, which commission does not extend to the original jurisdiction in any diocese whatsoever, would not have even the semblance of ecclesiastical authority to exercise the powers proposed to be given to him by this bill. Neither can this fundamental defect be supplied by any new and enlarged commission from the archbishop, who hath not himself a right of original jurisdiction, (except in cases of nullities) in any other diocese than his own; such right being contrary to the laws of the primitive church, always hitherto held sacred—contrary to a canon of the Council of Nice, acknowledged by the laws both of the church and state of England, to be the first oecumenical council—contrary to the canonical law of England, as expounded even by Linwood, the highest authority for interpreting that law, himself official principal of the Archbishop of Canterbury of his day, who expressly says, 'The archbishop cannot depute officials to hear causes, in the diocese of any of his suffragans. For, as the archbishop himself cannot constitute an official in the diocese of another bishop, neither can he there exercise anything which concerns judicial powers.' Indeed, the assumption by the Archbishop of Canterbury of original or concurrent jurisdiction in another diocese, hath been repeatedly adjudged in the highest courts of England to be an usurpation, founded solely on his ancient claim of being *Legatus Natus* of the Pope. So that the power which the present bill either recognises as already existing in the Court of Arches, or affects to give to it by its provisions, that court is not competent to exercise, unless the supremacy claimed by the Pope do indeed reside within this church, in the Archbishop of Canterbury. Because, if this bill shall pass into a law, the most estimable and venerable body of men, the clergy of England and Wales, will be reduced to a worse condition than any other class of her Majesty's subjects, being made liable to answer to charges affecting their highest religious and civil rights, their feelings and characters as men, their functions as Christian ministers, before a remote judicature, which, because it is remote, can never inspire confidence, but will be found, in practice, at once to prevent the prosecution of real delinquency, and to rob calumniated innocence of that best protection, the known character of the accused and the accusers, as well as of the witnesses, by whom the accusation is sustained or repelled."

THE CHARACTER OF POPERY UNCHANGEABLE.—"A grand ceremony, the canonization of several new saints, took place yesterday (Trinity-Sunday) in St. Peter's. Great preparations had long been previously made. The marble ornaments of the church were covered with splendid hangings of red and white silk, with golden ornaments and fringes, interspersed with crowns and garlands of red and white roses, arranged with the utmost taste; the effect being heightened by innumerable girandoles attached to the columns and suspended from the roof. Inscriptions in Latin, recording the chief miracles performed by those who were the objects of the ceremony, were placed at intervals. A gorgeous throne was erected for the Pope behind the high altar, where his Holiness was seated, surrounded by all the cardinals and upwards of two hundred bishops and archbishops, a great many generals of monastic orders, and deputations from the most distant Roman Catholic Churches. The ceremonial commenced at an early hour with the procession of the Host, conducted with all the pomp observed on the festival of the Corpus Dei, and in the evening the dome of St. Peter's was illuminated, as at Easter and on St. Peter's day. The King of

Naples, who arrived *incog.*, the King of Bavaria, Don Miguel, the Queen Dowager of Sardinia, the Duchess de Berri, Prince Joseph de Lignori, Prince of Pallica, and other relatives of St. Alphonse de Liguori (one of the new saints), were present. The Queen Dowager of Sardinia intimated to the Pope, on this occasion, her intention of retiring to a convent."—*From Galignani's Messenger.*

ARCHIDIACONAL MEETINGS OF THE CLERGY.—In pursuance of the Archdeacon of Sarum's circular letter, a meeting of the Clergy of the Southern division of the Deanery of Amesbury was held in the school-room, St. Thomas's Churchyard, Salisbury, on Saturday last. The meeting was one of six of a similar character which have been held by the Archdeacon in various parts of his Archidiaconal jurisdiction during the past week, and which have been attended by nearly the whole of the local Clergy. The business was opened by the Ven. Archdeacon, who referred to the terms of his circular to show the nature and objects of the meeting; and then proceeded to urge, in eloquent and most impressive language, the necessity which exists for the closest union amongst the ministers of the Church at this critical period, to enable them the better to guard our pure faith from the assaults of its enemies. He suggested, as a means of strengthening their operations, that periodical meetings should be held at convenient times and stations, at which the assembled Clergy should confer together respecting any measures of an ecclesiastical character which might be in contemplation, or the operation of which may have proved inimical to the Church. Such meetings, he observed, had been usual among the Clergy from the beginning of the 12th century up to the period of the Reformation; and it was his anxious wish that the custom might be renewed at this day. The Ven. Archdeacon expatiated on the general advantages which might be expected to arise from such conferences, as regarded all public matters of an ecclesiastical nature; and also their utility to the younger Clergy, who might thereby derive information from their elder brethren, in the highest degree useful to them.—The proceedings of the meeting assumed rather a colloquial character (which, in truth, is in accordance with the design of these conferences); and, ultimately, petitions to both Houses of Parliament were agreed to, and signed by all present, against any latitudinarian plan of Education; and another, praying for Church extension in the Colonies. With respect to the Church Discipline Bill, many of those present objected to the measure *in toto*, on principle; while others were favourable to a reform, or remodelling of the Ecclesiastical Courts, but against their removal to London. We hear that at the other meetings throughout the Archdeaconry, the opinions of those assembled were almost unanimous against the entire Bill, on the ground of its *principle* being fraught with danger to the Church—thus adopting the view of the Bishop of Exeter on the subject.

AN HONEST ROMANIST.—"Roman Catholic Emancipation," says Mr. Waterton of Lancashire, "has done nothing worth speaking of for me. I can neither be a Member of Parliament nor a Magistrate; for no entreaty, no power on earth shall make me take Peel's oath. If I understand the English language—and I ought to understand it—I say that Peel's oath *binds me* before Almighty God to abjure my intention to subvert the present Church Establishment. Now, *I will do every thing fairly and honourably, as a gentleman, to upset that Church as now established!*"

NOTICES TO CORRESPONDENTS.

The communication of "W. S." reached us too late for insertion this month. It shall appear in our next.

The Rev. Dr. R.'s Letter is postponed until the August number.

Several communications which we have received are under consideration. Communications should be sent very early in the month.

Want of space compels us to defer noticing several books sent for review until next month.

"P. P." will find a note left for him at the Publisher's.

WILLIAM EDWARD PAINTER, STRAND, LONDON, PRINTER.



THE CHURCHMAN.

AUGUST, 1839.

Original Papers.

HISTORY OF CATHEDRALS.—No. V.

LICHFIELD.

LICHFIELD, independent of all other claims, must always possess a peculiar title to attention and respect from every lover of literature. Who is there who does not associate with it the name of Johnson, admirable in every department of letters, as a lexicographer, as a writer of biography, as an essayist, and as a poet; and, what is far better than all, eminent for his sincere piety and love for religion?

The name of Lichfield has been supposed to be derived from "*lie*," a dead body, and consequently to have been intended to signify "the field of dead bodies." There is a tradition that a great body of Christians suffered martyrdom in this place, during the persecution of Diocletian—"whence the city retains the name of Lichfield, or the 'field of dead bodies,' and bears on its device, rather than arms, an escutcheon of landscape with many martyrs in it, in many ways massacred." Hence, it is evident that Christianity must have prevailed here at a very early period; and it is asserted by Thomas Chesterfield, author of the "*Chronicle of the Church of Lichfield*," that an episcopal see was established there, and a cathedral founded long previous to the Anglo-Saxon times. Taking up the history of the place, however, at the period of Anglo-Saxon domination, we find that Penda, king of Mercia, had delegated the government of the Middle Angles, who inhabited the modern Leicestershire, to his eldest son, Peda. This prince, in 653, having visited the court of Oswy, the Christian king of Northumberland, became desirous to obtain the hand of his daughter in marriage. Oswy would not consent until Peda had agreed to renounce idolatry and to receive

Christian baptism. Having done this, he married the daughter of Oswy, and shortly afterwards returned to his province, accompanied by four priests, who were to instruct his people in the principles of the Christian faith. About two years after this, Penda was defeated in battle by Oswy, and slain; and Peda was deputed by his victorious father-in-law to rule the Mercians, south of the Trent.

In 656, Peda founded the Anglo-Saxon Church of Mercia, and Dwina, one of the four priests who had accompanied him from Northumberland, was consecrated as the bishop of the Mercians, Middle Angles, and Lindisfarne. Several divisions took place in the Mercian diocese, and in 679 it was again divided into four bishoprics; viz., Lichfield, Leycestre or Leicester, Lindsey, and Worcester. Saxulf, who had held the whole diocese, retained the see of Lichfield. Hedda, after his death, succeeded to Lichfield, and, on the deprivation of Wilfrid, obtained that of Leicester also. These two dioceses continued united during his life and that of his successor, Aldwin: on the death of the latter, Heucta or Witta was appointed to Lichfield, and Gotho to Leicester. From this period, Lichfield remained without alteration, until, at a later period, Chester was separated from it.

Hedda erected the cathedral church of St. Peter at Lichfield, which was consecrated by him January 2, 700. The seat of the see was transferred to Chester, by Peter, who became bishop of Lichfield after the Norman Conquest, and he was buried there in 1085. His successor, Robert de Limesey, removed the seat of the see to Coventry. Roger de Clinton, who was consecrated in 1128, restored the see to Lichfield, and assumed the title of bishop of Lichfield and Coventry. The succeeding bishops, until the diocese of Chester was established, were sometimes called bishops of Lichfield, sometimes of Coventry, and often of Chester, as they had episcopal residences in each of these cities. The title of Coventry and Lichfield was the one most frequently borne, until the time of Bishop Hacket, who, after the restoration of Charles II., placed the name of Lichfield first, as a testimony to its approved loyalty. Bishop Clinton appears to have been a great benefactor both to the city and cathedral of Lichfield; the latter of which, he is said to have rebuilt. The Chronicle asserts, that "he raised the Church of Lichfield *as well in fabric as in honour*, increased the number of the prebends, fortified the castle of Lichfield, surrounded the town by a wall or vallum, and infeoffed knights." In 1235 Henry III. granted a license to dig stone in the forest of Hopwas, for the fabric of the Church of Lichfield; and, three years afterwards, another precept was issued to Hugh de Loges, keeper of the same forest, commanding him to allow the canons of Lichfield to dig more stone to carry on the works belonging to their church. From these documents, it would seem that some buildings were in progress at that time, but it does not exactly appear what were the parts of the church then constructed. Walter de Langton, who succeeded to the see in 1296, was the next person whom we find making any considerable additions to the cathedral. He surrounded the close with a high stone

wall, and placed "two beautiful gates" on the west and south sides of the close; he enclosed the relics of St. Chad in a splendid shrine, at an expense of two thousand pounds, and also raised part of the Lady Chapel at the east end of the cathedral, and built the vaulted roofs of the transept. The cathedral appears to have been brought to its final completion in the time of Bishop Heyworth, who was consecrated in 1420. Fuller, in his "Church History," says, "But now, in the time of the aforesaid William Heyworth, the cathedral of Lichfield was, in the vertical heights thereof, being (though not augmented in the *essentials*) beautified in the *ornamentals* thereof. Indeed, the west front thereof is a stately fabric, adorned with exquisite imagerie, which I suspect our age is so far from being able to imitate the *workmanship*, that it understandeth not the *history* thereof."

¶ The cathedral suffered much during the great Rebellion. The conduct of the Parliamentary troops, indeed, in this place, seems to have exceeded its usual measure of wicked and sacrilegious violence. Consequently, the injury suffered by the cathedral was most excessive. It was calculated that two thousand cannon shot, and fifteen hundred hand grenades, had been discharged against it. The centre spire was battered down, the spires at the west end were nearly destroyed, the roof was beaten in, the whole of the outside was greatly injured, and the fine sculpture of the west front was defaced in the most barbarous and ruthless manner. When Bishop Hacket succeeded to the see in 1661, he found the cathedral in a most deplorable condition; and so great was his zeal to repair the injuries and destruction which it had sustained from the brutal violence of the rebels, that we are told by Dr. Plume, in his Life of the Bishop—"The very morning after his arrival in Lichfield, he roused his servants by break of day, set his own coach horses with teams and hired labourers to remove the rubbish, and laid the first hand to the work he had meditated." By his large contributions, the benefactions of the dean and chapter, and the money arising from his assiduity in soliciting the aid of every gentleman in the diocese, and almost every stranger who visited the cathedral, he is said to have raised several thousand pounds. In eight years he restored the beauty of the cathedral, to the admiration of the country. The subscription for the repairs amounted to 9,092*l.* 1*s.* 7½*d.*, in addition to a grant made by Charles II., of one hundred fair timber trees out of Needwood Forest. The bishop himself contributed no less a sum than 1,683*l.* 12*s.* The repairs being finished, and the choir being provided with new stalls, pulpit, and organ, Bishop Hacket reconsecrated the church with great and imposing solemnity, on December 24, 1669. In the year after, he contracted for the purchase of six bells for the use of the cathedral; and with the first of these bells which was hung up during his last illness, a beautiful and affecting incident is connected, which is recorded in the following simple and natural manner by his biographer:—"He went out of his bedchamber into the next room to hear it, seemed well pleased with the sound, and blessed God, who had favoured him with life to

hear it; but at the same time observed, that it would be his own passing bell; and, retiring into his chamber, he never left it till he was carried to his grave."

A thorough and substantial repair of the cathedral was carried on under Mr. James Wyatt, and completed with many improvements, in 1795. Besides other restorations, two of the spires were partly rebuilt, the ends of the transepts were strengthened, and the external roofs of the aisles were raised. The Lady Chapel was also united to the choir by the taking away a screen which had been constructed by Bishop Hacket. After this was removed, the workmen found the beautiful screen, which, it was supposed, had formed the original partition when the Lady Chapel was finished. This exquisite piece of architectural decoration was restored by Mr. Wyatt, and appropriated to the new altar-piece and to the organ screen. The painted glass which is placed in some of the eastern windows, was formerly in the chapel of the abbey of Herckenrode, in the bishopric of Liege. These windows having been purchased by Sir Brooke Boothby for the small sum of two hundred pounds, were presented by him to the dean and chapter of Lichfield, who expended about eight hundred more in placing them in their present position, including the expenses attendant upon the importation, repair, and putting up.

The cathedral of Lichfield, although it cannot stand a comparison with those of Canterbury, York, Lincoln, Wells, or Durham, in point of grandeur or imposing aspect, nor in picturesque appearance and beauty with that of Salisbury, nevertheless possesses some features which are not common to all of these. Completely insulated from all other buildings, and placed in an open close, which is surrounded with handsome and detached houses with gardens and plantations belonging to them, its external appearance is singularly pleasing and interesting to the spectator. "An air of rural simplicity (Mr. Britton observes) pervades the precincts of the edifice, and impresses the mind with quiet, respectful, and religious sentiments. Another singularity in the edifice now under notice, is its general exterior form. At the west end are two towers surmounted by spires, and at the intersection of the nave with the transept is another tower, with a tower more lofty than those at the west end. Hence, every approach to the city is distinguished by the varied combination of these acute pyramids. From the east and west they are seen grouped in a cluster, whilst from the northern and southern sides, the two western towers seem attached; and the centre tower is shown as abruptly springing from the middle of the roof and rising much higher than the others." Though deprived of strongly marked beauties, yet it displays many pleasing and even interesting features. The architectural antiquary will find in it much to admire; for if the operations of time, of wantonness, and of bad restorations, have tended to deface and injure it, there is enough left to indicate its original and pristine design. The exterior, it is true, displays five or six different styles and characters of architecture; but these are not of very opposite or incongruous forms. All is in the pointed

style, and of quick succession as to dates and proportions. There is no part of the circular or Norman style, and none of the last period of the pointed. These remarks, however, do not apply to the centre spire, or modern restorations. The general character of the *interior of the church* is cleanness, cheerfulness, and elegance."

The church consists of a nave, with its aisles; a transept branching from the centre tower; an eastern tower to the transept; a choir, with aisles; a lady chapel; a vestry; an inner vestry or chapel; a vestibule to the chapter-house; and a chapter house. Among the most beautiful and remarkable portions of the interior, are the principal doorway in the west front, the doorway in the north transept, and the nave. The doorways are peculiarly rich and splendid in their style of execution—the first, indeed, may be regarded as one of the most beautiful designs in the country. It was originally profusely embellished with carved foliage and figures, running round the mouldings of the architrave and between the columns. These have been greatly injured, and their beauty much impaired by the ravages of time and violence. The doorway is divided into two openings by a clustered column in the middle, to which is attached a figure, said to personify the Virgin Mary. There are also two corresponding statues on each side of the door, standing on beautifully formed brackets, and surrounded by equally beautiful canopies. The doorway in the northern transept is almost equally beautiful. It consists of a deeply-recessed arch, divided into five principal and several smaller mouldings, the former of which are charged with sculpture. Two of these consist of foliage, scrolls, &c.; and the other three are enriched with compartments, enclosing basso-relievos of angels, saints, patriarchs, &c. Among them are two figures, supposed to represent St. Chad baptizing the Saxon prince Wulfere. On each side of the doorway are detached and clustered pillars, with capitals highly ornamented with what is called the dog-tooth moulding. "The nave (Mr. Britton observes) is a beautiful and interesting part of the church. Its piers are solid and large, and consist of several attached and insulated shafts, with deep mouldings between: these are raised on bases of many mouldings, and are terminated at the top with richly-sculptured foliated capitals. From the latter spring the architectural mouldings of the arches, which are numerous and bold, and produce a fine effect. Between every two arches is a cluster of three demi-columns, rising from the base to the springing of the vaulting, and sustaining five ribs, which diverge to a central rib and a small transverse one: the two last are ornamented with foliage and bold rich bosses at the junction of the different ribs. The spandrels of the arches are adorned with trefoil panels. Above these arches is the triforium; each compartment consisting of a double arch, and each arch again divided into two others. The clustered columns, deep arches, rich capitals, and dog-tooth moulding, combine to produce a peculiarly fine and elegant effect. The elaborately sculptured capitals of the lofty pilaster columns, the ornamented string course, and numerous ribs and mouldings, tend to render this portion of the church highly interesting and sumptuous, without being overcharged with minute detail."

Although this cathedral is almost completely stripped of its ancient monuments, it can boast of one, the production of a modern artist, which is unrivalled in its class: we allude to the beautiful monument to the children of the Rev. William Robinson, executed by Sir Francis Chantrey. The exquisite simplicity, the perfect conformity to nature, exhibited not only in the position of the two children, who are quietly sleeping in each other's arms, but in the expression of their countenances, and in the deep repose visible in every part of their bodies, speak at once to the feelings of the spectator, and claim his admiration for the originality of the conception and the genius of the sculptor.

Among the most distinguished prelates who have filled the see of Lichfield and Coventry may be named Bishop Hacket, Bishop Hough, memorable for his defence of the privileges of his college against the arbitrary conduct of James II.; Bishop Chandler, author of "The Defence of Natural and Revealed Religion;" Bishop Smallbroke, also celebrated as a writer, author, among other works, of a "Vindication of our Saviour's Miracles," in answer to Woolston; and Bishop Hurd, distinguished for his attachment to literature, and for his numerous and various writings.

LIST OF BISHOPS OF THE SEE OF LICHFIELD AND COVENTRY,
With the date of their Consecration.

BISHOPS OF LICHFIELD.

Dwina	655	Berthunnus	Alfgar	944	
Cellah	658	Higbert	785	Kinsy	960
Trumherus	660	Aldulph	786	Winsy	974
Jarumannus	663	Humbert		Elseth	992
Cedda	669	Herewine	812	Godwin	1007
Winfrið	672	Higbert		Leofgar	1021
Saxulf	676	Ethelwold	818	Brithmar	1027
Headða	691	Humbert	829	Wulsius	1039
Aldwine	721	Kenferth	870	Leofwine	1054
Witta	737	Cumbert	872	Peter	1067
Hemel	752	Tunbriht	890	Robert de Limesey *	1086
Cuthfrid	765	Ella	920		

* He removed the see to Coventry.

BISHOPS OF LICHFIELD AND COVENTRY.

Robert Pecke	1120	Richard Scroope ...	1386	Richard Neile	1610
Roger de Clinton ...	1129	John Burghill	1398	John Overal	1614
Walter Durdent ...	1149	John Keterich	1414	Thomas Morton	1618
Richard Pecke	1161	J. Carey	1419	Robert Wright	1632
Giraldus Puella	1183	William Heworth ..	1420	Acceptus Frewen ...	1644
Hugh Vunant	1187	William Boothe	1447	John Hacket	1661
Galfridus de Mus-		Nicolas Close	1452	Thomas Wood	1671
champ	1198	Reginald Butler ...	1453	William Lloyd	1692
Walter de Gray ...	1210	John Halse	1459	John Hough	1699
William de Cornhul	1214	William Smith	1493	Edward Chandler ...	1717
Alex. de Savenaby ...	1224	John Arundell	1496	Richard Smalbrook ..	1730
Hugh de Pateshull	1240	Galfridus Blythe ...	1503	Frederick Cornwallis	1749
Roger de Weseham	1245	Roland Lee	1534	John Egerton	1768
Roger de Molend ...	1257	Richard Sampson ...	1542	Brownlow North ...	1771
Walter de Langton	1296	Rolph Baine	1554	Richard Hurd	1774
Roger Northbrough	1322	Thomas Bentham ...	1559	James Cornwallis ...	1781
Robert Stretton	1360	William Overton ...	1580	Henry Ryder	1824
Walter Shirlaw	1385	George Abbot	1609	Samuel Butler	1836

POPISH PERSECUTIONS IN THE TYROL.

THERE is one truth which Protestants cannot recollect too frequently—which cannot be too often urged upon their attention, and which, indeed, they should bear about with them continually, as one of those homely and familiar truths which are liable to be called into use by the occurrences of daily life. It is this, that Popery is unchanged, unchanging, and, we fear we must add, unchangeable. Perhaps there are persons who may be disposed to call us bigoted and ignorant, for speaking of it in these terms. We care not: we had rather be called bigoted, than lukewarm; earnest in maintaining what is right, than indifferent alike to right and wrong. And, with regard to the charge of ignorance, we are afraid it will rest with those who make use of it. The history of every age declares with sufficient distinctness, that truth of which we have spoken; in some periods traced in characters of blood and fire; in others, in those of imprisonment and bonds; in others again, it may be in what is termed a milder form of persecution, but one which terminates to the subjects of it in banishment from the home of their youth, the land of their nativity, and in the deprivation of those comforts which are supposed to constitute earthly happiness, although it cannot take away those spiritual consolations which minister unto the immortal soul. In each and every age the same cruel, intolerant, and inflexible spirit, ready on all occasions to obtain ascendancy for the faith to which it belongs, manifests its existence too plainly to admit of any mistake. Assuming different forms in correspondence with the various circumstances of the age in which it appears, it displays its real nature, in one, by the fires of Smithfield, and the massacre of St. Bartholomew; in another, by the horrid cruelties which attended the revocation of the edict of Nantes; in another, by depriving the Lutherans of Saltzburg of their money, their land, and driving them in a state of destitution and misery from their native country. And how does it prove its existence in our own age? Let the sufferings, the cruel wrongs, the sacrifices of life and property, endured by the clergy of the Church of Ireland—the clergy of that church, let it not be forgotten, which the sovereign of the land, the ministers of the crown, the members of each branch of the legislature, are bound, by the most solemn of all obligations, to maintain and defend in the enjoyment of all its rights, privileges, and possessions—let these declare. And if these are not sufficient, and we believe there are certain persons who, in the excess of their liberality, are weak and wicked enough to affect to disbelieve, or else to sneer at these sufferings, let the history which we are about to relate, and for the details of which we are bound to acknowledge our obligations to a distinguished periodical,* speak for itself, for it requires very little comment.

Four hundred peaceable inhabitants of the Tyrol have been expelled by force from their native homes, because they would not

* Quarterly Review, No. 127.

conform to the Romish faith. This is the plain fact : the details of this sad and painful history we shall proceed to relate to our readers. In the road from Salzburg to Innspruck, is situated a wide and beautiful valley, called the Zillerthal, presenting a perfect pastoral scene. The inhabitants obtain their living chiefly by agricultural employments and the breeding of cattle, and appear to be equally removed from the extremes of poverty and wealth. They are good-natured, honest, and simple. Their religion, until a few years ago, was the Roman Catholic ; and they were under the jurisdiction of the bishop of Brixen. In this valley, without any apparent immediate cause to give birth to it, Protestantism appeared, and before any notice was taken of it, acquired a great degree of strength and vigour. There was neither a Protestant place of worship, or a Protestant community in the country bordering upon this valley. About a century before this period, the Archbishop of Salzburg, with the assistance of dragoons and gendarmes, had persecuted the Protestants in that district, had robbed them of their property, and had finally driven them out of their country. After these acts of cruelty had been perpetrated, every vestige of Protestantism appeared to have been banished for ever from that region. But as if to shew that the machinations of those who corrupt divine truth shall be overruled, the unfortunate exiles were driven out with such unrelenting haste, that they had not time in all cases to take their Bibles with them. Many copies of the translation of the Scriptures were left behind, and seem in silence and quiet to have produced fruits little expected by the Romanists of the country. In short, several hundred Protestants sprung up on a sudden in a district where it was vainly imagined that the reformed faith had never taken root. Various circumstances appear to have accelerated the progress of this change. The Tyrolese are accustomed to travel to a distance from their homes, many of them visit Bavaria. Here and in other places they seem to have formed an acquaintance with Protestants, to have visited their churches, to have read their devotional books, and to have conversed with them upon religious subjects, and the consequence was, that they returned to their native valley with their religious opinions confirmed and strengthened, and with fresh supplies of Bibles and religious books. Many of them felt scruples about assisting at the celebration of mass, taking part in religious processions, or paying homage to the images of saints ; some of them abstained from frequenting public worship ; and after a time some heads of families resolved upon taking the legal steps for a public profession of Protestantism.

It seems, according to the law of Austria, that any person having received baptism within the Romish Church, who is desirous to unite himself to the Protestant communion, must first submit to receive instruction in the Popish doctrines from a priest, during the space of six weeks, for two or three hours every day, in order that his change of religion may not be caused by ignorance. If the individual still persists in his resolution, the priest gives him a certificate of his attendance on this instruction, with which he presents himself

to the civil-magistrate, who gives him a document, called "Meldezettel," which is a written permission to frequent Protestant worship. Unless he has the certificate of the priest, the magistrate cannot grant this permission, and no person who has been bred a Romanist can dare to be present at a Protestant place of worship, or to be received into a Protestant community, without he possesses this written permission. During the six weeks' instruction, the law regards the individual who is the subject of it as a Romanist. We wonder what the Papists in our own country would say, if such a measure of toleration was dealt out to them by us of the Church of England as their brethren in the Austrian dominions allow to their Protestant fellow-countrymen!

But this toleration, scanty and meagre as it is, was withheld with the grossest injustice from the inhabitants of the Zillerthal, although expressly recognised by the law of the country.

In conformity with the provisions of the law, nine persons of excellent character, inhabitants of the villages of Romsberg, Hollenzen, Maierhof, in the summer of 1829 made a formal application for the six weeks' instruction. Some of the priests by gentle means, others by harsh ones, endeavoured at first to dissuade them from their resolution. But when it became evident that they had fully determined to renounce the Popish faith, and that their numbers increased, the priests resolved to refuse the application, until they should have consulted their ecclesiastical superiors at Innsbruck. The affair was accordingly communicated to the authorities, who approved of the conduct of the priests, and entered a formal protest against the erection of a Protestant place of worship in the district. The official of the local government also, in a year after the application, in express contradiction to the law, returned a direct refusal to the persons, who, in accordance with its provisions, had made application for the six weeks' instruction: he told them, it seems, that he acted under the Emperor's orders, but whether truly or not, is doubtful. However, it is quite clear that he acted contrary to law in what he did, for the enactment on the subject in question is expressed in the plainest terms. Notwithstanding the endeavours of these poor people during the space of seven years, for which period they remained in Austria, they never obtained what they sought, although perfectly just and reasonable, and conformable with the law. Their resolution, however, was not shaken by this treatment, and their numbers, instead of diminishing, appear to have increased, for in 1832 the number of persons who declared their determination to forsake the errors of Popery had increased from nine to two hundred and forty, composed chiefly of shepherds, artisans, and labourers, with some few farmers and freeholders. About this time, the Emperor having arrived in the Tyrol, these victims of injustice sent a deputation, consisting of three of the most respectable of their number, with a petition to his Imperial Majesty, who was then at Innsbruck. Their request was only to be associated as a filial congregation to some Protestant community, and to be visited once or twice a year by a Protestant pastor. The deputation were admitted to an audience,

and were received by the Emperor with his usual condescension and courtesy. It would seem, from his language at parting from them, that he was not at all unfavourably disposed to their request, for his words were, "I will not forget, neither will I believe any thing bad of you." But his good intentions towards them were overruled by the ecclesiastics who had access to him, as will fully appear by the result.

Being refused the six weeks' instruction, and receiving no answer to their complaints, they were exposed to every kind of petty vexation, and were liable to have constant violence done to their consciences. Not being permitted to separate, they were compelled to send their children to be baptized by the Romish priests, the consequence of which was, that as soon as they were of sufficient age, they would be compelled to attend the Romish schools, and to receive the religious instruction communicated in them. The attendance of the children at the schools also was rendered as uncomfortable as possible. Their parents and relations were anathematized in terms which could not be mistaken, in their very presence. In one school, indeed, the master went so far as to divide the scholars into two classes, christian children, and devil's children; meaning by the latter term, to designate the children of those who were inclined to Protestantism. But another mode of persecution was adopted towards these unoffending individuals, of the most cruel and scandalous description, and which might have led to consequences of the most dreadful nature. As they had not been allowed to make a public profession of Protestantism, they were not permitted to celebrate matrimony according to Protestant rites; and being also at the same time considered as heretics, they were not allowed to be married by the Popish priests. Such a state of things actually lasted for several years, and yet, to the credit of the subjects of this cruel and savage persecution, it is said that, during a period of eight years, not more than two or three instances occurred of persons living together who were not united in wedlock.

But this was not the only cruelty practised by the priests towards them: they warned their flocks in the pulpit and in the confessional against holding any intercourse with the heretics, and even forbade the poor to accept an alms from them. They would not allow them Christian burial. If one of their community died, he was either buried in one of his own fields, or else in a neighbouring wood, with no other official attendant than the policeman. They were without the means of obtaining education for their children, or religious worship for themselves. The priests even went so far as to endeavour to deprive them of their Bibles and religious books. After a conference which took place at Hüppoch, between some of these people and the priest, the latter concluded with the following words:—"I only wish the Lord Jesus Christ himself might come into the room, that I might say to him, These are thy people, make an end of them by casting them into hell-fire."

In the year 1834 they received an answer from Vienna, to the following effect:—"That the Government saw no reason for ac-

ceding to their request ; but that, if they wished to secede from the Roman Church, they might emigrate to some other province of the empire, where a Protestant congregation already existed." The majority of them, however, were by no means disposed to accept this offer ; they preferred, if they were to be driven from their homes, to betake themselves to some friendly land, where they might worship God in freedom and peace. They therefore applied for passports to leave the Austrian dominions, but even this privilege was refused to them. But they were not to be shaken in their determination to leave the country which they could no longer inhabit with security or comfort, and therefore, in the year 1836, signified their intention, in due form, to the magistrates, who reported it to Vienna. Singular to say, although two years before they had been refused passports, they were now ordered to leave the country within four months.

Deplorable as their situation seemed to be at this period, they were not without friends. Our late Sovereign, William the Fourth, and the King of Prussia, exerted themselves in their behalf, and with such effect, that such of them as were desirous to emigrate into Prussia, were allowed time to prepare themselves for this change of country. The Zillerthalers were delighted with the concession. Such of them as possessed property, were lucky enough to find purchasers on favourable terms. It is painful, for the credit of humanity, to be obliged to record the fact, that the relatives of these exiles who wished to remain behind in their native land, were compelled to swear, "that they would never know anything more of the emigrants." As the time drew near for the departure of these poor exiles, the saddest of all their tasks was to be performed ; they were to bid farewell to the homes of their youth, their friends, and, in some cases, their near and dear relatives. As the hour approached, even the most bigoted amongst their neighbours are said to have relented, and to have expressed their regret that such serious consequences should have followed from their conduct towards them, and ended by making them the most tempting offers of worldly advantages, if they would return to the Church of Rome. One poor family, with seven children, when their effects were packed up ready for departure, received an offer, from a rich relation, of a handsome freehold farm, if they would adhere to Romanism. The reply which the father of the family made was in these words : "I am not going to sell my religion." Altogether about four hundred persons emigrated, who were ultimately settled by the Prussian government in the domains of Erdmannsdorf, where each obtained a house and farm suitable to his means and his former position in the Tyrol. It is, perhaps, almost needless to mention, that, with the feeling of affection peculiar to exiles from their native land, they gave the name of their former homes, Zillerthal, to their new domicile. Previous to their settlement in this situation, they were formally received into the Protestant communion of Prussia. It is stated that they are happy, and thankful for the kindness which they have received.

Such is the history of these sufferers for conscience' sake. It is

one pregnant with instruction, for those who are willing to receive the lesson. It forms the most complete answer to the assertion, so often made by ignorant and prejudiced persons, that Romanism has changed its character, and has lost the persecuting spirit which marked it in former days. We have here, in the very teeth of this assertion, an instance of cruel and relentless persecution in direct contravention of the laws of the country, and, what makes the inference to be drawn from it still more strong, occurring in a land where justice is in other matters administered fairly and impartially, and the subjects are generally treated with kindness. But whatever may be the circumstances of the country, if Romanism is dominant within its limits, it is sure to display the same characteristic marks. There is the same fierce zeal exerted to put down all manifestations of opposition to its decrees; the same inflexible resolution to suppress all freedom of thought as well as of action; and the same rigid determination to render every thing subservient to one grand object, the increase of the power of the Romish faith, and its ultimate supremacy; and, in the furtherance of these several purposes, our countrymen are certainly the last persons who should pronounce the members of this faith to be over-scrupulous. If we are not to be taught by what is continually taking place around us—if we are still deaf to the wrongs of the suffering Protestants in our sister island—if we still choose to close our eyes, as well as our ears, to those not indistinct displays of popish intention which are occurring with tolerable frequency in our own land, let us at least receive warning from the history and suffering of these victims of injustice and cruel persecution—the poor exiles of Zillertal.

Deeply and sincerely, we are sure, will our brother Churchmen commiserate, and sympathize with the sufferings of these cruelly injured persons. There is another circumstance also connected with them, which, we doubt not, will excite feelings of regret in their minds: it is, that after they had been able to effect a separation from the corrupt faith of Rome, they had not the power of uniting themselves to an Episcopal Church. For our readers are doubtless aware that the Protestant Church in Prussia, to which these exiles joined themselves, is not an Episcopal Church, neither do any of its brethren in Germany possess this character, which is imperatively required to entitle them to the appellation of an Apostolic Church.

NATIONAL EDUCATION.

THE Peers have done their duty. Nobly have they responded to the call of the Church, and admirably has that call been made by her representatives, the venerable Primate and his episcopal brethren. The cause of Christian education, of education according to the principles of the Church of England, has triumphed by a vast and overpowering majority, composed of one hundred and eleven British peers. It is a cheering reflection that such majorities as these are always exhibited by questions connected with the Church. But it

is not only the cause of education, but the Church, which has triumphed; for it was through a scheme of education not founded upon religion, that a blow was aimed at the Church, which, small as many persons might imagine its immediate effects were likely to be, would have conferred a power on the enemies of the Church of inflicting upon her unlimited and incalculable injury.

The Church has been subjected, for some time past, to annoyance, to insult, and to the effects of a cold and lukewarm friendship; and little did her enemies anticipate, when they exulted over the evil which they meditated towards her, that their schemes and devices would raise up new and untried friends in her service—would call forth energies hitherto dormant—and would range together the friends of religion in one close, firm, and compact array, through which it would be impossible for them to break. Yes! the Church has taken up a position worthy of her. She has awoken from her slumber, and has displayed a determined and dauntless front, a giant strength and a superhuman power, which we cannot doubt has been granted to her by the Almighty, in fulfilment of that promise which he has condescended to make, that the gates of hell shall not prevail against her.

The Church has spoken out, and in plain and direct terms; she has said, that her children shall not be subjected to any unchristianizing and merely secular system of education, but that they shall be instructed in a knowledge of the pure and unadulterated Word of God, in the doctrines of Christianity, in the principles of the Church of England, and that they shall be brought up to do their duty to their neighbour, to obey their Sovereign, and to fear their God.

The Church is ready and willing to educate the people. She has schools provided for all classes. To the poor she offers a gratuitous education; to the middling classes, the artisan, and the tradesman, she offers an education adapted to their circumstances and condition in life, at a lower price than they could obtain it elsewhere. And the education which she holds forth to each, is equally based upon a knowledge of the doctrines of Christianity. Her schools are open. All are invited to enter their doors; none are excluded if they are willing to come. She only prescribes, as an indispensable condition, that those who do enter shall be instructed in the principles of her form of faith—shall, whilst they are receiving instruction in her schools, attend at her worship. The country has to choose between two systems. On the one side, a system, which, making a knowledge of Christ and him crucified, the foundation of all education, would raise upon it a superstructure composed of those branches of knowledge which are required to adapt the scholar for his peculiar path in life; which, in a word, is a strict fulfilment of the Scripture exhortation, "Train up a child in the way he should go and when he is old he will not depart from it," and would not only regard his temporal welfare, but would provide for his eternal happiness. And what is offered on the other side? A baseless, a cold and lifeless system of general instruction, made up of worldly philosophy, superficial science, with just such a smattering of each as,

whilst not sufficient to prepare the subject of it for any of the higher walks of life, will be quite enough to make him vain, conceited, and puffed up with the sense of his meagre acquirements, discontented with his lot, and too proud to engage in those employments which are within his reach, and, as a consequence, will render him an apt and willing pupil in the school of sedition and treason—an instrument ready to be employed in promoting those schemes of change, of revolution, and of disorder, which certain parties in this country are striving to accomplish. And if such is the provision made for his temporal condition, what does it provide for his spiritual state? Such a mere vague and empty infusion of moral instruction, (for it deserves not the name of religion), as will be sufficient to plunge those who receive it into the icy abyss of Deism, or, what is scarcely better, into the soul-hardening, faithless, beliefless doctrines of a chilling Socinianism!

Will our countrymen hesitate which to choose? Will they require time for deliberation before they decide? They will not, we are assured. Nay, it is not necessary to consider what they will do; we have only to look to what they have done, and we shall find that the whole country, almost to a man (for the petitions to the contrary are so exceedingly few, so very minute in point of number, that they only prove the case more strongly), has spoken out in favour of an education conducted by the Church, and carried on under the superintendence of the Clergy.

And yet, notwithstanding these strong and decided expressions of favour and regard proceeding from all classes in the country, and being all but unanimous, it appears, if we are to judge from the reply delivered to the address voted by that overpowering majority of the House of Lords to which we have already alluded, that the Ministerial scheme of education is to proceed. So that a system which has been carried in one House by a majority of *two* only, and which has been condemned in the strongest terms in the other House by a majority of *one hundred and eleven*—which has been reprobated by the almost unanimous voice of the country—which is opposed by the Archbishops and Bishops of the Church—by the Clergy of every degree—by the Peers of the realm, both spiritual and temporal—by, with but very few and trifling exceptions, the rank, the wealth, the respectability, the learning, the piety, and the religion of the country—is to be carried through, and the principle is to be sanctioned of the State granting pecuniary aid to Dissenting schools, in which, as a matter of course, the doctrines of the Established Church are not taught, and the Church of England herself is set at nought; notwithstanding that the State is bound by the most solemn obligations, by every tie, whether of religion, of morals, or of political expediency, to aid, uphold, and maintain the Church of England, and that Church alone;—that Church, moreover, to uphold and maintain which, in the possession of all its rights and privileges, our most gracious Sovereign has pledged herself, in the most solemn manner, at the altar of God, by her coronation oath.

But, although the Church must deeply regret, and indignantly

deplore, the prospect of aid being afforded to the promoters of heresy and schism, to those who pervert the Scriptures and corrupt the truth as it is in Jesus—although she has a right loudly to complain, that instead of those institutions connected with herself being alone assisted, they are only to share the aid granted by the State, with the seminaries belonging to Dissent, yet has she the remedy, in a certain degree, ready at her hands, to prevent a great portion of the apprehended evil consequences from taking place. The ministerial scheme demands a power of inspection for its officers in those cases where pecuniary aid is accepted from the State. The lamentable result of such a power as this, under present circumstances, to those schools in connexion with the Church of England, may easily be anticipated. The course, then, which we would respectfully suggest to the heads of the Church, and to all those of her members who exercise control over her institutions for education, would be positively to decline receiving any pecuniary aid from the State, so long as this proposed scheme is in operation, and thus, at any rate, to prevent any possibility or pretence for interference; leaving to the State, if it must be so, the *enviable, consistent, and truly constitutional* practice of assisting those bodies who dissent from the National religion. For our own parts, we can see no objection to the adoption of such a course. The sum likely to be granted by the State is very small, and, when compared with what is being annually and voluntarily paid by Churchmen, throughout the country, for the purpose of educating the people, sinks into absolute nothingness.

HISTORY OF THE EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

THE Episcopal Church in America derived its origin from the following circumstance.

On the 26th of April, 1607, two years before the settlement of Canada by the French, seven years before the founding of New York by the Dutch, and thirteen years before the landing of the Puritans at Plymouth, a small band of colonists, bringing with them the refined habits of the higher order of English society, landed on the coast of Virginia; so called in honour of Queen Elizabeth. They were all members of the Church of England, and were accompanied by an exemplary clergyman of the name of Hunt. These emigrants, almost immediately after their settlement, erected a place of worship upon a peninsula projecting from the northern shore of James river, where are still to be seen the ruins of the first Episcopal Church in North America. If succeeding emigrants had been animated by the same spirit as those of whom we have spoken, there can be little doubt but that the Episcopal form of faith would have prevailed over the whole of America. But various causes contributed to introduce very different classes of settlers. In the year 1614, New York was colonized by the Dutch, who brought with them the Presbyterian form of worship. In 1620, the Puritans succeeded in

colonizing New England, and established throughout that province their own peculiar doctrines and discipline. The Swedes and Finns introduced Lutheranism into Delaware and New Jersey in 1627; Maryland was settled by the Romanists in 1634, and the Quakers colonized Pennsylvania in 1681. But these were not the only discouragements with which the Church had to contend. From the Puritans, who appear to have displayed in the transatlantic world the same cruel and persecuting spirit which marked them in our own country, the Church soon experienced a violent and long-continued opposition. At a very early period, a few persons having withdrawn themselves from the Puritan sect, and assembled in public worship according to the Liturgy of the Church of England, were treated with the utmost rigour by the party from whom they had separated. Their leaders, two brothers of the name of Brown, were expelled from the colony of Massachusetts, and sent home to England. A monument has been erected to their memory in the church of St. Peter, at Salem, which describes them as the first champions of religious liberty in America. Heavy fines were inflicted on those who took part in the ceremonies of the Church; severe laws were enacted against the "observance of any such day as Christmas or the like;" and, as it has been truly stated, an inquisition existed in substance, with a full show of its terrors and its violence. Such facts as these are full of instruction for Churchmen of every age; they point out in strongly marked characters what would be the tender mercies we might possibly experience, should Dissent ever be permitted to obtain that power which it so ardently covets.

As the country advanced in population, the Church appears to have made a gradual progress. Even in New England, churches were at length built, and episcopacy gained strength. New York also having fallen into the hands of the English, a church was built in that city. In Philadelphia also, although under Quaker rule, a church was built; and in Maryland several congregations were organized. The Cavaliers and their descendants, who fled to Virginia, to escape from the persecutions of Cromwell, enabled the Church in that province to maintain an undisputed sway for nearly a century, in spite of the efforts made by emissaries from New England to produce schism.

As late as the period of the revolutionary war, the number of Episcopalians was but small, except in the southern colonies. In Virginia and Maryland a provision was made by law for the maintenance of the clergy: the territory was divided into parishes; churches were built, and glebes were attached to them. In these provinces, consequently, the Church possessed the authority and influence of a National Establishment. But in the provinces north and east of Maryland, the Church was not so favourably situated. It is believed, indeed, that the only considerable endowment made by the English Government, for the benefit of the Church in the northern colonies, was a grant of lands to Trinity Church, New York. These, in the course of time, have become of immense value, and, very fortunately for the welfare of the Church, have been

obtained during all the vicissitudes to which she has been exposed. In the early part of the eighteenth century, the Church in America derived the most valuable benefits from the "Society for the Propagation of the Gospel in Foreign Parts." From its funds, indeed, the greater part of the clergy resident in New England, New York, Pennsylvania, and New Jersey, were maintained, and by its assistance also the congregations were considerably increased. A very liberal grant was made to this society by the colonial government, which, if it had been equitably managed, would have sufficed to support the institutions of the Church to any extent. The territory of Vermont, upon being first surveyed, was divided into townships of thirty-six miles each, one hundred and fourteen of which were granted by Governor Wentworth, an Episcopalian. In each of these, one right of land, containing usually three hundred and thirty acres, was reserved for the first settled minister, one right for a glebe for the Church of England, and one right for the Propagation Society. But the surveyors being unfriendly to episcopacy, very frequently assigned those lots reserved for the Society, and for the glebes within the same spot, and often on mountains, rocks or morasses; in consequence of which but little benefit was derived from these grants.

One of the greatest evils under which the Church in America laboured, was the want of episcopal control; for although the Bishop of London was considered as its diocesan, yet it was almost impossible for his authority to be executed at so great a distance. And another consequence resulting from the want of a resident bishop, productive of great inconvenience, was the circumstance that the clergy were supplied either by emigrants from the mother country, or else by candidates for the ministry sent from the colony to England for ordination. It appears singular that the consciousness of the defective state of the Church, arising from the want of immediate episcopal supervision, did not induce measures for supplying the want. It appears that the colonists themselves were very anxious to obtain a resident bishop, but their wishes seem to have been frustrated by the opposition of the dissenting sects. As early as the reign of Charles II. the members of the Church took measures to obtain an episcopate, and had very nearly succeeded in obtaining their object. The subject continued to be agitated for many years, up to the death of Queen Anne, which put a stop to any proceedings relative to it, for a considerable time. Notwithstanding this check, however, the Church continued to advance, and gained over to its cause at different periods several distinguished Dissenters. Among these were Mr. Timothy Cutler and Mr. Samuel Johnson, both teachers of the Congregational sect, who proceeded to England for ordination. On their return in 1723, Dr. Cutler was settled as the minister of Christ Church in Boston, and Mr. Johnson as a missionary of the Propagation Society in Connecticut. The latter, by his writings, succeeded in awakening general attention to the question of episcopacy; and about the year 1763, the applications for a bishop were renewed. The Dissenters in New

England took alarm at this, and appear to have exerted every means in their power to oppose the appointment.

The efforts to procure an episcopate continued to be as unsuccessful as before. But the necessity of the case was so apparent, that notwithstanding all discouragements, another attempt was made within ten years. But the circumstance, of the times were unfavourable. Difficulties arose between the colonies and the mother country; and some of those who had before desired an American episcopacy, appear now to have been fearful that it might be made use of as an instrument for accomplishing the political objects of the mother country. The American war commenced shortly afterwards, and, amidst the confusion of the times, the subject was for a time forgotten. At this period, the condition of the Church, although not to be called flourishing, was more promising than it had yet been. In Virginia the clergy were alone a hundred in number; in Maryland and the southern provinces they exceeded fifty; and in the colonies to the north and east of Maryland, they were not much under eighty. But when the colonies were actually separated from England, the destruction of the Church appeared almost inevitable, and, without the aid of Providence, its ruin would have been nearly complete. The care which the Society for the Propagation of the Gospel had extended towards it, was now withdrawn. Many of the clergy were consequently left in a state of destitution, and some of them were obliged to have recourse to secular employments in order to obtain support.

In the northern States the clergy generally declined officiating, on the ground of their ecclesiastical connexion with the Liturgy of the Church of England. In the south, many clergymen, considering themselves bound by oath to support the Government of Great Britain, refused to undertake a new allegiance, and quitted the country. By a most unjust decision, the lands belonging to the Propagation Society, in Vermont, were confiscated, and applied to the purposes of education; but these, happily for the good of the Church, have since been recovered by legal process. An equally unjust sentence, obtained through the united efforts of sectarians and infidels, ultimately deprived the Church in Virginia of its glebes and its houses of worship; yet, even amidst these difficulties, the members of the Church did not despair. Recollecting the promise of their blessed Lord, they looked forward to better times. With this hope before them, soon after the cessation of hostilities, several gentlemen embarked for England, and applied to the Bishop of London for ordination. The bishop could not ordain them without requiring the oath of allegiance taken by British subjects from them, and therefore found it necessary to apply for an act of Parliament to allow him to dispense with this condition. The British Parliament consented to the request of Bishop Lowth, and the candidates received ordination at his hands.

In the mean time, the Rev. Samuel Seabury, formerly a missionary on Long Island, had been elected to the episcopate by the clergy in Connecticut, and had proceeded to England to obtain consecration.

Not succeeding in his request in that quarter, he applied to the bishops in Scotland, and from them received consecration. In the beginning of 1785 he returned to America, and entered on the exercise of his new functions. But other provinces were destitute of episcopal superintendence, and in these the minds of men were directed, in order to obtain it, to that country from which they had derived their origin as a people and as a Church.

The first general convention of the Church was held in the city of Philadelphia, on the 25th of September, 1785. The nature of this assembly we shall explain in another number, when we come to explain the internal polity of the Church. Among other proceedings in this assembly, a document was drawn up by unanimous consent, and addressed to the English archbishops and bishops, declaring the desire of the assembly to perpetuate the principles of the Church of England, and requesting them to consecrate those persons who should be sent from America with that view.

This address was forwarded to the Archbishop of Canterbury, through the American Minister at the British court. Early in 1786, an answer was received, signed by the two archbishops and eighteen out of the twenty-four bishops of England, in which they expressed their willingness to comply with the request, but stated that they must delay taking any measure to that effect, until they should have become acquainted with the alterations which had been proposed by the convention of the American Church. In consequence of this, two special general conventions were held in 1786, in which the objectionable alterations made in the Prayer-book were removed. Dr. Provoost was elected to the episcopate of New York, Dr. White to that of Pennsylvania, and Dr. Griffith to that of Virginia. The two former embarked for England in November in the same year, and on the 4th of February, 1787, were consecrated by the Archbishop of Canterbury, under the provisions of an act of Parliament passed for that purpose. Dr. Griffith was prevented by domestic circumstances from prosecuting his voyage, and therefore tendered his resignation.

The convention assembled again in 1789, and was now divided into two houses, one consisting of bishops, the other of clerical and lay deputies. Bishop Seabury and the clergy of the northern provinces attended on this occasion, and a permanent union of the Church was happily consummated. The Prayer-book was arranged as it is at present used, with the exception of a few minor alterations, and the addition of some occasional services. The canons also were arranged in a form which continues in substance the same. "The year 1789 (as Mr. Caswall observes,) must ever be considered an important era in the history of the Church."*

In the year 1790, the Rev. D. Madison, of Virginia, was consecrated bishop of that diocese by the Archbishop of Canterbury. The canonical number of bishops necessary for transmitting the

* See "America and the American Church, by the Rev. H. Caswall, M. A., London: Rivingtons, 1839." A most excellent and useful work, to which we are indebted for most of the materials in the present series of papers.

apostolic succession being now complete, Dr. Clagget was consecrated in New York, as bishop of Maryland; Dr. Smith was consecrated in Philadelphia, as bishop of South Carolina; and Dr. Bass, as bishop of Massachusetts; and Dr. Jarvis, after the decease of Bishop Seabury, in 1796, was consecrated, in New Haven, as bishop of Connecticut. In the mean time, a circumstance occurred which is worth recording. In 1791, Bishop White received a letter from Dr. Coke, a superintendent of the Methodist Connexion in America, proposing a reunion between the Church and that society. Dr. Coke stated his motive to be a fear that he had proceeded farther in the separation than Mr. Wesley had designed. Mr. Wesley himself, he said, he was sure had gone much farther than he would have done, if he had foreseen some of the events which had followed. Dr. Coke's plan was found to be impracticable, and the negotiation was consequently broken off.

At the termination of the eighteenth century, the American Church was completely organized, and was recovering, by slow degrees, from the violent shock which it had sustained during the Revolution. But nevertheless, the number of clergy little exceeded two hundred; and these were scattered far and wide through the country bordering on the Atlantic. No enterprises of importance were undertaken, because a continual struggle was necessary in order to maintain the ground already occupied.

In the general convention of 1802, a question of some moment was agitated. Bishop Provoost of New York, informed the House of Bishops, that, owing to ill health and domestic affliction, he had resigned his episcopal jurisdiction at the last meeting of his diocesan convention. It appeared, also, that another individual had been elected to succeed him, in consequence of his resignation. The House of Bishops, through doubt of the propriety of sanctioning resignations within their body, declined acting to that effect, but consented to consecrate an assistant bishop, who might perform any episcopal duties with the consent of his senior bishop. In conformity with a canon passed to this effect, several assistants have been consecrated at different times, who have succeeded to the entire episcopate on the death of the senior bishop. In the same convention, the Thirty-nine Articles of the Church of England were ratified.

In the general convention held in 1808, the House of Bishops acquired the full power of a negative upon the acts of the lower house. At the same time, also, the version of the Psalms, by Tate and Brady, was sanctioned. The period had now arrived when the Church was to rise from its depressed condition, and to occupy a high and important place in the estimation of the people. In 1811 the number of bishops was eight, two of whom were coadjutors to the aged bishop of New York. The clergy were divided in the following proportion: in the eastern diocese, composed of Massachusetts, Rhode Island, Vermont and New Hampshire, there were fifteen; in Connecticut, thirty; in New York, forty-four; in New Jersey, seventeen; in Pennsylvania, twenty; in Delaware, five; in Maryland, thirty-five; in Virginia, fifty; in South Carolina, fifteen; in Georgia,

one. About the same time also, the Church was organized in the State of Vermont, and admitted into union with the general convention.

In the year 1814 an institution was proposed, which was finally established in 1817 through the exertions of Bishop Hobart, which has been of great and permanent advantage to the Church. This was a theological college, for the education of candidates for the clerical office: it was placed under the immediate superintendence of the bishop of New York and his successors. In 1817 the diocese of North Carolina was admitted into union with the general convention; the Rev. J. S. Ravenscroft was consecrated to this diocese in 1823. The Rev. Philander Chase also was consecrated bishop of Ohio in 1819. New Jersey had been provided with a bishop as early as 1815. Henceforth, the Church in America appears to have advanced with almost unexampled rapidity. In order to show the increase of the clergy, it may be sufficient to state, that in 1814 their number was little more than two hundred and forty, whilst in 1838 they amounted to one thousand. The destitute condition of the western country led to the foundation of a missionary association in Pennsylvania, in the year 1818. In the course of a few years this society enlarged its operations; and, under the patronage and aid of the general convention, assumed the title of "Domestic and Foreign Missionary Society of the Protestant Episcopal Church." It is our intention, on a future occasion, to give our readers an account of this, and also of some of the other institutions connected with the American Church. A college was also instituted at Washington, and an institution, similar in character to the theological seminary at New York, was established at Alexandria, with the intention of promoting the interests of religion in Virginia and the other southern dioceses. Bishop Chase of Ohio, also proceeded to England in 1824, for the purpose of obtaining assistance for the foundation of a similar institution in his diocese. His efforts were so successful, that in 1831 there were nearly two hundred inmates in Kenyon College. This institution has lately received from England additional donations, amounting to 12,000 dollars, together with many valuable books. In the year 1832, Kentucky was made a diocese, and the Rev. Mr. Smith of Lexington, was consecrated as its bishop. About the same period, also, Tennessee was erected into a diocese, In the eastern States the progress of the Church has also been very rapid. In the year 1832, the State of Vermont was made a diocese, and Dr. Hopkins, was consecrated as its bishop. The general convention held in 1835 was of considerable importance with regard to the future interests of the Church. Bishop Chase, who had resigned the diocese of Ohio, became bishop of the newly-erected diocese of Illinois. The Domestic and Foreign Missionary Society, of which we have already spoken, ceased to exist as a separate body, and henceforth became identified with the whole Church. It was also resolved, in the same assembly, that missionary bishops should be appointed for those states and districts which were destitute of episcopal superintendence. The Rev. Dr. Hawks

was, in consequence, appointed to the episcopate of Louisiana, Arkansas, and Florida; and the Rev. Dr. Kemper to that of Missouri and Indiana. The former declined his appointment; the latter was consecrated at Philadelphia, and has already produced very important results by the zeal and activity of his exertions. Michigan has also been made a diocese; and, in the short space of two years, has risen into considerable influence.

The prospects of the American Church are prosperous and flourishing in the highest degree, and appear to promise, as far as it is possible to judge from the circumstances of the country, that, in the course of years, it will embrace the majority of the people, in point of numbers, within its fold, as it already does in point of respectability, influence, and wealth.

In a future number, we propose to give a sketch of the internal polity and arrangements of the Church in the United States of America.

LIVES OF EMINENT DIVINES.

NO. I.—BISHOP JEWEL.

(Continued from page 230.)

JEWEL, however, appears, notwithstanding the threatening indications of the times, to have still clung to the University. Being in a state of destitution, he sought an asylum in Broadgates Hall, since known as Pembroke College. For some time he was allowed to remain in peace. An interesting anecdote is recorded, which shows how high a sense was entertained of his merits, even after he had been driven from his college. Dr. Wright, archdeacon of Oxford, being present when Morvent, the president of Merton College, and Welch, a fellow of the same society, were boasting of the care with which the vestments and ornaments of the Church had been preserved in their college, observed, "Even so it may be; but still there is one ornament and treasure more precious than all the rest together, which you yourselves have thrown away;" obviously alluding to Jewel. The University, however, treated him with more kindness and justice than the members of his own college; for they appointed him to the office of public orator, and he was employed in that situation to compose a congratulatory address to the Queen. This was a difficult and a delicate task for a Protestant to execute. But it must be recollected that the Reformers had scarcely begun at this time to experience much of the cruelty which afterwards marked the reign of Mary; and, indeed, at this period, promises of toleration were held out by the Queen. However, it seems that Jewel performed his office with prudence and ability; and, without sacrificing his principles as a Protestant, preserved throughout his address the loyalty which was due to his Sovereign. All this availed but little in keeping off the tempest which was lowering over him. From the time of Queen Mary's accession, an eye had been vigilantly fixed upon him, which neither knew pity or compassion. The person who was so hostilely disposed towards him, was Marshal, the dean of Christchurch. This individual, in the reign of Edward VI., had renounced the errors and corruptions of Rome, and had stood forth as one of the patrons of the Reformation. When Mary ascended the throne, he became one of the most relentless champions of Romanism, and the tyrant of the University.

On the death of the Queen, after living for some time in concealment, he was at length apprehended, and brought before the council ; upon this he changed his religion a third time, and formally subscribed the Articles of 1562. Such was the character of the person who now came forward as the persecutor of Jewel.

The mind of Jewel had been for some time harassed and alarmed by the fearful signs of the period, more particularly by the flight of his friend Parkhurst. It was at this very crisis, when he was in a state of doubt and perplexity, that his enemy, Marshal, commenced his attack. He sent persons to Jewel, who presented him a paper containing the chief Articles of the Roman faith, and they required his subscription to this document, on pain of a cruel death at the stake. His resolution was not proof against this assault upon its strength. In justice to his character for firmness, it should be recollected that he had no time allowed him for deliberation or for consultation with his friends. He had to choose, on the moment, between an immediate compliance, or the certainty of a cruel and torturing death. His spirit sunk under the trial. Mr. Le Bas thus states what followed (to whose very admirable Life of Jewel we are chiefly indebted for the materials of the present sketch) :—"He took the pen in his hand, and with an air of levity which must sadly have belied the heaviness of his heart, he said, 'What, have you a mind to see how well I can write?' he then hastily set his name to the paper, and wrote himself—an apostate."

The precise date at which this event occurred, is not ascertained. It is certain, however, that it must have been much later than the month of April, 1554 ; for at that time he was acting, in perfect security, as the notary in behalf of Cranmer and Ridley, during their disputation at Oxford ; and he could not have done this if he had signed his recantation, or had been in immediate danger. It was probably, therefore, not until a year after this that he was called upon to sign Marshal's paper. From the moment that he executed this fatal document, he was an altered man : filled with repentance for this act of apostacy, he had to encounter the averted eye of his former friends, or, at least, expressions of sorrow and compassion for his lapse ; and his enemies, he well knew, were thirsting for his blood. He accordingly resolved to fly, and to betake himself to his persecuted brethren on the Continent. If he had remained one night longer in Oxford, he would have been seized by his persecutors. After remaining in concealment for some time in London, he fled from England, and arrived in Frankfort, at that time a place of refuge for the persecuted Protestants, in July or August, 1555.

Jewel's first act after his arrival at Frankfort, where he met with a cordial welcome, was to make a public confession of penitence for his former recantation. This he did from the pulpit, on the very first Sunday after his coming, and in language of deep humiliation and self-reproach. In a voice, almost choked with sighs and tears, he exclaimed, "It was my abject and cowardly mind and faint heart that made my weak hand commit this wickedness." He then fervently implored pardon of Almighty God, and the forgiveness of the Church. The whole congregation were moved to tears by his heartfelt expressions of contrition and sorrow, and at once restored him to his former place in their esteem. Dr. Wordsworth observes, with great force and truth, upon the error which Jewel had committed : "It is an easy thing for those who were never tried, to censure those that have truckled, for some time, under the shock of a mighty temptation. But let such remember St. Paul's advice, '*Let him that standeth, take heed lest he fall.*' This great man's fall shall ever

be my lesson. And if this glistening Jewel were thus clouded and soiled, *God be merciful to me a sinner.*"

Jewel was shortly after invited by Peter Martyr, who had taken up his residence there, to join him at Strasburgh, which he accordingly did. This place had now become the residence of many English Protestants, who had been driven from their native land by the persecutions of Popery. His friend, Peter Martyr, having been solicited to occupy the vacant chair of Hebrew, at Zurich, departed thither, in the year 1556, and was accompanied by Jewel, who became the assistant of his literary labours. Here, also, were several distinguished English exiles, who were supported by the munificence of their Protestant friends at home. This source of supply was, however, cut off, in a great measure, by the hostility and machinations of the notorious Stephen Gardiner. This did not produce the effect anticipated; for as soon as this current of liberality was stopped, another was immediately opened on the continent. Jewel appears to have been supported chiefly by Peter Martyr, without depending upon the funds we have mentioned; and it was by his assistance, doubtless, that about this time he made a journey to Padua, for the purpose of prosecuting his studies. During his residence at Zurich, Jewel spent his time in the same studious habits which had occupied him at Oxford; and his chief relaxation appears to have been endeavouring to strengthen the hearts of his fellow-sufferers by admonition and comfort. He also exerted himself to allay the unhappy contentions and disputes which had been excited by the doctrines of Calvin, among some of the exiles at Frankfort.

Queen Elizabeth having ascended the throne in November, 1558, the joyful intelligence flew quickly to the continent. Jewel, accordingly, lost no time in returning home: on his arrival he was hospitably entertained for several months in the house of Nicolas Culverwell, a citizen of London. From this place he was summoned away by the illness of Lord Williams, who desired his company, and with whom he remained some time. Jewel took part in the disputation held at Westminster, in 1559, between the Protestants and the Papists. He gives a curious account of this conference, in a letter addressed by him to his friend P. Martyr. As was to be expected, he was actively engaged in the settlement of religion at this period: his accounts, given in his correspondence, of the religious aspect of the country, are exceedingly interesting: we wish our limits would allow us to insert some extracts from them. It is a curious fact, and one which forms an unanswerable argument against the Romanists, that of the whole body of the clergy, at this period, only one hundred and eighty-nine refused compliance with the principles of the Reformation. It is painful to reflect, that a man of so great a mind as Jewel, suffered himself to be, in a certain degree, infected by the ridiculous scruples which, some of the Reformers entertained with respect to the clerical habit and some other of the decent ceremonies of the Church. It must be imputed to the natural horror entertained by men to Popery, and which, in some cases, tempted them to confound things which were manifestly proper with observances of a decidedly superstitious character.

(To be continued.)

Correspondence.

THE INFIDEL PROJECT OF NATIONAL EDUCATION.

TO THE EDITOR OF THE CHURCHMAN.

"The Bible may fitly be compared to that blessed Land of Promise, which is so often said in Scripture to be flowing with milk and honey, if not to Paradise itself, of which it is said that there the Lord God made to grow every tree that is pleasant to the sight and good for food, the tree of life also in the midst of the garden."—*Robert Boyle*.

SIR,—The children of the present generation will be the men and women of the next, is a truth forcible in its application and important in its consequences; because it involves not only a solemn duty in regard of those to whose care the training up of children is committed, but of all, however remotely connected with them. Yet, however forcible this truth, and important its consequences, in reference to the next generation, when we carry our views beyond, and consider that they of whom this is spoken are candidates for immortality—possessing souls which must live for ever, either in blessedness or unspeakable misery—we must consider the question infinitely advanced in interest and importance. Parents and guardians, and all who are animated with a right spirit, must see that the mere training of immortal beings for worldly benefits and secular duties, is but a part, a very small part too, of that education which is required by those to whom this world is not their home. It is true, human learning and the embellishments of instruction, which qualify the man of business or the common mechanic for their several stations, are highly desirable, and every one is found to promote and uphold the means by which they may be continued and sustained; in the same way as we may not neglect to provide food for the support of the human body. But if we stop here, if we do not add to this knowledge a knowledge of a higher description, a food of an imperishable nature, we shall prove grievously deficient in our duty; and they who are to succeed us in the sphere of life when we are no more, will have little reason to commend our wisdom or respect our provision: however they may enjoy the fruits of our worldly labour, they will learn to consider those fruits as rotten, and those rudiments beggarly, when they find that they can yield no true pleasure here, and afford no ground of hope for pleasures which are without decay, unalloyed, eternal in the heavens. Are we then to decry, it may be added, worldly accomplishments, or not to be trained in the acquisition of the arts, which may fit us for our duties in the various trades, professions and pursuits of life, in which we may be placed? It is answered, No. But we are not to make these accomplishments and arts the whole of our learning—we are to give them their due true honour and importance; but knowing that "man does not live by bread alone, but by every word which proceedeth out of the mouth of God," we are to refer to that word, and from the lively oracles of God derive knowledge and guidance to fit us for higher duties, and train us for the enjoyment of treasures which neither perish nor can be wrested from us. One thing is needful: the acquisition of that one thing embraces all and every duty, honourable for the present, glorious for the future. A religious education—an education which comprises a knowledge of the truth, a training in the duties of holiness, based upon and guided solely by the maxims and precepts, the authority and commandments of the Holy Scriptures—is that system which forms the best man of business, and which alone can form the man of God, fruitful in all that renders this life pleasant, and make the enjoyment of the world to come a present hope, as it will, in due time, an eternal glory. How perversely ignorant, therefore, or how wilfully mischievous, must they be, who would exclude religion—pure and undefiled religion, from our schools, and leave its introduction to depend upon the caprices of passion or the contentions of party; who first deny the authority of truth, by admitting that truth may be diversified and inconsistent with itself, and then stamp with their legislative sanction figments however wild, pretensions however discordant, allowing coining and clipping, and even

the substitution of false metals to pass current alike as the true piece of money. How fallen must that State be, which, professing itself Christian—and, as there is but one Christ, so can there be but one Christian truth,—abjures the simplicity of its profession; and which, calling itself Protestant, admits of equal authority with itself, Popery and Infidelity, Mahometanism or Buddhism, or Judaism. For, in the scheme of National Education which had been projected, the possibility of introducing the text-books of these or any other isms, evinced that the projectors had no standard of truth on which to stay their hope, and therefore, that to them the Word of God, as read in our present version, is to them no longer the Word of God, because, if it was, they would not dare either impugn its authority or allow any other word to be brought into competition with it. Religion, indeed, is but a pretext, a word and nothing else—serving to lull scruples, and catch unstable souls—Judas-like, carrying the bag, but caring not for the poor—National Education! To be National for England, it must be Christian: to be Christian, it must depend entirely upon that Word, to which we are not to add, from which we are not to diminish, because it testifies of Christ, and contains all things necessary for salvation. Oh! surely he who tempted the Saviour with words of Scripture, suggested this scheme, which, professing religion and referring to the Word of God, uses them both only as instruments of seduction from the truth as it is in Jesus. No right-minded Christian can deliberately admit it; for, in doing so, he denies the truth—the truth of that by which he has been made free—free as an earthly citizen—free as an inheritor of the kingdom of heaven. Party politics may influence many to sanction the wildest schemes, and designing plotters may seduce with their double tongue; but let all who value religion, who search the Scriptures and wish to hold faith as the best inheritance both for themselves and their children, “touch not, taste not, handle not,” for “it is an accursed thing”—this infidel project of a National Education. The celebrated George Lockington has well said to his countrymen, “Let us with caution indulge the supposition, that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience forbid us to expect that national morality can prevail in exclusion of religious principles.”

Cheddington.

W. S.

PRETENSIONS OF THE BISHOPS OF ROME.—No. V.

TO THE EDITOR OF THE CHURCHMAN.

SIR,—Perhaps there are few documents more important in enabling a judgment to be formed as to the pretensions of the bishops of Rome, than the one from which I made an extract in my preceding letter, namely, the oath exacted from all who are appointed to the episcopal office in that Church. It has been suggested to me, that it would be desirable that the whole of that document should be laid before your readers; and I accordingly now send the one still existing in the Roman Pontifical, and prescribed by Pope Clement VIII. (Anno 1626. (See pages 59 and 85 of the Roman Pontiffs. Antwerp.)

“I, A. B., elect of the Church of —, from henceforth will be faithful and obedient to St. Peter the apostle, and to the holy Roman Church, and to our Lord, the Lord Pope, and to his successors canonically coming in—*intransitibus*. I will neither advise, consent, nor do anything that they may lose life or member, or that their persons may be seized, or hands laid upon them in any manner—or any injuries offered to them under any pretence whatsoever. The counsel with which they shall entrust me, by themselves, their *messengers*, or letters, I will not knowingly reveal to any one, to their prejudice. I will help them to keep and defend the Roman Papacy and the royalties of St. Peter—*regalia S. Petri*—saving my order, against all men. The legate of the apostolical see, going and coming, I will honourably treat, and assist in his necessities. The rights, honours, privileges, and authority of the holy Roman Church, of our Lord the Pope, and his foresaid suc-

cessors, I will endeavour to preserve, defend, increase and advance. *I will not be in any council, action, or treaty, in which shall be plotted against our said Lord, and the said Roman Church, anything to the hurt or prejudice of their persons, right, honour, stall, or power; and if I shall know any such things are treated of or agitated, by any persons whatsoever, I will hinder it to the utmost in my power, and as soon as I can, I will signify it to our said Lord, or to some other by whom the knowledge of it may be conveyed.* The rules of the holy fathers, the apostolical decrees, ordinances, or disposals, dispositions, reservations, provisions, and mandates, I will observe with all my might, and cause them to be observed by others. Heretics, schismatics, and rebels to our said Lord or his aforesaid successors, I will persecute and oppose as much as I can. I will come to a council when I am summoned unless I shall be hindered by a canonical impediment. I will by myself, in person, visit the threshold of the apostles every three years—*apostolorum limina singulis trienniis personaliter per me ipsum, visitabo*—and give an account to our Lord and his aforesaid successors, of all my pastoral office, and of all things in any wise belonging to the state of my Church, to the discipline of my clergy and people, and to the salvation of souls committed to my trust; and I will in like manner humbly receive and diligently execute the apostolical commands. And if I am detained by a lawful impediment, I will perform all the things aforesaid, *by a certain messenger* hereunto specially appointed—*per certum nuncium ad hoc speciale mandatum*—a member of my chapter, or some other in ecclesiastical dignity, or else having a parsonage—*seu alias personatum*; or such persons failing me, by a priest of the diocese; or the clergy altogether failing me, by some other secular or regular priest of approved integrity and religion, fully instructed in all things abovementioned. And such impediment I will make out by lawful proofs, to be transmitted by the abovementioned messenger to the Cardinal proponent of the holy Roman Church—*Cardinalem proponentem*—in the congregation of the sacred council. The possessions belonging to my table—*ad mensam meam*—I will neither sell or give away, nor mortgage, nor grant anew on fee—*nec de novo infeudabo*—nor in anywise alienate, no, not even with the consent of the chapter of my Church, *without consulting the Roman Pontiff*. And if I shall make any alteration, I will hereby incur the penalties contained in a certain constitution put forth about this matter. So help me God, and the Holy Gospels of God. Sic me Deus adjuvet et hæc sancta Dei evangelia."

No person can read the above important document, without observing the singular art and care with which it has been drawn up and worded; and it is quite impossible for any bishop of the Romish communion, who takes that oath, *ex animo*, to infringe or violate it in the slightest degree, without committing the crime of perjury. Upon every metropolitan and suffragan bishop this oath is imposed; and does not this oath, therefore, give a clue to the conduct of the archbishops of Cologne and Posen, who have opposed themselves to the legitimate authority of their lawful Sovereign? And does not the imposition of such an oath prove that allegiance to the Roman Pontiff must be preferred before the duty which subjects owe to their legitimate monarchs—that the latter must not be put into competition with the former; and, therefore, how extremely dangerous to States is such an *imperium in imperio*, wheresoever existing? It will not fail to be observed, that the persecution of Protestants, or of those who rebel against the authority and pretensions of the bishops of Rome, is made a part of the episcopal oath. After reading, therefore, this part of the oath, imposed in the sacred name of God, and on the leading ministers of religion, let no Protestant, from henceforth, doubt, as some are found to do, that the persecution of themselves and their creed, or heresy, is no dogma of the Romish Church. The spirit of persecution breathes in all the documents, and is exhibited in all the history of that communion, from its first establishment up to the present moment; and it only wants the power to show the truth of the declaration with which I shall close my letter, that it exists at this moment unchanged by time, and unsubdued by that restoration of the primitive faith with which it has been measuring its strength, and grappling with all its might

for the last three centuries, and, as some now-a-days think, with a certain prospect of success. So long, however, as a free press, and a free circulation of God's Word, shall exist, I shall continue to retain my opinion, that we have little or nothing to fear.

June 1, 1839.

JAMES RUDGE.

Poetry.

THE LAST DAY.

"For behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire."—*Isaiah lxi. 15.*

Methinks, yon thunder's long-continued roll,
Whelming in dread dismay the trembling soul !
In accents awful and sublime declares,
That God e'en now his future wrath prepares.
See that fitful gleam descending
From those sulph'rous clouds of wo ;
Whilst the forest trees are bending
To the earth, each reeling low.
And now the child of man is kneeling,
Prone before the throne of grace ;
All his faults and crimes revealing
To Him, who reigns in ev'ry place.
If fearful awe the righteous soul inspires,
When Heav'n, in wrath, hurls down the liquid fires,
Well then may ev'ry conscious sinner dread
The wrath of Him, whose voice will raise the dead ;
For the time is fast approaching,
When this earth shall pass away ;
When the sinner, sin reproaching,
For grace will hope, yet dare not pray.
Hark ! the cries of anguish mingling
With hosannas of the just ;
Whilst th' eternal fires are kindling
For the sinful child of dust !
Can aught or comfort bring, or sweet repose,
When life's last fading vanities shall close ?
Can aught light up the darkness of that gloom,
Which all mankind must pass to meet their doom ?
No earthly pow'r, howe'er excelling,
Such grisly terrors can dispel,
When truth and conscience are foretelling
All the pains and griefs of hell.
Some higher pow'r, sweet hope inspiring,
Must upraise the sinking heart ;
When earthly joys are fast retiring,
Needful solace must impart.
'Tis trust in God which bids the soul rejoice,
And in the midst of sorrow lift the voice
Of thankful praise. 'Tis this which points the way
From regions dark to bright refulgent day.
'Tis this, whose angel-wing defending,
Directs the thoughts to realms above,
Where blessed spirits are ascending,
To dwell in heav'n, to dwell in love.

'Tis this the wayward soul possessing,
 Makes fear to realms infernal hie ;
 'Tis this, 'mid cares and grief distressing,
 Proclaims the Christian's victory !

Let, then, yon thunder loud, yet louder roll,
 And with rebounding echoes shake the pole.
 Let lightning's livid hue illumine this trembling sphere,
 And with destructive hand proclaim the judgment near :
 But Faith shall rise triumphant to that far heav'nly land,
 To dwell in endless glory amidst the celestial band.

SPERANS PERGO.

Reviews.

National Religious Education : a Sermon, preached at St. Andrew's, Holborn, Sunday, May 26, 1839, for St. Peter's, Saffron-hill, Infant School. By the Rev. R. W. Dibdin, A.M., of St. John's College, Cambridge. To which is prefixed a Letter to Lord John Russell; with an Appendix, containing Minutes of Council, and Observations thereon. 8vo. Published for the benefit of the Infant School, by R. Hastings, 13, Carey-street, Lincoln's Inn.

THE letter to Lord John Russell, prefixed to this sermon, contains some very pointed observations, expressed in language perfectly gentlemanly and courteous. The author observes, "I have often been blamed for my indifference, and marked avoidance of politics, not only in the pulpit, but also in private conversation. I have been told that I had the duty of a citizen as well as of a clergyman to discharge; and my reply has generally been, 'It is better for the clergy to read the Bible than the newspaper.' But now, my Lord, I am startled out of my dream of quietism. Silence in these times, and on certain subjects, would (to my mind at least) manifest, not spiritual-minded indifference to the politics of this changing world, but strange ignorance and culpable insensibility, touching the dangers, the imminent and obvious dangers, to which a part of your political proceedings will expose the happiness, if not the very being, of our country: I allude to your proposed plan for National Education. But, before I proceed further, allow me to disclaim all intention *directly to accuse you of intending to injure your country*. Nay, I will not even say that you mean to undermine the Established Church; though I confess I find it hard to comprehend how one of ordinary intellect (much more of intellect such as yours), can fail to see the direct tendency which your education measure has to overthrow the Protestant Church of these dominions. *

* * * * * What you propose to do will *entirely prevent, in the rising generation, that national feeling* of preference for the Established Church, which I contend to be so salutary (nay, indispensable), for its safety. Sagacious persons have long accustomed my ears to the cry of 'Church in danger;' but I confess that the great increase of real religion among our clergy and laity, led me to hope that the evil might be averted, not by the wisdom of statesmen, but by the overruling of Providence. Now, I think I should *really* be guilty of the fanaticism of which I have often been accused, if I suffered my judgment to be blinded by any hopes that our National Church could long survive the blow which your measure is intended to inflict upon it. I am bound to believe that your lordship would deplore the downfall of the Church; because you say you are attached to it. I lament, however, that, albeit unintentionally, you are adopting a

course hailed with delight by her deadliest enemies : for, whatever your lordship may *intend*, both the friends and the enemies of the Establishment are pretty generally agreed as to the tendency of your plan. * * Those who are accustomed to think that a Christian is never placed in *any* situation, public or private, which exempts him from the influence of his principles, will agree with me, that a statesman ought to pause before he commits his country to the principle that *all religious opinions (however conflicting) ought to be, not merely tolerated (I do not object to that), but equally encouraged*. But, as I said, the modern estimate of a statesman's Christianity forbids my enlarging on this point. The same modern estimate prevents my expressing any sympathy for the *pain* which it must cause your lordship, as a conscientious Churchman, to subject the clergy of the National Church to the distress necessarily attendant upon being fellow-labourers with teachers whose principles they, in common with your lordship and all Churchmen, are pledged to oppose as 'heretical, blasphemous, and idolatrous.' Trusting that your lordship will not think I have said any thing inconsistent with Christian courtesy, and hoping that the spirit of *liberality* which is extended to others will lead you to pardon all the defects of this letter," &c.

There are some keen strokes, as our readers will perceive, in this letter. We have already extended our notice of the introductory letter so far, that we are afraid we cannot do more, with regard to the sermon itself, than to say, that it defends the cause of religious education with ability, and exposes, in strong terms, the evils which would result from the truly unchristian scheme which has been in agitation by—alas ! that we should be obliged to say it—persons, from whom, since a great responsibility is committed to them, a discretion in the use of this power, equally great with it, is required.

No Popery in Schools supported by the State! An Address delivered at the Wesleyan Chapel, Horseferry-road, Westminster, on Tuesday, May 28, 1839, with reference to the proposed scheme of National Education. By George Osborn. London: Mason and Steel. 12mo. Pp. 20.

It does not often fall to our lot to meet with so much accurate information in so small a compass, as Mr. Osborn has condensed in his cheap and most seasonable tract. The two propositions which he undertook to prove, and which he has *most satisfactorily demonstrated*, are the following. I. That the Anglo-Romish version of the Scriptures is undeserving of confidence ; and, II. That "the system, which we call Popery, is a system of superstition and idolatry ; as bad AT THIS DAY as when our forefathers gave their bodies to be burned rather than submit to it."

Germany : the Spirit of her History, Literature, Social Condition, and National Economy ; illustrated by reference to her Physical, Moral, and Political Statistics, and by comparison with other Countries. By Bisset Hawkins, M.D., Oxon, F.R.S. &c. 8vo. London: J. W. Parker. 1838.

WE scarcely know a work which contains so good an account of the German nation, as the one before us. Not only is the political, the literary and scientific, but, if we may so term it, the statistical history of this great European family given, and under some of these heads, at considerable length ; there are some chapters also devoted to an examination into the moral features of the German nation—those distinctive marks which separate one people from another, and which are particularly striking and well-

defined as regards the country in question—that large division of Europe, the natives of which, although living under different Sovereigns, are accustomed, with so much simple and honest feeling, to call it their father-land. We wish our own countrymen were more frequent in the expression of attachment and love towards their native land. But, alas! the good old feelings of other times are fast passing away, and Englishmen, now-a-days, a certain class, at least, appear only desirous to forget the name which they bear, and to adopt the institutions, the habits, and, in a still larger degree, the follies which belong to other countries.

There is one praise due to the author of this work, in the eyes of our readers, doubtless, of no mean value, that, throughout its pages, the opinions which he expresses on sacred subjects are sound and good; and, although professing no political bias, yet the sentiments which he does express are of a decided Conservative tendency. It is impossible for any person to read this work without acquiring a very clear and accurate knowledge of Germany, physical, intellectual, and moral, and without being convinced also, that it is the production of a gentleman, a scholar, and a Christian.

God's History of Man. Sermons preached in Eaton Chapel, by the Rev. John Edward Sabin, B.A., Minister of the Chapel, and Rector of Preston Bissett, Bucks. 12mo. London: Hatchards, Piccadilly; Nisbet and Co., Berner's-street; Nattali, Southampton-street. 1839.

"THE principle chiefly inculcated in this work, is believing God's Word on God's sole authority:" such are the author's words in his preface. He could not possibly have selected a principle more essentially true, more admirable in the effects to be derived from it, or one which the experience of every day renders more necessary to be inculcated. There is an earnest and zealous tone, a high and lofty strain of feeling, a generous and undoubting spirit, perceptible throughout these sermons, which we admire exceedingly. The author is evidently a young man, and the best wish we can give him is, that advancing years may never diminish that unhesitating belief, that humble and trustful confidence in the Divine Word, which appears to animate his present work.

There are one or two passages in which he illustrates the leading principle of these sermons, which struck us so much, that we extract them for the benefit of our readers; there is a freshness of thought and a fervour of spirit in them, well calculated to rouse the attention of those who peruse them.

"I weigh everything, books, providences, circumstances, talents, acquirements, in one balance, the balance of salvation. I try everything in reference to saving the immortal spirit of man; and I think it of real value only as it effects this. And I know that this is never effected by a man's believing from another man's book that the Book of God is true, but only by believing God's Book itself. Try this position, first, by books of science or philosophy, natural or moral, written to prove that the Bible is not true. If you bring me a treatise on geology or philosophy, of any kind, full of arguments and plausibilities, I care not to what extent of ingenuity and strength, to prove that the record of creation is not true, I hold your book to be lighter than the dust on the wings of a moth. Why? Because I have a thousand reasons for knowing God's book to be true. It is its own witness to me—there is self-evidence to me in it—it has not a page nor a chapter, but its truths are on my spirit, more strongly and stedfastly than the world upon its pillars. I can, therefore, trust God in his account, in

the same book, of the creation of the world He made, and I puff at your puny book, and say, upon the authority of God, 'In the beginning God created the heaven and the earth.'

"Nay, try this proposition by a stronger instance than you can derive from geology. Take me to the tenth chapter of Joshua, where it is written that the sun was arrested in its diurnal motion, that at the bidding of Joshua 'the sun stood still in the midst of heaven and hasted not to go down a whole day,' and then taunt me, or rather taunt God's book, with the Newtonian system of philosophy, which teaches and demonstrates that the sun is a fixed luminary, the earth having the diurnal motion round the sun, and not the sun round the earth. I dare not meet your taunt by saying, that God spoke error, though it be but philosophical error, to accommodate himself or his language to the then state of ignorance of the world. This would be neology, infidelity, faithlessness to God. No, my answer is Paul's word in the day of his shipwreck, when he had nothing to beat down the evidence of his senses, 'I believe God.' Though I cannot disprove this system—though my understanding receives it, and if I were to teach my children the theory of the planetary worlds, I must teach it then according to this system, it is merely because the present state of science gives none better, inasmuch as we are advanced only a little way in a real knowledge of matter and its principles. As knowledge progresses, some simple discovery may at once clear up the question, (who can say it will not?)—some new principle may be seen, which shall bring out the truth, (who can say it will not?) the sun does move round the earth, and did stand still that day upon Gideon. In the mean time I am bold enough to believe God, and can wait for the discovery. I have trusted my undying soul, and its undying hopes upon His word, and I can trust Him in the record He has given of the movements of an orb which He will one day quench. And I am bold enough to face the Newtonian philosophy, and say, 'I believe God.'"

Portraits of the Five Protestant Bishops who were Martyred in the reign of Queen Mary, namely: Nicholas Ridley, Hugh Latimer, Thomas Cranmer, John Hooper, and Robert Furrar. Engraved by H. B. Hall, folio. Published by C. Birch, 9, Parliament-street, to be had of all Booksellers. 1839.

THE design of this work is excellent, and most opportune in point of time. The execution is admirable. All the plates are such beautiful specimens of engraving, that it is difficult to give a preference to either. If we have any choice, however, it is in favour of the portrait of Latimer, and that of Cranmer.

These plates should be on the table of every sincere Protestant, that he may be able to point out to his children the features of those venerable and holy men who scrupled not to lay down their lives at the stake in defence of the pure and apostolic Church of England. We only hope that the publisher may find purchasers in proportion to the merits of his work.

The Dukes of Normandy, from the Time of Rollo to the Expulsion of King John by Philip Augustus of France. By Jonathan Duncan, Esq. B.A., Author of "*The Religions of Profane Antiquity*." 8vo. London: J. Rickerby, Sherborne-lane; and Harvey and Darton, Gracechurch-street. 1839.

THE design of this work cannot be better stated than in the author's own words. "The object of this work is an attempt to supply a deficiency in the historical literature of England. The popular abridgment of Gold-

smith conveys but scanty information of our earlier annals, nor have his successors in the same department added much to our stock of knowledge. We are not, indeed, aware of any publication adapted for the use of schools, and young readers of both sexes, which treats of that portion of history which forms the subject of this volume. It would have been an useless undertaking to have narrated the lives of the Roman and Plantagenet princes, in their character of Kings of England, that task having already been so frequently and fully accomplished; our endeavour has been to portray as Dukes of Normandy, merely introducing such slight allusions to England as were necessary to preserve the harmony and connexion of the narrative." The plan is a very good one; and it is but justice to the author to say, that he appears to have executed it very well. His pages display considerable research, and the narrative, which is always clear and forcible, occasionally becomes animated and spirited. The typographical execution of the work reflects great credit on the publisher.

The Preaching of Christ in the Catholic Church. An Inaugural Discourse, preached in the Church of St. James, Leeds, on Whit Sunday, 1839. By the Rev. George Aythya Poole, A.M., Incumbent. Published by request, and for distribution. 12mo. Leeds: T. Harrison, 153, Briggate; J. Cross, Commercial-street; and J. Burns, London. 1839.

There is a great deal of zeal and earnestness in this sermon. The introductory passages, in which the author describes the position of the Christian minister, we extract, as affording a good specimen of the style and manner of the discourse:—

"Such, my brethren, is the rule which the inspired apostle St. Paul laid down for himself, as a teacher of Christian religion, and a pastor of the flock of Christ; and this rule every right-minded pastor will gladly accept as his own, and will successfully apply to his ministerial conduct, in proportion as God shall give him grace to be faithful. But simple as this rule may appear, it involves so many particulars, and its application is necessarily affected by so many external circumstances, that, in respect of the range and character of his duties, a Christian pastor is placed in such a position as must fill him with the most anxious sense of his own insufficiency, and as ought to make those over whom he is placed more ready to intercede always in his behalf, that he may have grace, wisdom, and strength for his arduous task, than hastily to condemn what may be seen amiss in him, even though it be to the eye of charity, which thinketh no evil, which rejoiceth not in iniquity, but rejoiceth in the truth. For the Christian pastor stands in the midst of a most awful and complicated series of relations, of contending factions, and of antagonist principles; and, with constant respect to all these, must he execute the various functions of his office. Let us enter into a few particulars. The mightiest struggle that man can conceive, and one which involves in its absorbing interest not our race only, but the principalities and powers also in heavenly places, is that in which Almighty God is himself engaged, for the salvation of a lost world. We behold God willing the salvation of all men; sending his Son to die for the fallen race; labouring, if we dare so speak, to save all men, by his Spirit *striving with them*: but, on the other hand, we see man resisting all these efforts—he will not be saved! Now, while man still rebels, and God still stretches forth his hand of love, of mercy, of power, to reclaim him, the pastor is he to whom is committed the ministry of reconciliation: *as though God did beseech you by us, we pray*

you in Christ's stead be ye reconciled to God. We stand between a sinful race, and the God whom they have set at nought : calling, indeed, a few here and there to a better temper, and better hopes ; but to the rest still sounding forth the gospel of life, which becomes to them *a savour of death into death.*"

Miscellanea.

RELIGIOUS SERVICE.—Forasmuch as religion worketh upon Him who in majesty and power is infinite, as we ought we account not of it, unless we esteem it even according to that very height of excellency which our hearts conceive when Divine sublimity itself is rightly considered. In the powers and faculties of our souls, God requireth the uttermost which our unfeigned affection towards Him is able to yield. So that if we affect Him not far above and before all things, our religion hath not that inward perfection which it should have, neither do we indeed worship Him as our God. That which inwardly each man should be, the Church outwardly ought to testify. And therefore the duties of our religion which are seen, must be such as that affection which is unseen ought to be. Signs must resemble the things they signify. If religion bear the greatest sway in our hearts, our outward religious duties must shew it as far as the Church hath outward ability.—*Hooker.*

TRUST IN GOD.—In the next place, I must exhort you to exercise a great faith in God's good providence, which rules in all affairs. This is of great force to banish all perplexing thoughts, and consequently to make you of a cheerful spirit, and to be of good company for yourself when you are alone, or about your necessary employments. And it hath not only this oblique aspect upon our souls, to defend them from that heaviness and sadness which is too apt to oppress them, but is by a mere direct and manifest influence to comfort and enliven them on all occasions. By removing, that is, those impediments out of the way which are a clog and a burden to our spirits, and by begetting likewise an higher faith in God's goodness to our better part, which takes such care to our lower concerns. For what is it that makes our heart unwilling to go to God, and to wait upon Him, as Mary sat at our Saviour's feet, but the multitude of businesses wherewith, like Martha, we encumber and trouble ourselves? We imagine we can never take care enough about those things ; and when we have done our best, still we remain solicitous about the success. And so our souls being already filled and crowded with these thoughts, there is no room left to admit of any other till they be thrust out.—*Bishop Patrick.*

SYMPTOMS OF CHANGE IN TURKEY.—The Sultan does not appear to be above sixty years of age ; he has a short, thin, black beard, sits extremely well and upright on his horse, and looks as if he would, in the natural course of life, see many more years of change. He is suspected of being a Christian ; and certainly his exertions are doing far more than any other measure now at work to remove the superstitions of Mahometanism ; and these reforms may perhaps prepare the way for further changes in the religion of the people. Here the barriers of the Mahometan law are falling fast, and there is now as much religious freedom in this as in any other city in the world. There are many picture-shops, and portraits of the Sultan are seen exposed in all of them, and this by his command. The devices on the embroidered cloths, and the painted ceilings and fronts of houses, now represent guns and flags—objects in nature or art ; which is a direct violation of the laws of the Koran ; but it would be endless to relate the changes in progress here.—*Fellows's Asia Minor.*

EARTHQUAKE IN THE ISLAND OF MARTINIQUE.—The following particulars relating to the late earthquake at Martinique are abridged from the *St. Vincent's Chronicle*, 12th of February, 1839 :—The 11th of January was the day of this severe calamity. The population of the principal city, Fort Royal, previous to that fatal day, was computed at 12,000 souls. All the public buildings were

either destroyed, or so rent or thrown down, as to be useless. Of 1,700 houses which composed the city, only 18 are saved, and these are all wooden edifices. Whole lines of streets in the meaner parts of the city were entombed with the inmates by the falling in of the loftier stone dwellings. No horror can vie with that presented by the arched fragments of the convent, the tattered shreds of the old, and the site of what was the new hospital. Not a stone of the latter, which recently cost £100,000, is left upon another, the whole is entirely razed to the earth, with its imprisoned patients forty-six in number. All are agreed that this awful visitation of Providence was tempered with mercy; if the earthquake, instead of happening at six o'clock in the morning, had taken place a few hours sooner, not a soul could have escaped, as the town was buried in sleep; but occurring when the labouring population had for the most part repaired to their wonted occupations, they whose houses first fell, avoided the fate which engulfed their residences. The vessels in the roadstead bounded as if they had struck on a reef. Within the city, the earthquake is represented as composed of three shocks, and its duration extended to from forty to sixty seconds. About 900 sufferers were dug out of the ruins, and in 500 of these life was extinct. About 260 of those who were saved have since died. Every tongue is loud in praise of the Governor and the heads of departments, for their unceasing zeal, courage, and humanity, in which they were nobly seconded by the military and seamen of the fleet, upwards of 1,000 of whom landed to dig out the sufferers. St. Pierre has likewise suffered, but not to an extent comparable to the capital. At St. Lucia the vibration was of a severe and alarming nature, and at St. Vincent's the earthquake was severely felt, but it is thought the *souffrieres* acted there as a safety valve for the escape of the imprisoned inflammable matter.

DISCOVERIES IN ASIA MINOR.—The Lords of the Admiralty have sent a ship of war to the south-western corner of Asia Minor, for the purpose of transporting from thence to this country a large collection of most valuable ancient sculptures and bas-reliefs, which have been discovered by Mr. Fellows, during his travels in Asia Minor. Mr. Hawkins, one of the curators of the British Museum, has been principally instrumental in securing to that establishment these invaluable remains of Grecian art, many of which are said to be in a state of comparative perfection.

THE WOOLLEN MANUFACTURE.—Towards the end of the seventeenth century the value of the wool shorn in England was estimated at two millions yearly, which, supposed to be quadrupled in value in the manufacture, made the entire value of the article manufactured eight millions, of which two millions were exported. In 1700 the official value of woollen goods exported amounted to three millions, which, about 1780, had only increased half a million. By 1802, however, the exports had increased enormously, the amount for that year being £7,321,021, and which has only been exceeded once, in 1833, when they amounted to £7,788,842. The revulsion of the trade with the United States caused a startling reduction in 1837, when the official value of the exports had fallen to £4,681,625; this decline can only, however, be considered temporary. Mr. Mac Culloch estimates the yearly amount of wool produced in Great Britain at 520,000 packs (of 240 lbs each). In addition to this immense quantity of material for our manufacturers, we import largely from other countries. In 1837, about 200,000 packs were thus received, of which about 12,000 packs were re-exported, leaving the whole of the remainder to be added to our own produce for the supply of our own manufactures, the annual value of which Mr. Mac Culloch estimates at 22½ millions, and are supposed to employ about 335,000 persons.

COLLEGES IN THE UNITED STATES IN 1837.—Whole number of Colleges, 95; Teachers in the same, 730; Students in ditto, 9,240; volumes in College libraries, 280,930. Theological Seminaries, 35; Professors, 83; Students, 1,057; volumes in Libraries, 72,550. Law Schools, 8; Professors, 12; Students, 227. Medical Schools, 26; Professors, 141; Students, 2,489.

LITERATURE IN AMERICA.—The multitude in this country, so far from favouring and honouring high learning and science, is rather prone to suspect and dislike it. It feareth that genius savoureth of aristocracy! Besides, the multitude calleth itself a *practical man*. It asketh, What is the use? It seeth no use but in that which leads to money or the material ends of life. It hath no opinion of having dreamers and drones in society. It believeth, indeed, in railroads; it thinketh well of steam; and sayeth that the new art of bleaching by chlorine is a prodigious improvement; but it laughs at the profound researches into the laws of Nature, out of which those very inventions grow; and, with still greater scorn, it laughs at the votaries of the more spiritual forms of truth and beauty, which have no application to the palpable uses of life. Then, again, the influence of our reading public is not favourable to high letters. It demands, it pays for, and respects, almost exclusively, a lower style of production; and hence a natural influence to discourage higher labours."—*Address of an American to a Collegiate Society, quoted in Caswall's "America."*

CHURCH EXTENSION.—A meeting, most numerous attended, was held lately at Freemasons' Tavern, for the purpose of petitioning Parliament to adopt immediate measures for Church Extension. Lord Sandon was in the chair. The following Resolutions were moved:—

1st. It was moved by Lord Ashley, and seconded by the Rev. T. Dale, "That it is the bounden duty of a Christian State to provide for the spiritual as well as the temporal welfare of the community."

2nd. It was moved by Mr. Hardy, and seconded by the Rev. H. McNeill of Liverpool, "That the principle of a religious establishment as constantly recognised by the Executive Government and the Legislature of the country, necessarily involves the obligation of providing for such extension of Church accommodation from time to time, as may meet the wants of an increasing population."

3rd. It was moved by Mr. J. Labouchere, and seconded by the Hon. and Rev. B. Noel, "That the increase of the population renders it imperative on the Legislature to increase in proportion the Church Establishment." It was afterwards moved and carried, that the foregoing resolutions be embodied in a petition to the Commons, to be presented by Lord Sandon.

NEW CHURCH.—The Directors of the Bank of England have voted £500 towards the building a new Church in the eastern division of the metropolis.

AGRICULTURAL IMPLEMENTS IN ASIA MINOR.—I have to-day had an opportunity of examining some of the agricultural implements of the country (Mysia); one is used for the joint purpose of threshing and of cutting the straw: it is very primitive and curious, consisting of a thick plank of timber flat on the ground, with another smaller one inclining upwards, to which the animal is attached, for the purpose of dragging it over the corn, which is spread out on the hard, rocky ground: the flat underside is stuck full of flints or hard cutting stones, arranged in the form of the palate or rough tongue of the cow. In the one which I examined I found the teeth all made of beautiful agates, and on inquiries heard that the stones are found, chipped, and set near Beclimitch, in the mountains of the Idæan chain, a few miles from this place. The roller is a trunk of a tree, often weighted by the driver riding on it; it is dragged over the ground, but does not revolve.—*Fellows's Asia Minor.*

NOTICES TO CORRESPONDENTS.

"G. H. P." shall be attended to.

"A. S. S." shall appear in our next.

"P. P.'s" second article in *Vindication of the Church Establishment*, next month.

"The Rev. Dr. R.'s" Letter, No. 6, shall appear in our next.

We are obliged to an "Episcopalian" for his communication. *The subject is too important to be treated so briefly. The MS. is left at the Publisher's: if the Author will amplify it, and put it in the form of a letter, we shall be happy to insert it. We thank the Rev. J. G. for his friendly hint—it shall be attended to.*



THE CHURCHMAN.

SEPTEMBER, 1839.

Original Papers.

POPULAR FALLACIES ON THE SUBJECT OF NATIONAL EDUCATION EXPOSED.

WE are tempted again to revert to the subject of education, by the appearance of the work whose title we have given below.* This work, we believe, is written by a lady who is distinguished for her knowledge of the German language, and who, if we mistake not, translated that *singularly luminous, profound, and erudite work*, on English institutions and English society, with which M. Von Raumer was pleased to favour the world not very long since. With a knowledge of this circumstance, we imagined that the work now before us might possibly contain some of those peculiar opinions on the subject of education, which we believe originated in Prussia, although, at the same time, we were certainly staggered at the very conservative quarter from which the work was committed to the press. But it seems our first opinion was the right one. This work, which purports to be a reprint, with additions, of an article which appeared some years since in the *Foreign Quarterly Review*, evidently belongs to the modern utilitarian school. Although it must be confessed that considerable skill is displayed in avoiding a direct grappling with certain points belonging to the question at issue, and in seeking rather to beat about the bush at a safe distance, yet sentiments and reflections are continually occurring which betray the inclination of the authoress to a system of education which should be common to all denominations of Christians, and which, therefore,

* On National Education, by Mrs. Austin, 12mo. J. Murray, 1839.

it is very evident, would possess nothing of the peculiar character of Christianity about it. In one place, we are very gravely told that if the Church of England were to conduct the education of the people, it might possibly assume a sectarian character. We congratulate Mrs. Austin on this discovery; we believe that she is the first person who has presumed to term the Church a sect, and we beg to assure her that, by using such language, she only betrays how very little acquaintance she possesses of those characteristic marks which distinguish a church from a sect. In another place we are told, that in order to form a national system of education, the Church must concede, and the Dissenters must concede, and form a common ground, on which both parties may walk. Now, as all members of the Church, we presume, trust, and firmly believe that she possesses the truth, and the whole truth, and, moreover, teaches it to her followers in genuineness and sincerity; and as this is capable of proof by an appeal to the Scriptures, a fact which many of the adversaries of the Church are compelled to allow, we should be obliged to Mrs. Austin to tell us how this concession could be made, even supposing that Churchmen were willing to make it, without involving a sacrifice of divine truth, a glaring dereliction of principle, and an abandonment of that steadfast profession of the faith, which constitutes the Church of England a pure and apostolic Church. In order to recommend this system of education, which should be common to all parties, we are told that it is not necessary that children should be instructed in religious doctrines, but that it is sufficient for them to be taught the precepts of religion, and the duties which belong to it. Now, we should like to know how the one can be enforced without a knowledge of the other? How can the duties which flow from religion be impressed upon the youthful mind without some acquaintance, in the first place, with the foundation upon which those duties rest; and how can the child possess that acquaintance without being instructed in the doctrines of religion? What is the use of telling a child that he is not to tell an untruth, that he is not to steal, that he is not to take the name of God in vain, unless he is also told that these acts are forbidden, because they are contrary to the law of God; and how, again, can he be told this, without being also informed of the attributes of that great Being who is called God, of the nature of the divine law, and of the volume in which it is contained? How, lastly, can he learn all this without being instructed at the same time in the principles of a form of faith?

Here, then, is perceptible at once the fallacy of such an opinion as Mrs. Austin has expressed, and the utter impossibility of reducing it to practice, even if it were desirable. But it is not desirable so to do. It would be manifestly wrong, nay, more, it would be actually criminal. It is a sacred and indispensable obligation imposed on every parent, and every guardian of a child, for the performance of which he will be held responsible at the dread day of account, to instruct the youthful being entrusted to him by the Almighty in the doctrines and duties of religion. This duty, if he is unable to execute it himself, he must endeavour to have performed

by others. But it frequently happens that the parent may not only be without the power, but also unconscious of the necessity, of performing such a duty. What, then, is our obligation in such a case? We must explain this duty to him, we must offer to him the means of performing it, by declaring our willingness to provide the means of instruction for his child. If he refuses to avail himself of this offer, there is nothing more to be said,—we have done our part, the responsibility henceforth rests with him.

But Mrs. Austin, it seems, although she is unwilling to give instruction in the doctrines of religion to the child, and would only impart a cold and heartless system, destitute of what constitutes the very life and essence of Christianity, is yet unwilling, with regard to this species of instruction which she would allow, to leave it at the option of the parent or guardian. She openly professes her admiration of that part of the Prussian system which enforces on parents the duty of sending their children to school by the infliction of pecuniary penalties in case of non-compliance; nay, she even proceeds farther than this, and quotes with evident approbation a passage from De Tocqueville's work on American Democracy, in which he describes the practice pursued in the State of Connecticut, where it appears that not only are pecuniary penalties enforced where non-compliance with the duty occurs, but that, if these fail, the child is taken out of the hands of the parent by the law, and placed at school, *nolens volens*. This, certainly, is one of the most beautiful illustrations which could possibly be imagined of the true nature of a republican form of government. Here is an instance of the most grinding tyranny, sanctioned by law, in a country which professes to be the freest of the free, where freedom is a word on every lip, and the popular will, if not in theory, certainly in practice, appears to be the sole rule of action. But so it always has been, so, we fear, it ever will be. The history of the ancient world affords us this lesson, and it would seem that modern times are not far behind in confirming it, by the illustrations which they are continually giving. The lesson to which we allude is this: that wherever liberty is most talked of, and the possession of absolute freedom is most eagerly demanded, there the most despotic acts are constantly committed, and the most flagrant and glaring violations of the security and comfort, and even of the personal freedom of individuals, take place. It may well be asked, what solution can be found for that extraordinary contradiction and inconsistency so frequently observable in parties professing the most extreme political opinions, who, at the same time that they avow an attachment to freedom which knows no bound or limit, in the very same breath will recommend, with the most unblushing coolness and ease, the adoption of a law contrary to the very first principles of real liberty as it is every where recognised, and one which would inflict the utmost measure of oppression? But who shall explain the glaring inconsistencies which present themselves daily and hourly in the conduct of the motley and discordant array of Whigs, Liberals, and Radicals, that beautiful union so edifying and instructive to our countrymen? There certainly is

one mode of explanation ; although perhaps, for the credit of human nature, we ought to hope that it is not the true one. It is this : that those persons who have freedom on their lips are tyrants in their hearts ; and when they talk of popular rights, liberty of the subject, and all the other cant and jargon peculiar to their school, they only wish to obtain an excess of privilege for themselves, that they may have the power of denying it to others. How often do they not laugh at and despise the folly and credulity of the poor dupes who are led on by their artful devices ! Some of the best contrived of these, undoubtedly, are the various schemes for educating the people, as they are called—they had better at once say for unchristianizing the people—which are brought forward from time to time by the *Liberal* party. Yes ; they wish to educate the people as creatures of clay, not as inheritors of immortality ! They wish to train them up, not as well-educated, orderly, and religious beings, loyal to their Sovereign, and dutiful and obedient to their Creator, but as pupils in the school of revolution and disorder, as scholars in a baseless, a cold and lifeless system of generalities, made up of worldly philosophy and superficial science, with just such a vague infusion of religion as might be sufficient to plunge its disciples into the icy abyss of Deism, or, what is scarcely better, the soul-hardening doctrines of a chilling Socinianism. Pupils so instructed, they well know, at the fitting time and season, will be found apt and ready instruments to be employed in promoting those schemes for raising themselves to uncontrolled and despotic power over the lives and fortunes of their countrymen, which they would carry through at the sacrifice of individual happiness, nay, even by the destruction of all that is best and holiest in the land ; in one word, of all that belongs to our temporal and eternal welfare.

There are many other points in the work before us, which we might perhaps notice, but we shall content ourselves with only one, since it displays a degree of ignorance of the condition and circumstances of a large and important class of the population, scarcely to be expected in any person, and proves the nature of the qualifications sometimes possessed by persons who are very zealous in forming theories on the subject in question. Mrs. Austin objects to the system of Sunday Schools, and considers that this mode of instruction is an invasion of the leisure which should be enjoyed by the young on this sacred day. Now, we respect this lady for the kindness of her motive ; we beg to assure her that we are as desirous as herself, or as any other persons can be, that the young, more especially amongst the poorer classes, should enjoy a respite from the toils and labours of the week ; but we cannot forget, at the same time, that there are higher interests than those of earth to be consulted, that the happiness of the soul is rather more an object of concernment than the relaxation of the body. It is with this view, therefore, that we would continue the system of Sunday schooling, although, in a certain degree, perhaps, it may be thought to infringe upon that rest which is intended for all on this day. We view this system, indeed, as one of the most valuable parts of that instruction

which is imparted to the youthful population. Instead of regarding it as an infringement upon the rest belonging to the Sabbath-day, we consider it as forming a part of that devotional duty which, bound as we are to render it to the Almighty on every other day, is yet more peculiarly due to Him on this. For it should be recollected, that the instruction which the young receive on this day, is limited to teaching them to read, and, moreover, to read that volume which contains the record of their belief and of their duties. And what, it may well be asked, would be the employment of these children, whose lot is spoken of as so hard a one, in being instructed for a short period on one day out of the seven? How are they likely to occupy themselves, if not so engaged? It is to be feared, in any thing but what is profitable. But there is one strong recommendation of such a system of singular force, which we are astonished should have escaped the observation of Mrs. Austin, who professes to have paid some attention to the subject. It is the following very simple and obvious circumstance—perhaps too simple to have attracted the notice of the enlightened and liberal philosophers of our day—namely, that the children of the peasantry, who are the chief objects of Sunday schooling, would be totally unable to obtain instruction at all, if they did not receive it on this day, inasmuch as they are generally employed from a very early age in acquiring somewhat towards their subsistence on the other six days of the week. All persons who are at all conversant with country life must have observed children of a very tender age assisting in the operations of husbandry, and in other rural labours.

We are inclined to imagine that many persons, in endeavouring to find out objections to a particular system against which they happen to be prejudiced, are often apt to forget altogether, or else wilfully to close both their eyes and ears against the strongest and the plainest arguments in its favour.

Before we close this paper, we are bound, in justice to Mrs. Austin, to acknowledge how very superior her work is, in the religious and moral tone which pervades its pages, to many of those works which have been published in opposition to the system of education recommended by the Church. With this feeling in our minds, we cannot but regret that she should have arrayed herself on the adverse side, although, certainly, in a mitigated form of opposition.

PAROCHIAL PSALMODY.

THERE is one subject intimately connected with the Church which has excited too little attention, or, as we should rather say perhaps, has been attended to in a manner inappropriate to its peculiar character: we allude to parochial Psalmody. It is scarcely necessary to inform our readers, with reference to this subject, that two complete versions of the Psalms of David have been executed at different times, and recommended and enforced by authority for the use of the congregations in the several places of worship belong-

ing to the Church of England; the first of these by Sternhold and Hopkins in the sixteenth century, the second in the eighteenth century, by Tate and Brady. Although it has been objected to the former of these that the language occasionally employed in it is uncouth, and the versification harsh and rugged, yet it has never been charged with want of fidelity, or with any wandering from the original meaning. Indeed, we believe it has been allowed on all hands to be perfectly exact in rendering the true sense. With regard to the language, indeed, we can by no means allow the uncouthness attributed to it. There may be, and there certainly is, an occasional familiarity of expression, which we could wish to see removed; but upon the whole, we cannot help thinking that there is a simplicity, and an antique fashion about the language assimilating it in a degree to the phraseology employed in our admirable version of the Scriptures, and which, with all admirers of truth and nature, will recommend it very strongly. For the latter version, that by Tate and Brady, so much cannot be said. The versification may perhaps be less rugged, but for what it has gained in what may be termed elegance of expression, it has to a corresponding degree lost in originality, truth, and force. Now, it is a well-known fact that neither of these versions is universally or even generally used. If we go into the rural parishes, we generally find the version of Sternhold and Hopkins adopted without alteration. If, again, we go into the metropolitan parishes, or parishes in large towns, we shall meet with a selection for the use of each parish, made from both these versions with considerable alterations, mixed up with versions or rather paraphrases of particular psalms executed by various writers. In some of the chapels of ease and proprietary chapels attached to particular parishes, a still greater latitude is frequently to be discovered. And in all these collections a great variety of hymns are usually admitted. Such a diversity of practice as this renders it almost impossible for a stranger to go into a church or chapel in any part of the country, with the certainty that he has the collection of psalms and hymns proper for use there. This want of uniformity also affords too great a license to the organist, who is generally accustomed to regulate these matters, to consult his own judgment and caprice in the selection which he makes, instead of being guided by some fixed and definite rule. The consequences of this are obvious. Particular psalms ill-rendered, or else altered in such a manner as to lose a great part of their force and character, in order that they may be adapted to some favourite tune, or suit some whim of the organist or the congregation, are made use of. So much indeed has the organist to do with this part of the service, that we have even known instances where this officer has thought his peculiar province to be invaded, if the clergyman has chosen to interfere with respect to the psalmody. Now this is manifestly wrong. Our readers need not be told, we imagine, that the clergyman, by the ecclesiastical law, possesses the sole and entire regulation of the psalmody in his congregation, and it is therefore a part of his office and function to superintend this portion of the service as well as every other. It is certainly often

the case that clergymen conceive the organist should be allowed to conduct this act of devotion, imagining, perhaps, that his professional knowledge will render him more fit for its control, and sometimes indeed, from a good-natured feeling, and a wish to conciliate, are too apt to indulge the taste of particular members of the congregation in the exercise of the same duty. But this is a very mistaken view of the subject, and although we are quite willing to allow for the motive, we cannot but deprecate its effects. Our idea is, that the choice of the tunes to be used, with the proviso at least that no airs of a light, trifling, or inappropriate character shall ever be employed, should be left to the organist, subject of course at all times to the supervision of the clergyman; but we would have the selection of the psalms to be sung always made by the clergyman. Of course there can be no possible objection to the organist being consulted with regard to the various tunes suitable to the psalms so selected; all we mean to say is, that the clergyman should in every case consider that the superintendence of the parochial psalmody belongs to him, and should accordingly exercise it as far as he is able.

But this would only apply to the state of parochial psalmody, circumstanced as it is at present. We could wish to see one general and systematic plan adopted, which might be applicable to the whole country, and might also be enforced by the authority of the Church. In order to effect this, we should wish to see one of the following plans carried into execution. Either that the version of psalms by Sternhold and Hopkins, or by Tate and Brady, should be used by all the congregations belonging to the Church of England; and, to make its use general, we would have it recommended, and, as far as it is possible, enforced by the Bishops in their respective dioceses, and the Archdeacons in their several archdeaconries. Or, if these versions should be objected to, on the ground of their imperfection and want of force and accuracy, those psalms might be selected alone which are generally approved, and the deficiencies might be supplied by those renderings of individual psalms which have been executed by various eminent writers; or, should this plan not be considered advisable, there can be no reason at all why an entirely new version should not be made by living authors, (and surely no one will be disposed to deny that there are several distinguished writers of sacred verse in the present day fully competent to such a task,) under the superintendence of the heads of the Church, and subject to their correction and approval.

At any rate, we cannot help thinking that some one of these plans would be preferable to the present want of system existing in our parochial psalmody. We have the materials ready at our hands for such a revision; for no country can boast of so admirable a collection of sacred versifiers, both living and dead, in every style of composition, from whose works to make a general psalmody, which, from the excellence and perfection of arrangement of which it would admit, might be capable of silencing every objection, and affording gratification to every taste. It is possible that we may be thought presumptuous in throwing out these hints, and may be considered, in so

doing, to have taken upon ourselves that which belongs to those who are set over the Church. But this is far from our intention. Our only motive has been, to offer some suggestions, with the hope that they may arouse the attention of persons more able, and possessing more power to act in such a matter, and thus be the means of putting an end to the present inconvenient practice of using so many different arrangements of psalmody, when, by the ancient usage of the Church, there ought to be one only in general use.

In connexion with this subject, we cannot help noticing a little work, which has lately been published in a very modest and unpretending form, by Mr. Archdeacon Todd, (a name well-known in the literary world,) and which contains some account of the life and writings, together with a selection from the latter, of George Sandys, a celebrated sacred poet of the time of Charles I., to whom he was one of the Gentlemen of the Privy Chamber. The writings of this author are not at all known in proportion to their merits, for he appears to have acquired very considerable distinction in his own age by his paraphrases of the Psalms, and in a later age to have called forth the praise of Pope, not only in his *Essay on Criticism*, in which he speaks of

“ The easy vigour of a line,
Where Denham's strength and Waller's sweetness join ;”

but also in his *Notes to the Iliad*, where he has acknowledged that English poetry owes much of its beauty to the translations of Sandys. Archdeacon Todd says, that in one species of stanza, that consisting of seven or eight syllables, Sandys has not been surpassed by any writer of sacred poetry of his own or any other succeeding time; he also speaks of him as remarkable for purity of language, sweetness of verse, and a truly devotional spirit. Yet, singular enough, few of his translations of the Psalms appear to have been adopted for the use of our Church. As early, however, as 1644, only one year after his death, Dr. Whitby, in a sermon preached at Oxford, regrets “ that, while in reverence to antiquity, the singing psalms of Sternhold and Hopkins were used, those of Sandys should lie by.”

Many of the psalms of Sandys appeared with tunes prefixed to them, in a work published by Henry Lawes in 1638; and more also in another work published in 1648, entitled “ *Choice Psalms put into music by Henry and William Lawes,*” and dedicated to King Charles, by whom indeed the psalms of Sandys seem to have been much admired, for Sir Thomas Herbert mentions, that the paraphrase of the psalms by Sandys was among those books which the Royal Martyr was often in the habit of reading whilst in confinement at Carisbrook Castle.

We subjoin the 8th psalm, and also the 91st, by Sandys, which will serve as specimens of his powers of composition, and which are also among those selected by Archdeacon Todd:—

PSALM VIII.

Lord, how illustrious is Thy Name, Whose power both heaven and earth proclaim ! Thy glory Thou hast set on high	Above the marble-arched sky ; The wonders of Thy power Thou hast In mouths of babes and sucklings placed, That so Thou might'st Thy foes con- found,
--	--

And who in malice most abound.

When I pure heaven, Thy fabric, see,
The moon and stars dispos'd by Thee;
O, what is man, or his frail race, [grace!
That Thou should'st such a shadow
Next to Thy angels most renown'd,
With majesty and glory crown'd,
The king of all Thy creatures made,

That all beneath his feet hast laid;
All that on dales or mountains feed,
That shady woods or deserts breed;
That in the airy regions glide,
Or through the rolling ocean slide.
Lord, how illustrious is Thy Name,
Whose power both heaven and earth
proclaim !

PSALM XCI.

Who makes the Almighty his retreat,
Shall rest beneath His shady wings,
Free from the oppression of the great,
The rage of war, or wrath of kings.

Free from the cunning fowler's train,
The tainted air's infectious breath;
His truth in perils shall sustain, [death.
And shield thee from the stroke of

No terrors shall thy sleep affright,
Nor deadly flying arrows slay;
Nor pestilence devour by night,
Or slaughter massacre by day.

A thousand and ten thousand shall
Sink on thy right hand and thy left;
Yet thou secure shalt see their fall,
By vengeance of their lives bereft.

Since God thou hast thy refuge made,
And dost to Him thy vows direct;

No evil shall thy strength invade,
Nor wasting plagues thy roof infect.

Thee shall his angels safely guide,
Upheld by winged legions,
Lest thou at any time should'st slide,
And dash thy feet against the stones.

Thou on the basilisk shalt tread,
The mountain lion boldly meet,
And trample on the dragon's head,
The leopard prostrate at thy feet.

Since he hath fixed his love on me,
Saieth God, and walketh in my ways,
I will his soul from danger free,
And from the reach of envy raise.

To him I his desires will give,
From danger guard, in honour place,
He long, long happily, shall live,
And flourish in my saving grace.

A VINDICATION OF THE CHURCH ESTABLISHMENT.

CHAP. II.—THE VOLUNTARY SYSTEM.

A SYSTEM of civil government or of political administration, to be thoroughly useful and conducive to sound and substantial advantage, must be based upon a firm foundation and raised high above any liability to temporary depression, and the casual and uncertain changes of time and circumstance. In legislating for the welfare and prosperity of his fellow-countrymen, the prudent and wise statesman, having once adopted a system calculated to provide for general happiness, will never be contented to trust such an instrument to the mere countenance and assistance of fortuitous events, the momentary exertions of enthusiastic supporters, or the lukewarm energies of the few who may be wise enough to comprehend, and benevolent enough to further, the mighty effects that it may be intended to originate. The people of a free country, the members of a civilized community, are the individuals composing one vast family, among whom numerous are the employments, and multifarious the objects which must be pursued in common for common advantage. It is not that in many cases private exertions and private efforts would not be almost sufficient for the purposes towards which they are tending, it is not because it may not oftentimes be probable that the zeal and energy of individual characters would carry out into full

operation all the great principles of particular ordinances, that those ordinances, arrangements, and systems are to be the less guarded against injury ; if we cast our eyes even upon the richly-endowed hospital, the well-supported infirmary, or the neat and quaint edifice dedicated to the care of the aged or the orphan, the widow or the fatherless, we should still scarcely be shaken from our opinion of the necessity of making provision for the wants and exigencies of the needy and the destitute. Open as the heart is from nature to the appeal of which squalid misery, gaunt famine, and pallid distress are such eloquent and powerful advocates, ready as the man of civilization would be to throw open the hand of affluence or independence to the famished beggar that crouched to him for food, or the wasted form that cried to him for bread ; there is still much wisdom in the legislative enactment, that all classes of the community shall be compelled of necessity to contribute to alleviate the poverty and to lighten the destitution of whatever district they may happen to inhabit. Charitable or uncharitable as the possessor of wealth may be, liberal or thrifty as may be the mind of the affluent landlord or the enriched merchant, the law trusts not to his voluntary exertions in the cause of humanity, she invites not his assistance, she allows not his support, but she *compels* and *constrains* him to contribute to the poor-rates of his parish, despite of all the *conscientious scruples* which thriftiness or avarice might be so ready to suggest. The State, in her wisdom, as well as in her humanity, considers the life of the humblest among her children as something too precious to allow of the possibility of its being lost through the apathy or sordidness of those to whom it may prefer its appeal for pity, for assistance, for protection. And yet that life which she is so anxious to preserve may be divided between the night that may conceive, and the day that may bring forth mischief. It may be a career of sluggish idleness, of bitter and irksome discontent, of misery to itself, of annoyance to others, of disgrace to the majesty of human nature and the dignity of the human race. The mere preservation of such a life, regarding only the maintenance of its actual existence, is a matter of but little importance in comparison with that which is annexed to its being rendered useful in its generation, honourable, harmless, and beneficial in its gradual progress. In other words, it is of far less moment to preserve the life of the criminal than it is to raise that criminal to the level of his exalted sphere, by teaching him that he is not the clay-formed image of a day, but the moral and intellectual being that is destined for immortality. It is indeed the part of Government to provide an eleemosynary establishment for temporal necessities ; but it may be cherishing a viper in its bosom, unless it is sufficiently provident not only to nourish the framework of material existence, but to infuse, moreover, the spark of religious principles, the moral culture that Christianity bestows. The life is something more than meat, and the legislature that establishes the parochial poor-house, that shrinks from entrusting the wants of its indigent to the sympathizing kindness of voluntary benevolence, must, indeed, relinquish alike consistency and prudence, if it leaves the parish church unsupported and unaided by the arm of Government.

The governor is responsible for the life of those over whom he wields the sceptre, or who in any manner have been committed to his empire and to his care. Upon this principle is based the existence of a national provision for poverty and destitution. But he is no less responsible for the conduct and character of the nation for whom he governs, in so far as that conduct or that character may be formed or modelled by political instruments. And if he be a Christian governor, if he feels that Christianity tends more than aught beside to raise and soften the mind, and to stamp it with a greater degree of purity and enlightenment, he is bound by the same responsibility to shed abroad the beaming radiance of its sanctifying influence. Viewing Government as a temporal matter, he must cultivate Christianity, with a view to its ameliorating effects upon the habits and the behaviour of his people. But if he lifts his mind to more noble considerations, empires and kingdoms may be regarded as sublime institutions, the fabric of the hand of Deity, and he is then most imperatively called upon to nurture it and foster it for its own sake also. It is evident that, by leaving it to voluntary exertions, he is actually abandoning it altogether, as though it were a matter with which he had not the slightest concern. The religion of Mahomet, the profession of Infidelity, the unhallowed rites and the impious mysteries of Pagan superstition, all meet with as much favour as Christianity itself, with the Government that is content to leave religion to a voluntary system. The State grants toleration to every profession and creed; and the abandonment of a National Church Establishment would leave no greater toleration for the Christian Church of the country, than for the rankest blasphemy that infidelity or socialism could invent.

Now, the most extreme system of voluntarism that has ever entered into the mind of the sophist or the economist, is that which proposes that each individual should pay only for that religious instruction which he himself receives; that religion should be treated as a mere article of worldly traffic; wherein each man markets, to supply his separate and particular necessities. Upon this principle, as in every matter connected with temporal affairs, the provision prepared for the poor differs widely from that prepared for the rich, so in this also the distinction must obtain, and the wealthy and indigent must no longer look upon each other as brethren in all that relates to their spiritual and immortal interests. Vain, worldly, unprofitable speculations! The purple of Dives and the rage of Lazarus, the frame pampered with luxury and the body emaciated with sores, must alike be changed into the image of incorruption ere they stand before the throne of the judgment-seat on high. The gospel is as necessary and valuable to the beggar and the serf, as it is to the monarch and the noble. To both it is the same spiritual meat, to both it is the same water of life; the sacramental elements are emblems that are offered to *all* in commemoration of a sacrifice, the fruits of which must be by *all* partaken. And yet you must dole out the tidings of salvation in determinate quantities, apportioned to the price that each recipient can afford, if you follow to its legiti-

the consequences this attempted parallel between the free trade of the world and the administration of religious teaching, if you compare to the commerce of this perishing scene that inestimable gift of which the merchandize is better than the merchandize of silver, and the gain thereof is greater than the gain of fine gold. But the absurdity of such a principle may be demonstrated upon grounds, if possible, still more conclusive. With regard to every article of worldly merchandize, the less the supply of it, the greater is the demand for it; wherever it is least abundant, there naturally it is the most sought after. Shall we be told that in this case any sort of parallel can be established? Will any one be bold enough to assert, that wherever religion is least known, *there* are its teachers best paid, there are its professors most honoured, there are its advocates most rewarded? If an individual knows nothing of, he invariably cares nothing for, all the sublime mysteries of godliness that the mercy of Omnipotence has revealed. But if he has learnt to know his own nature, if his thoughts have been directed from the worthlessness of self to the majesty of his Creator, then the preacher finds him a willing and a constant hearer, anxious to do good and to distribute, and unceasingly searching after a greater degree of religious knowledge. Here, then, the principles upon which the system of free trade is established are completely reversed. In the pursuits of commerce and of mercantile employment, the absence of supply is that which constantly creates the demand; the greater the stock in the market, the less is any want of it manifested. But in the business of religion, the less that it is known, the less it is appreciated and the less desired, while the more thoroughly it is understood, the more earnest its votaries, and the more anxious are its followers. The ignorant and benighted plod on in their gloomy course, unmoved by any appetite for a knowledge of which they cannot understand the advantage. Left to such a system, the unbelievers and the ignorant would wax worse and worse, because no arm would be extended to save, no hand would be offered to uphold. Lost, irreclaimably lost from the knowledge of their Maker, deserted and disregarded by the selfish economy of the religious voluntary, their doom would be pronounced, as far as man could pronounce it, their sentence would be sealed, as far as it depended upon human agency—"Ephraim is turned unto his idols—*let him alone.*"

The other aspect which is assumed by the voluntary system is at all events more rational and plausible in its appearance, and can boast of a far greater number of advocates and supporters. Professing the most unbounded liberality of sentiment, adopting "Liberty of Conscience" as its watchword, and bearing aloft the mask of charity as the banner under which its followers are enrolled, it is nevertheless one of the most dangerous of theories among the wild speculations with which even this age of violence and revolution has teemed. It will not, indeed, advance so far as to adopt the cant language or even the selfish principles of mercantile pursuits, but its promoters are foolish enough to imagine that the arbitrary and uncertain contributions of those whose piety is equal to their wealth, or

whose means are apportioned to their zeal, will be either a sufficient or a worthy fund, upon which a whole people may rely for spiritual instruction and the sustenance of their souls. Upon this ground, it would be amply sufficient to take our stand, and denounce the insufficiency of the voluntary system as an insurmountable obstacle against all the reasonings which might be brought forward in its behalf; for, upon this head, we may take experience for our guide, and consult the actual evidence of our own senses, as an index to the power and efficacy of the voluntary system. Let our eyes wander forth through the town and the hamlet, the city and the village of this land of enlightenment, and measure for themselves the degree of religious destitution which exists among us. How often is it that the enemy casts in our teeth—that, with all the aid of an Establishment, there are thousands for whom the Sabbath-bell has sounded, and yet its chimes have awakened no echo in their hearts, who have turned away in listlessness and idleness, because they knew not the value of its hallowed invitation. How often, too, are we reminded of others, sprinkled more thinly over a vast extent of country, to whose eyes the distant spire is a fair image in the landscape, but it rises above too remote a temple for the ignorant worshipper to approach on his appointed day of rest. Truly, there has been a wide field for the operations of uncompelled benevolence, for the exercise of voluntary exertions. Crippled by spoliation, impeded by revolutionary persecutions, hindered by a thousand stumbling-blocks, thrown forward by the avowed opponent or the insidious adversary, the Church Establishment, by itself, has indeed been inadequate to answer *all* the calls of spiritual distress. It has sued for additional assistance; it has appealed to the friend of the gospel for means whereby it might be rendered still more effective to the overthrow of the strongholds of ignorance and crime. Secession, too, has decked herself in her most engaging colours; she has prated of liberty to the patriot, and, assuming the garb of toleration, she has exclaimed with the exultation of the Pharisee, “Behold! I am holier than thou!” And then, animating her votaries with the spirit of emulation and rivalry, she has spared no efforts to enlarge her boundaries and to extend her reign, by means of the largest contributions that jealousy to the Church and energy in the cause could wring from the hands of her zealous supporters. And yet, with all these incentives, voluntarism, even with the assistance of the Establishment, has but shown how much there is yet undone, how many yet unenlightened, how few comparatively who might safely be relied upon, as ready and spontaneous contributors for the furtherance of the mighty object to which they would apply themselves. As an adjunct to a Church Establishment, we cannot deny that it has been of great service to the sacred cause in which it was embarked, but in any other light than as an adjunct it will indeed bear no consideration. When, therefore, we are called upon by Dissenters to adopt their system by itself, we are bold enough to answer, that but for our system their doctrines and their divisions would never have existed. It was an Established Church that threw off the rust of ages, and at the dawn of the Reformation rent

the second veil, which had hidden the mysteries that revelation was appointed to unfold. To the inhabitants of the country the Church offered her treasures, she allowed to each man the exercise of his honest understanding, and she bade him consider what she urged, and "whether these things were so or no." She placed open the Bible in the hands of her people, she invited them to read and judge for themselves. But, when her children had grown up within her walls, there were many, alas ! that forsook the pleasant paths which she had taught them, and wandering forth, still turned back to assail, with useless violence, the parent that had nurtured and protected them. Had the Church Establishment been uprooted at the Reformation, there would have been now but a small remnant to follow in the steps of that intrepid band that wrestled with the mysteries and abominations of papal darkness. While the limbs of our ancestors were yet smarting with the marks that their chains and their fetters had imprinted on their limbs, while they had scarcely ceased to be the victims of bigotry and blindness, they would have yielded in the death struggle with their foes, or lingered on until the last spark of the flame that the true liberty of the gospel had called forth, and fanned into its vigour and maturity, had been quenched.

P. P.

POPISH MANIFESTATIONS.

ARE the laws of the land always to be set at defiance with impunity? are the provisions of an Act of Parliament expressly passed for the purpose of guarding the Church of England against the encroachments of popish dissent, to be outraged and set at naught, not only covertly and secretly, but openly in the face of day, in the most unblushing and daring manner, without bringing down on those who violate them the penalties which they inflict? Is the executive of the country always to slumber, or what is worse, to look on with perfect coolness and with the most calm indifference, whilst the enemies of that Church of which our most gracious sovereign is the head, are permitted to insult her members by their superstitious and illegal manifestations? We have been moved to these reflections by reading the following statement of what has lately taken place in the north of England.

"POPERY.—A Popish chapel was recently opened at the village of Everingham, in East Yorkshire, in a style of splendour unequalled in England. The building cost 30,000*l.* and the procession of bishops and clergy, with the Pope's banners, and the host elevated, was more splendid than was ever witnessed before in modern days in this country."—*Dorset County Chronicle*, August 1.

The Pope's banners! the host elevated! What will be the next step taken in this Protestant country, we wonder? Each of these popish priests, on this occasion, by walking in procession in the habits of their order, and exercising any of the ceremonies of their religion in this public manner, incurred a penalty of 50*l.* by the provisions of the 26th clause of the Roman Catholic Emancipation Act. But

this, we suppose, is a mere trifle, at least if we are to judge from the frequency with which this penalty appears to be incurred now-a-days without any infliction of it following. We had always thought, and we believe most other persons did the same, that it was the duty of her Majesty's ministers, more especially of the Home Secretary, to attend to these infractions of the law, and to put the penalties in force which are incurred by them. Is it to be tolerated, that in this country, consecrated as it has always been, in the eyes of all good men, as the stronghold of Protestantism, and the depository of the most pure and apostolic branch of the Church of Christ, that idolatrous processions are to take place, and the banners of the head of the Romish faith, who is also a temporal sovereign, are to be carried about, and all this to be done in the most ostentatious and arrogant manner, when a law of recent date is in existence for repressing such daring violations of the ordinances of the land? Will Protestants never awake from the fatal lethargy in which they have been plunged by incredulity, lukewarmness, and timidity? Will they never open their eyes to the increased activity of Popery, and view in their proper light those extraordinary displays of Romish purposes, which are daily taking place unchecked, and, it would seem, unheeded by those authorities whose duty and obligation it is to put the laws in force. We do not wish needlessly to alarm our fellow-countrymen. Far from it. It is the case with great alarmists frequently to defeat their own object, by depressing in too considerable a degree, instead of rousing and calling forth the energies of those whom they address. But we cannot help thinking—and we are disposed to imagine that all calm and unprejudiced persons will agree with us—that the Papists have some ulterior object in view, different from that which they wish to be ostensible, and that this object is neither more nor less than the total overthrow and destruction of the Protestant Church of the realm, and the setting up in its place of their own corrupt and superstitious form of worship. In the prosecution of this object they spare no pains and no expense, neither are they over-scrupulous as to the means which they employ. In order to overturn the Church of England, they court every species of alliance, and are ready and willing to enter into a close and unholy league with those who, if they act up to their professed principles, they must be well aware are their bitterest foes. We allude of course to that disgraceful union between the Papists and the Dissenters, for the purpose of attacking the Church of England, the formation of which is equally discreditable to either party, but above all to the Dissenters, who, by such an act, forego, all claim to the title of honest and conscientious separatists, and proclaim to the world at large that their real and sole object is the plunder of the much-coveted possessions of the Church. Little do they know of the true character of their partners in this unrighteous alliance. Crafty and long-sighted indeed must he be who imagines that he can outwit, still more reap advantage from his union with a member of the Romish faith, especially if that union is based upon what is termed by the parties to it, a religious object. The genuine Romanist never

loses sight of one object, the supremacy of his Church, and, to promote this end, he makes use of every species of circumstance and person as his instruments, and endeavours to mould them to his purpose. It is in this way that he succeeds in his minor objects; and if the members of our Church do not exert themselves and exercise more vigilance and wariness, it will be well if he does not ultimately obtain something far from small towards the accomplishment of his greatest end. It is possible to learn even from an enemy. The children of this world are wiser in their generation than the children of light. Would that our brother Churchmen would take example from the zeal and earnestness displayed by the Romanist, and would exercise the same qualities in defence of the venerable and time-honoured ark of their apostolic faith. Let them exert their best energies (what cause can be more holy?) in detecting, exposing, and circumventing the machinations of their wily and treacherous foes. And let them above all, in pursuance of such a determination,—if such violations of the law of the land still take place as those to which we have referred, and the executive authorities of the country shall still allow them to pass by unpunished,—petition their gracious sovereign, who has solemnly promised at the altar of God to maintain and preserve the rights and privileges of the Church of England, that she will be pleased to issue her commands to those placed in authority under her, to put in force those penal statutes which the wisdom of the legislature has in this case provided.

THE CHURCH-RATE QUESTION.

THE Church-rate question appears to be settled. The quarrels, the contentions, the disputes, the excitement and violence, which have been raised by dissenters, individually and in their sectarian bodies, against the Church on this subject, for some years past, seem to be subsiding, or else, which is a result still more disastrous to the authors and promoters of this noise and disorder, whenever they make their appearance, they are instantly defeated. It is impossible to take up a newspaper now, or indeed for some time since, in which mention is made of a church-rate being proposed in any parish, and of opposition being made to it by Dissenters, without finding that the sure and unfailing result is, a complete victory to the Church, and one obtained moreover by an overwhelming majority. Heartily and sincerely do we congratulate our brother Churchmen on such a result, demonstrating as it does the invincible strength of the Church, and the courage and determination of her members, when called upon to vindicate her rights and privileges against the assaults of her wicked and treacherous foes. But what shall be said of the conduct of those persons, by whose encouragement the opponents of our venerable Church have been incited to engage in this harassing and vexatious resistance to her just and legal claims? What shall be said of those, who, knowing as they must have done, or at any rate as it was their bounden duty to have done, that this payment had been rendered as imperative and binding by the law of the land for centuries.

past, as is any other payment claimed by individuals or corporate bodies—knowing that it was not the creation of any modern legislation, but that it was stamped with the authority of national law for ages before the Norman conquest—what shall be said of those who, possessing such knowledge as this, could, either for the mean purpose of gratifying their own dislike and hostility to the Church, or else from the low and selfish view of conciliating the various dissenting sects, and obtaining their alliance in their schemes of reform, propose not only to change and alter one of the most ancient ordinances of our constitutional law, and thus do all in their power to unsettle and destroy what was settled in justice, equity, and right, but could even have the hardihood to engage in a scheme for relieving from a payment those who were bound by the tenure of their property, whether as owners or occupiers, to render it, and, instead, to saddle it upon the estates possessed by the Church, thus proposing to rob her in the most open manner of a property which she had possessed for more than a thousand years, and her title to which was far older than that which any one of themselves possessed in the estate which he might happen to enjoy? The answer to such a question we leave to our readers; it is one which all right-thinking and honest persons will find it easy to give.

We believe, however, that evil as we cannot doubt were their intentions towards the Church, in proposing such a scheme, they have long before this bitterly repented their folly, and madness, as it may almost be called, in bringing forward such a proposition. Disastrous as would have been the consequences of such a scheme, if carried, to the cause of religion in this country, the fruits which have been reaped from the mere proposal of it by its authors, have been, as we dare say they themselves would confess, infinitely more injurious. Deluded and blinded as a part of the nation had been for some years, by the ridiculous and selfish clamour for reform, they were already beginning to awake from their feverish dream, and it only wanted the stimulating effect of such a wanton attack upon the rights and possessions of the Church of their native land, which is always dear to every honest Englishman, however he may be led astray for the moment, to rouse them fully from their delirium, and to cause them to return to those paths of truth, and of loyalty to their sovereign and their Church, which they had trodden in former years. If the Liberals had exercised their utmost ingenuity, they could not have discovered a measure more unfortunate as regards themselves, or more likely to prove disastrous to its authors, than the Church-rate agitation. All the good feeling of the English people, all the nice sense of justice and exact discrimination between right and wrong, so peculiar to the nation, together with that regard for the sacred law of *meum* and *tuum* which ought to be, and is, we would fain hope, implanted in the hearts of our countrymen—all these various feelings were roused into action by this most unjust and wicked proposition. Persons who had hitherto entertained only an indifferent, or, at any rate, lukewarm friendship towards the Church, were so struck by this outrage on the law of integrity and violation of her rights, that they

were induced to examine into the real nature of her claims, of which they had been previously ignorant, and in this manner often converted their former coldness and negligence into fervent and affectionate zeal in her behalf. This was the very last result the Whigs would have wished for. But there are some people who are regardless of consequences, who look only to the present, without considering either the past or the future, and, provided they can see the slightest hope of obtaining a temporary advantage, shut their eyes to the possible results, even although pointed out to them by persons of experience and observation. Such is the case, in a pre-eminent degree, with the Whigs of our day, who, if there is the smallest chance of conciliating a particular party or class, care not what sacrifice they make to obtain this advantage, and will not scruple to trample on venerable institutions, ancient and firmly-established usages rooted in the affections and prepossessions of the people, and so throw down the well-defined barriers which exist between justice and injustice, in order to arrive at their object.

Never, indeed, has that most gracious promise, which the Lord of life has condescended to make to his followers, that the gates of hell shall not prevail against his church, been more strikingly fulfilled, than in the event of that wanton and unjust attack, to which we have alluded, upon those rights of the Church which were especially necessary to secure her temporal existence. Such a spectacle was exhibited on this occasion as is very seldom witnessed in any country or state. We often hear of people petitioning to be exempted from a particular tax, or asking to be exonerated from some payment; but a far different scene took place on the agitation of the question of church-rates. Petitions came pouring in out of number, and with almost countless names attached to them, from every district of the country, from towns, from villages and hamlets, all praying not to be relieved from a payment, but on the contrary, urging in the strongest terms that this payment might be continued. And, what rendered the case still more forcible, and pointed out with still greater significance the real motives of those who clamoured against church-rates, was the very peculiar circumstance, that whilst these latter who petitioned against their payment, and complained with so much bitterness and violence of its harshness and injustice, in very few instances contributed any thing at all towards its discharge; those, on the contrary, who petitioned for the continuance of church-rates, and pressed their necessity and absolute obligation on the attention of the legislature, were in every case subject to their payment, and very frequently to a large amount.

LIVES OF EMINENT DIVINES.

NO. I.—BISHOP JEWEL.

(Concluded from page 266.)

"In the year 1560, Jewel was consecrated Bishop of Salisbury. "From this period," as Mr. Le Bas observes, "we are to regard him as one of the burning and shining lights of that Church, whose purification and

salvance was the chiefest desire of his heart." It was in this year that he delivered his sermon from St. Paul's Cross, in which he put forth his celebrated challenge to the papists, and which may be considered as the gem of his future controversial writings. This famous challenge, in which he impeached the most essential doctrines of Romanism, sounded like a trumpet-note of defiance. The echo of it went forth, not only over England, but throughout Europe. In England, no person appeared for some time as an opponent to Jewel. The only immediate effect produced by it, was a correspondence between Dr. H. Cole and Bishop Jewel, which, however, was little more than a sort of prelude to the controversy which afterwards took place. Cole was scarcely worth the exercise of the intellectual powers of Jewel, and seems very quickly to have been crushed in the grasp of his mighty mind. No other adversary appeared for a considerable time, and Jewel was therefore left in quiet to pursue the duties of his office. In the year 1561 we find him again in the pulpit of St. Paul's, and in 1562 among the Lent preachers at the Court.

This latter year, indeed, may be considered as the most memorable and glorious in his whole life, for it was in it that he published that work by which he is best known to posterity, his immortal *Apology for the Church of England*. This book was intended to serve as a popular manual, in which members of the Church might find a vindication of their faith from the false and audacious charges of the Romanists. It was published with the consent of the Bishops and other distinguished divines, and it had also the sanction of the Queen's authority: so that, as the biographer of Jewel observes, "it is not to be regarded as containing merely the sentiments of an individual writer, but rather as a sort of State vindication of the Protestant Establishment of England." This publication was so celebrated, that, in a short period, it was circulated all over Europe. The fact of its composition in Latin, rendered it accessible to all men of letters throughout the continent. In France, Flanders, Germany, Spain, Poland, Hungary, Denmark and Sweden, it commanded attention and applause. It forced its way into Italy, was read at Naples, and even at Rome. That the Romanists deeply felt its power, is very clear from the circumstance of its having been *honoured* with a censure by the Council of Trent; and also from the fact, that two Romish divines were appointed by the same assembly to answer it. It appears, however, that they never made the attempt. But its perusal was not confined to the learned in the countries we have spoken of, for it was speedily translated into most of the living languages of Europe. It appeared in Italian, French, Spanish, German, Dutch, and Greek; and in the year 1571, it appeared in the Welch language. It was published in English in the same year in which it came out in Latin, in a translation supposed to have been chiefly executed by Archbishop Parker.* Another translation, considered to be more perfect, was published in 1564, and was executed by Lady Anne Bacon, wife of Sir Nicholas Bacon, and mother of the famous Lord Bacon. This translation was so correct, that when the Primate and Bishop Jewel had both examined it, they could not suggest a single alteration. In this year also, an answer was put forth by Thomas Dormer, a papist, to some of the propositions contained in Jewel's famous challenge. Several others also appeared on the same side. But none of these persons were deemed worthy of reply by the Bishop, with the exception of Thomas Harding. This individual was so much attached to the doctrines of the Reformation

* We possess a copy of this translation, which is very scarce. It is in a small quarto size, and is printed in black letter.

in the reign of Edward VI., that he was appointed chaplain to the Duke of Suffolk, father of Lady Jane Grey, and was employed to instruct her in religion. On the accession of Queen Mary, he immediately became a papist. On the accession of Queen Elizabeth, he retired to Geneva, from whence he sent forth his attacks on Bishop Jewel. Humphrey, the contemporary biographer of Jewel, thus speaks of the vehemence of Harding's profession of the Protestant faith in the days of Edward VI. "He is he who, under King Edward, protested, and preached, and swore, against the Pope—who, in the pulpit at Oxford, laughed at the Fathers of Trent as so many illiterate and paltry priests—who wished that a voice could be given him sonorous as a trumpet or the bell of Oseney, that it might ring in the dull ears of the papists, and that, like another Stentor, he might be heard, throughout the realm, to proclaim the superstitions of the Romish Church." It is said also, that, as a member of the chapter of Salisbury, he assisted in the election of Jewel to that see. A man of such glaring and notorious inconsistency as Harding was, although he certainly possessed talent, could not lend much credit to the Roman Church by his advocacy. The controversy which ensued between Bishop Jewel and this person extended to considerable length, and treated of most of the important points in dispute. "Nothing of course," says Mr. Le Bas, "could be more utterly hopeless than the attempt to convey to the reader, in a few words or sentences, any clear conception of the merits of this voluminous controversy, which embraces almost every important point in debate between the Church of Rome and the Church of England. Our notice of the conflict must, in this place at least, be purely historical. We shall therefore, for the present, be satisfied with observing, that the dispute was conducted by Jewel in a spirit of perfect fairness and integrity. The method observed by him is precisely similar to that which was followed by Archbishop Cranmer, in his controversy with Gardiner, relative to the sacramental doctrine. The paragraphs or passages from Harding's books are always printed immediately before the answers to them. The performance of his adversary is thus incorporated with his own; and the reader is enabled, with entire convenience, to compare the disputants with each other. It may, further, be mentioned, that Jewel maintains, throughout, the serenity and self-possession which indicate a perfect mastery over his subject. There is no exhibition of petulance or irritation; no symptom of conscious weakness; nothing of the agitation by which men sometimes betray a want of confidence either in the goodness of their cause, or in their own capacity to do it justice. Every one who studies this controversy, must rise from it with a persuasion, that the learned Bishop Reynolds said no more than the truth, when he affirmed that Harding was 'no more able to subsist under the hand of his renowned and incomparable antagonist, than a whelp under the paw of a lion.'"

The next great occasion which brought Jewel very prominently before the public took place in 1570. In the year preceding this, the Roman Bishop, Pius V., had privately despatched into England a Bull, by which he deprived the Queen of all title to her kingdom; absolved her subjects from their oath of allegiance; and charged them not to obey her, on pain of his curse and excommunication. This most atrocious instrument was actually fixed by one Felton to the Bishop of London's palace gates. Bishop Jewel instantly determined to answer it, and accordingly composed a tract entitled, *A View of a Seditious Bull sent into England*, in which he made an elaborate dissection of this impious manifesto, resolved the whole into a series of impudent falsehoods, and held up to merited

execration the satanic malice and arrogance which dictated it. The last occasion on which Bishop Jewel appeared before the public was in the closing year of his life, 1571, when, in a sermon preached by him at Paul's Cross, he denounced the rites and ceremonies of the Church against the opinion of Cartwright and other Puritans, who were now attempting to introduce confusion and disorder by their dissensions. It appears that he always suspected the schism between the Church and those who dissented from it; was first kindled by the papists, under the disguise of Puritan preachers; a fact which we believe has since been established. In this discourse Bishop Jewel spoke at great length of the evils arising from division, and concluded by an urgent and affectionate exhortation to unity of sentiment.—This great and good man was now rapidly approaching to his mortal end. In the autumn of 1571 he perceived that he had not long to live, and he accordingly determined to make a searching visitation of his diocese. During his progress, he came to the town of Lacock, in Wiltshire, where he had promised to preach; he appeared so very ill, however, that he was urged not to perform this duty. His only reply was, that it well became a Bishop to die in the pulpit. He accordingly persevered, and delivered his last sermon, on the following text, from the fifth of Galatians: "Walk in the Spirit, and ye shall not fulfil the lusts of the flesh." Having with great difficulty finished his discourse, he rode to Monkton Farley, where his illness increased so much, that he was put to bed. From this bed he never rose again. Notwithstanding the violence of his sufferings, which were very great, he called together his household, and delivered to them an exposition upon the Lord's Prayer. What follows, is very affecting. At the close of his address, he desired that the 71st Psalm might be sung. At the words, *Thou, O Lord, art my hope and my trust from my youth*, he cried out, "Thou, Lord, hast been my only hope." And again, when they came to the verses, *Cast me not off in the time of old age; forsake me not when my strength faileth; nor when I am old and grey-headed, O Lord, forsake me not*,—he exclaimed, "Every one who is dying is, in truth, old and grey-headed, and failing in strength." When the psalm was over, he broke into frequent exclamations;—"Lord, now let thy servant depart in peace—Lord, suffer thy servant to come unto thee—Lord, receive my spirit." Hearing a person who was present pray to God to restore him to health, he turned his eye towards him, and repeated the words of Ambrose—"I have not so lived, that I am ashamed of having lived, neither do I fear death, for our God is merciful. A crown of righteousness is now laid up for me. Christ is my righteousness. Father, thy will be done: thy will, I say; not mine, for mine is imperfect and depraved. O Lord, in Thee have I trusted, let me never be confounded. This is my *to-day*. To-day, I shall quickly come unto thee. To-day, I shall see thee, O Lord Jesus." His voice then failing him, he signified to those who were standing near him, that they should continue to pray. When he was unable to join in their prayers with his voice, he expressed his assent to them, by continuing to lift up his hands and eyes until he expired. He had barely completed his fiftieth year at the time of his death.

The private character of Jewel was equally admirable with the public reputation which he sustained as a theologian and a scholar. Although rigidly abstemious in his own habits, he always kept up a plentiful table in his episcopal residence, and the learned and the virtuous, both foreigners and his own countrymen, were always ever-welcome guests. To the poor his doors were open, and his charity was only bounded by his means. Among other modes of benevolence, he was accustomed to support in his palace half a dozen youths, of humble parentage, who were brought up

as scholars, at his sole charge. He also allowed a yearly pension to several young students at the University. Amongst other objects of his bounty in this way, may be mentioned the immortal Richard Hooker.

The account which is given of his daily habits is exceedingly interesting. He was in the habit of rising early, and passing the first hours of the day in study and devotion. He did not come out of his library until eight o'clock, and having then taken a slight refreshment, he resumed his studies, until the hour of dinner. After this meal, he employed himself in despatching business, and giving audience to applicants and suitors. He used also to exercise the office of a peace-maker and arbitrator between disputing parties. About nine in the evening, he was in the habit of calling his domestics together that he might examine them as to the way in which they had passed the day, and he then gave them commendation, reproof or advice, as the occasion needed. He closed the duties of the day with prayer, and after this passed the hours in which he still remained up, in his studies. When he retired to bed, some one of his attendants usually read aloud to him, until his mind was composed; and after this, having commended himself to his God and Saviour, he went to rest. His powers of memory were of a most extraordinary character, and enabled him to collect and to bring forth, when required, those vast stores of erudition which he possessed. The character of this truly great and good man is thus drawn by Fuller: "A *Jewel* sometimes taken for a single precious stone, is properly a collection of many, orderly set together to their best advantage. So several eminences met in this worthy man—*naturals*, *artificial*s, *morals*, but principally *spirituals*: so devout in the pew where he prayed, diligent in the pulpit where he preached, grave on the bench where he assisted, mild in the consistory where he judged, patient in the bed where he died; that well it were if, in relation to him, *secundum aenum Sarum* were made precedent to all posterity."

We have extended this notice to a greater length than we had intended; but in the present times, when Popery is making such efforts to regain her corrupt and superstitious sway over mankind, the minds of men cannot be too frequently made to dwell upon the life and actions, upon the virtues and writings of so distinguished and illustrious a champion of our pure and apostolic Church.

Correspondence.

PRETENSIONS OF THE BISHOPS OF ROME.—No. VI.

TO THE EDITOR OF THE CHURCHMAN.

SIR,—Among the many ingenious and original reflections in Mr. Babbage's *Fragments in the Ninth Bridgewater Treatise*, the following may with strict propriety be applied to the Romish doctrine of Tradition—"Every statement from man to his fellow man is liable to error from two sources. The witness may be deceived, or he may himself be a deceiver; and however extensive his knowledge, or however high his general character for accuracy, whilst the possibility of a failure in either direction remains, *repeated transmission through a series of such witnesses* will ultimately reduce to insignificance any statement in itself highly improbable." (P. 134.) It is entirely upon tradition, unsupported by the authority of Scripture, that the Church of Rome claims the belief of its members for its various dogmas. And herein lies the difference between the Church of England and the Church of Rome. The Church of England is well

deserving of the esteem, and well entitled to the support, of every rational and intelligent being. It asks not any thing too much—it demands not any thing unreasonable—of any man. Its simple requirement is, a belief in the Scriptures, and any thing *out* of the Scriptures it asks from no man, or in other words, as expressed in one of her Articles (xx.) it ordains not any thing that is contrary to God's Word written—it enforces not any thing to be believed for necessity of salvation. Far otherwise the Church of Rome. It acts a less liberal and generous part. It *does* ordain and enforce things contrary to God's Word written; and, more than that, it oppresses and persecutes all who do not believe according to the decrees of its Popes, and the decretals of its councils; and the sword—but not that of the Spirit—and the torch—but not that of charity—have been the instruments by which it has exacted the faith of its members, and enforced obedience to its mandates, in every age since its pretensions to infallibility have been advanced, and its multiplied oppressions of human conscience and human liberty have been perpetrated. It is upon tradition, and tradition alone, that the Church of Rome rests its arrogant and tyrannical claims, and it has nothing to support its pretensions, save what we Protestants consider as a very unsafe and perilous foundation in matters of faith—the oral traditions of men. Among those oral traditions, not the least important and preposterous is the one respecting the Apostle Peter, from whom the Church of Rome pretends that the supremacy of its Bishops, and the authority of its Church, have been derived. There is nothing in Scripture to authorise such an assumption; and it will now be the object of the present letter to *prove* the point.

The pretensions of the Church of Rome are, that Peter had a pre-eminency over the other apostles, and that he was appointed by the other apostles as Bishop of Rome. There is not the slightest foundation for either of these assertions. Peter had no pre-eminency over the other apostles, nor was he ever Bishop of Rome; nor is there any authority to prove that he *ever* even visited that city.

If we are to be guided by Scripture only, the first point may easily be decided. Our Lord never intended that any pre-eminency should exist among his twelve chosen followers—nay, he reprobated any assumption of the kind; and when a spark of ambition did on one particular occasion exhibit itself in the breasts of two of the apostles, it was instantaneously extinguished. The passage which I have always thought important on this very account, is as follows:—The mother of James and John made an application to our Lord, that he should prefer her two sons, who were his especial favourites, to some pre-eminent post and dignity. In the parallel passages of St. Mark, it is said that the application came direct from themselves. This, however, is not important—the important fact is, the answer made to their application—"Master, we would that thou shouldst do for us whatsoever we shall desire." The answer returned was, "Ye know not what ye ask"—a very proper reproof—"whosoever of you will be the chiefest, shall be servant of all:" this, he added, when he saw the effect which the application of the *two* produced on the minds of the *ten*; for it is said, "when the ten heard of it, they began to be much displeased with James and John." Nor is it to be wondered at: but the important inference to be drawn is this; that not one of the twelve had any right to expect, nor any claim to urge, any pre-eminence of any kind whatsoever over any one of the Apostles.* And we may be quite sure, therefore, that any pretension to superiority, preferred at the commencement, would not be admitted at any subsequent period of the Christian Church. After the decease of their Divine Master, they continued for some short period working miracles, and making converts from Judaism; and we have authority for knowing that each of them proceeded to their appointed stations far and wide doing the work of the ministry.

If no other passage but the above could be produced, it would be with me

* See this point, also satisfactorily settled in the case of the strife among the Apostles, who should be the greatest. Luke xxii., and Matt. xxviii.

decisive on the point. But I have another circumstance to adduce, to which I attach the utmost importance, as bearing on this subject.

I have just mentioned that there were appointed stations, to which each of the apostles were directed to proceed, some time after the ascension of their Divine Master. It appears that at Antioch, where the converts first received the name of Christians, they sometimes were called *Jessians*, (vid. Bingham's Orig. Eccles., book i.) considerable differences of opinion arose, and dissensions were created, as to whether the rite of circumcision should be imposed on the Gentile converts. Paul and Barnabas were at this time at Antioch. For the purpose of settling the point, they and the other apostles elsewhere stationed, proceeded to Jerusalem, and held—what, perhaps, may with no impropriety be called, the first General Council, at which Church matters were discussed and adjusted; and happy would it have been for the peace and unanimity of the Christian Church in subsequent ages, had this example been followed, and all questions respecting discipline, ceremonies and rites, which generally have produced more heat and controversy than even the weightier matters of religion, been so amicably terminated. Immediately on the arrival of the apostles, they proceeded to business, and discussed the matter submitted to their deliberations. But it is not so much the important topic discussed with which I have any concern at present, as the person who presided at the Council as chairman. Who was it? Paul or Barnabas, who had just been passing through Phenice and Samaria, preaching the conversion of the Gentiles, and also from Antioch, whence the matter had created no small acrimony and bitterness of feeling? Of course the chairman at this apostolical meeting must have been the one, if any, to whom the primacy, as by general consent, had been conceded. If we are to credit the traditions of men before the records of Scripture, it must have been Peter. And yet Peter was not the president of the meeting. He was one of the speakers; and, from the warmth and hastiness of his temper, an eloquent and animated one no doubt, no speech could be more to the purpose: and the other speakers were Paul and Barnabas; but neither of these were in the chair. If there were pre-eminence in one more than another, it was in the then president of the meeting. Wherefore? because he was the brother of our Lord. And he was the president of this Council, and closed its proceedings by giving the following decision:—"Men and brethren, hearken unto me, &c.; my sentence is, or I determine, *κρίνω*—that we trouble not them, which from among the Gentiles are turned to God, and to lay upon them no greater burden than these necessary things," &c. The same inference which was drawn from the latter instance, viz., that no pre-eminence can be claimed for Peter above the rest of the apostles; and the conclusion is further strengthened and established by the consideration of the account given by St. Luke of the strife that occurred between the apostles, who of them should be accounted the greatest? Our Lord at once decided the question, and terminated the strife by this authoritative declaration—"It shall not be so among you; you may differ as to your mental gifts, or spiritual graces, but I will have all of you to be on a perfect equality—none greater than another." I am aware that three or four of the Fathers, as Basil, Hilary, Cyprian, and Ambrose, have used some expressions in favour of his being the first of the apostles, from two or three accidental circumstances in his life, but by no one of those expressions do they imply that he had that sort of pre-eminence which the Papists claim for him. But even supposing a few of their words implied so much, still their testimony is not to be put in competition with the judgment and decision of Christ, in the three cases to which I have above referred; and it has no weight or authority with me. I have read most of their writings; and in matters of doctrine, or on points of this kind, they are any thing but safe guides. Here and there a valuable passage occurs: but in general their comments are puerile, their expostions are fanciful, and their passion for spiritualizing every thing is intense and unbounded. Some Protestant divines may, perhaps, think otherwise. I only write from the impressions with which I have read and studied their works.

Having filled my paper, I must defer till my next letter the consideration of some further particulars respecting the Apostle Peter, to which I intended to have adverted.

June 5, 1839.

JAMES RUDGE, D.D.

POPISH TENDENCIES OF THE PRESS.

Sir,—If you will insert the following remarks in the pages of your valuable periodical, you will oblige me, and render an essential service to the cause of our common Protestantism.

You are doubtless aware of the treacherous and inconsistent conduct of the conductors of some portion of the newspaper press of this country, in allowing the insertion of articles and paragraphs in favour of Popery. Time-serving and unprincipled, these individuals betray the interests they profess to approve, and incessant attacks on Protestantism and apologies for Romanism are circulated through the medium of avowedly Protestant journals.

The motive for this hypocritical procedure is *self-interest*. The Catholics give their patronage and support, as the price of this Judas-like advocacy of their anti-Christian system.

The only means of preventing the progress and the continuance of these practices, are in the hands of the Protestant public, and the object of this letter is to bring the importance of a prompt and general interference on their part, before their serious attention. Let the Protestants who countenance by their subscription these journals, remonstrate with the conductors of them, and if remonstrance does not avail, let them *withdraw their names, and discountenance their papers*.

This will effectually close those channels which are now too generally open to the jesuitical scribblings of the emissaries of Rome. Surely no Protestant will allow those who associate round his family hearth to have their judgments misled and their affections alienated from the pure religion of the inspired volume, by the very vehicles which are placed in their hands to amuse and instruct them.

I hope, Sir, these few remarks will be the means of calling the matter into notice, and that an efficient contrbl will be placed on those to whom "gain is godliness," and who thus shamefully allow our holy religion to be stabbed in the house of its friends.—I am, Sir, yours very respectfully,

A. S. T.

Poetry.

CONSTANCY.

Who is the honest man ?

He that doth still and strongly good pursue,
To God, his neighbour, and himself most true :

Whom neither force nor fawning can
Unpin, or wrench from giving all their due.

Whose honesty is not
So loose or easy, that a ruffling wind
Can blow away, or glittering look it blind :

Who rides his sure and even trot,
While the world now rides by, now lags behind.

Who, when great trials come,
Nor seeks, nor shuns them ; but doth calmly stay,
Till be the thing and the example weigh :

All being brought into a sum,
What place or person calls for, he doth pay.

Whom none can work or woo,
To use in any thing a trick or sleight;
For above all things he abhors deceit:
His words and works and fashion too,
All of a piece, and all are clean and straight.

Who never melts or thaws
At close temptations; when the day is done,
His goodness sets not, but in dark can run:
The sun to others writeth laws,
And is their virtue; virtue is his sun.

Who, when he is to treat
With sick folks, women, those whom passions sway,
Allows for that, and keeps his constant way:
Whom others' faults do not defeat;
But though men fail him, yet his part doth play.

Whom nothing can procure,
When the wide world runs bias, from his will
To writhe his limbs, and share, not mend, the ill:
This is the marksman, safe and sure,
Who still is right, and prays to be so still.

From "The Temple," by G. Herbert.

SUNDAY.

O, day most calm, most bright,
The fruit of this, the next world's bud,
The indorsement of supreme delight,
Writ by a friend, or with his blood;
The couch of time; care's balm and bay;
The week were dark, but for thy light:
Thy torch doth show the way.

Sundays the pillars are,
On which Heaven's palace arched lies:
The other days fill up the space
And hollow room with vanities.
They are the fruitful beds and borders
In God's rich garden: that is bare
Which parts their ranks and orders.

Ibid.

Rebibles.

The Test of Faith; Israel a Warning to Britain, and other Poems. By S. B. Hall. 12mo. London: Hamilton, Adams and Co., Paternoster-row; William Crofts, Chancery-lane; and W. Birthwistle, Halifax. 1839.

THERE is considerable poetical merit in many of the poems contained in this volume; and there is generally perceptible a tone of piety and religious feeling, which can scarcely fail to recommend it to the religious reader. The following extract from the "Test of Faith" will serve as a specimen of the style of composition:—

"Sleep shed its balmy influence o'er the tents
Where Abraham and his retainers dwelt;
The shepherds slept, the lowing herd was still,
The flocks, which came with bleatings loud at eve,

From pasture homeward led, had hushed their cries,
 And safely lay recumbent in the folds.
 While thus the mantle of repose was thrown
 On all around, the Patriarch slumbered not :
 Wakeful he lay, his busy soul engrossed
 By solemn contemplations, such as suit
 The season when, material things withdrawn
 From corp'ral sense, the soul, man's better part,
 Is inward driven to converse with itself,
 Or holds communion with an unseen world ;—
 For his was not a vacant mind, or one
 To wild imagination left, the sport
 Of thoughts fantastic, profitless and vain ;
 But oft was wont on noblest themes to dwell,
 And fill the silent watches of the night
 With holy musings on the things of God."

Popular Observations on Sea-Bathing, and the General Use of the Cold Bath.
 By James Tunstall, M.D. London: William Edward Painter, 342, Strand;
 and all Booksellers. 1839.

THE author says in his preface, that he "considers that no apology is necessary for offering the following observations to the public; the want of a small manual on the subject of Sea-bathing has long been felt, and, though he is conscious that this is far from being perfect, his object will be gained if it be found productive of the least good." We do not pretend ourselves to be qualified to judge of the merits of a medical treatise; but we can with justice say that there is a great deal of good sense in many of the observations contained in this pamphlet. It has one recommendation which many persons will be disposed to consider by no means a light one, namely, that the price is so small as to bring it within the reach of every class of purchasers.

On the Honour due to Righteousness in Old Age: A Sermon, preached in St. Paul's Episcopal Chapel, York-place, Edinburgh, on Sunday, the 26th of May, 1839, after the Funeral of the Rev. Archibald Alison, LL.B., F.R.S.E., Senior Minister of that Chapel, author of "An Essay on the Nature and Principles of Taste," &c. By his Colleague, the Rev. John Sinclair, M.A., Pembroke College, Oxford, F.R.S.E. 8vo. Edinburgh: Bell and Bradfute, 12, Bank-street; and J. G. and F. Rivington, London. 1839.

THE Sermon is quite worthy of the subject, and that is no slight praise, for few persons were more eminent in their generation, or are more likely to go down to posterity, than Mr. Alison, whether we consider him as a writer of general literature, an author of sermons, or a Christian preacher. Mr. Sinclair's style is singularly clear and eloquent. We hope he will favour the public with some more attempts in this style of composition.

The Little English Flora, or a Botanical and Popular Account of all our Common Field Flowers; with Engravings on Steel of every species. By G. W. Francis, Author of the "Analysis of British Ferns." 12mo. London: Simpkin, Marshall and Co. 1839.

A MODEST, unpretending little work, containing a great deal of information in a small compass, admirably calculated for a pocket companion in a country walk, and as a manual for the youthful botanical student.

Tracts of the Anglican Fathers, No. VIII.—Of the Church, her Doctrines, and the opposing Heresies: A Sermon, preached by the Right Reverend Father in God, Richard Bancroft, Archbishop of Canterbury. Reprinted from the 12mo. edn. 1589. 8vo. London: Printed for W. E. Painter, 342, Strand. J. Cochrane, 108, Strand; J. H. Parker, Oxford; and T. Stevenson, Cambridge. 1839.

A work at so cheap a price, and the production of so eminent a divine, can scarcely fail to command a considerable circulation. The system of reprinting the works of our elder divines, is one which will admit of being much more extensively adopted than has hitherto been the case. There are many admirable productions of the earlier periods of our literature, which, except to the collector and the bibliographical student, are comparatively unknown.

A Letter to the Rev. Sydney Smith. By a Country Curate. 8vo. London: William Edward Painter, 342, Strand. 1839.

We disagree with the author of this pamphlet in many of the positions which he advances, although it is rather difficult to ascertain whether he means to be serious, or the reverse. Writing in answer to Mr. Sydney Smith, he appears to think it necessary to adopt the same humorous strain, a practice which we by no means approve in subjects of this description. At the same time, it is but justice to the author to say, that his propositions seem to be brought forward as a choice of evils. There is considerable acuteness, and no want of talent certainly, in this tract.

The Lord's Prayer, contemplated as the expression of the Primary Elements of Devoutness. By the Rev. Thomas Griffith, A.M., Minister of Ram's Episcopal Chapel, Homerton. 12mo. London: James Burns, 17, Portman-street, Portman-square. Hamilton, Adams and Co., Paternoster-row. 1839.

THIS work is written in a very pleasing style. It is always animated, and we occasionally meet with passages possessing considerable claims to eloquence of expression. It displays also, what we are not led to expect in a work of a practical character, a good deal of general information bearing upon the subject of the work. We extract the following description of the nature of prayer.

"Yet, nevertheless, observe once more how the Lord's Prayer assumes, that the paramount object of desire in the Christian's mind is the furtherance of the interests of God. With zeal for God's glory its petitions begin; with adoration of his majesty they end. Prayer is not solely the expression of personal wants or social sympathies, it is the meditation of the soul on God—his character, his purposes, his ways. It carries us out of self to feel an interest for objects far nobler than self. It identifies the welfare of all men and things with God, and the fulfilment of his will. It fixes the eye of contemplation on the surpassing brightness of his countenance, till other objects fade and become extinguished by its dazzling rays. As adoration is the highest privilege of the creature, the blessed occupation of the saints and angels, who for ever cast their crowns before the throne of God, so is adoration the highest sentiment of piety—elevating us into rapt communion with the heavenly host, and joining us with angels and archangels to laud and magnify God's holy name, evermore praising him, and saying, "Holy, holy, holy Lord God of Hosts; heaven and earth are full of thy glory: glory be to Thee, O Lord Most High."

Questions on the Pentateuch, with appropriate Lessons upon the different Divisions of the several Chapters, from Matthew Henry's Commentary; intended principally for the use of Sunday School Teachers and Heads of Families. No. I. Genesis. By an Officer of the Royal Navy. With a recommendatory Preface by the Author of "The Retrospect." 18mo, London: William Edward Painter, 342, Strand.

THIS appears to be a useful manual. The questions are very numerous, and full in themselves. The work is printed in a very convenient and portable form.

Authenticated Report of the Discussion between the Rev. T. D. Gregg and the Rev. Thomas Maguire (the Church Edition). 8vo. Dublin: Published by William Carson, 92, Grafton-street; J. Robertson, 3, Grafton-street; Bleakley, Book, ville-street. 1839.

IT is perhaps scarcely necessary to say how completely the Protestant cause, in the person of Mr. Gregg, has triumphed over the representative of Popery. The volume before us affords another proof, if any were wanting, that the sacred cause of genuine scriptural truth must always, through the blessing of God, be victorious over the followers of a corrupt and superstitious faith.

The Last Confession; a Sketch. By Frederick Montagu. 18mo. Bradford: E. and W. Taylor, Kirkgate. 1838.

THE object of this little work appears to be under the guise of a tale, to show the lamentable effects resulting from Popery.

Polynesia, or Missionary Toils and Triumphs in the South Seas. A Poem. 8vo. London: John Snow, 35, Paternoster-row. 1839.

POETRY is not so common a commodity in the present day, that we can afford to pass it by without notice, even if our own feelings did not otherwise prompt us; still less in the case of the work before us, which possesses considerable merit. Independent of the pious and Christian spirit which breathes throughout its pages, and of the circumstance that it has been written with a view to promote the cause of Christian missions, its claims as a work of imagination are by no means small. The versification is smooth and flowing, the composition is animated and spirited, and there are some passages which display a good deal of poetic vein.

The following passages, we think, will bear us out in what we have said:

"Yet Britain has her sons, as frank and brave,
Who nobler triumphs win, but wear no glaive!
Sons who, in heart as firm, in toil as free,
Have spread her glorious name from sea to sea!
Men, who have pushed their conquests wide and far,
And changed to pruning-hooks the shafts of war;
Who bear no glittering arms—no banners wave—
Who strike no blow—are stricken but to save!
Yet still they conquer! and where they appear,
The painted savage breaks his poisoned spear:
A bloodless triumph follows in their train—
For those they vanquish, feel no victim's chain!
(They conquer! nor, like other conquerors, boast
A prostrate people and a plundered coast—

Nor pant to hear a nation's deafening peals,
 With captive warriors at their chariot wheels—
 No—theirs are triumphs war can never bring!
 Theirs are the psalms guardian seraphs sing!
 Their noblest banner is the Book of Truth!
 Their trophies—age, and infancy, and youth!
 'Tis theirs to free—exalt—and not debase
 The painted brothers of our common race!
 Nor strife—nor tribute—nor oppressive sway
 Degrade their labours, nor obstruct their way!
 Like Him they serve, like His, their saving might
 Their yoke is easy, and their burden light!
 Their watchword still—Let war and sorrow cease!
 Their noble epithet—The men of Peace!

There are the fields of missionary toil!
 There they transplant the life-redeeming word:
 And there, in them, the voice of Heaven is heard!
 There—and wherever sin and sorrow reign,
 Where'er God's image is defaced by crime;
 On every pagan shore, in every clime—
 Degraded man from darkness to release,
 Behold th' ambassadors of love and peace!
 Denying self—devoting all to heaven—
 Through howling wastes—on stormy waters driven—
 All dangers braving—shafts by night, that slay
 The noisome pestilence that walks by day;
 The bitter pangs that spring from broken ties,
 From faithless friends, or home-sick memories!
 Fathers—yet stifling in the father's breast
 The thoughts that bound them to the love that bless'd
 Husbands—yet exiles from their cherished hearth,
 That heaven, through them, may be revealed to earth!
 Brothers—and yet prepar'd to part with all,
 That heathen isles may hear the Gospel-call!
 Sons—and yet merging in the filial heart,
 The exile's sorrow in the apostle's part:
 Lovers—yet sacrificing earthly love
 To Him, whose symbol is the mystic Dove!
 And woman too—from Britain's favoured soil,
 To speed the work of love, and share the toil—
 Woman is there!—the young, the fair, the good—
 Still first to advance the triumphs of the rood!
 She, who—while man forsook, betrayed his Lord—
 Clung to his cross, and trusted in his word!
 The last that wept her Saviour's earthly doom—
 The first with sorrowing heart that sought his tomb
 Woman is there!—the handmaid—sister—wife—
 Holding to pagan lips the cup of life!"

Miscellanea.

PRAYER.—Minds religiously affected are wont, in every thing of weight and moment which they do or see, to examine according unto rules of piety what dependence it hath on God, what reference to themselves, what coherence with any of those duties whereunto all things in the world should lead: and accordingly they frame the inward disposition of their minds, sometime to admire God, sometime to bless him and give him thanks, sometime to exult in his love, sometime to implore his mercy. All which different elevations of spirit unto God are contained in the name of prayer. Every good and holy desire, though it lack the form, hath notwithstanding in itself the substance, and with Him the force of a prayer, who regardeth the very moanings, groans, and sighs of the heart of man. Petitionary prayer belongeth only to such as are in themselves impotent, and stand in need of relief from others. We thereby declare unto God what our own desire is, that he by his power should effect. It presupposeth therefore in us, first, the want of that which we pray for; secondly, a feeling of that want; thirdly, an earnest willingness of mind to be eased therein; fourthly, a declaration of this our desire in the sight of God, not as if he should be otherwise ignorant of our necessities, but because we this way show that we honour him as our God, and are verily persuaded that no good thing can come to pass which he by his omnipotent power effecteth not. Now because there is no man's prayer acceptable whose person is odious, neither any man's person gracious without faith; it is of necessity required that they who pray do believe. The prayers which our Lord and Saviour made were for his own worthiness accepted; ours God accepteth not but with this condition, if they be joined with belief in Christ.—*Hooker*.

IMMORTALITY.—Immortal life! What a good is that? will you say to yourself. On what should I fix my eyes so much, and with so much pleasure, as on that blessedness? Who would lose his portion in immortal life, for all the dying pleasures and possessions of this world, though he could be sure to enjoy them to the end of his days? Immortal life! I am not yet awake sure; or else the very name of it would make my heart leap, and quicken this dull and sluggish spirit to the most earnest and cheerful pursuit of it, in all the exercises of Christian godliness. What should make me move so heavily in the ways of God, unless it be that I forget to look continually towards this immortal life? And what is it that should make me forget it? How came I to lose that sense, and let go my hopes of immortal life? O wonderful love! O patient goodness! which still waits and attends upon me, to remind my soul of its everlasting bliss. May I after so long a time of sleep, and such forgetfulness, be favoured with a sight of it? Will my love and free obedience be yet accepted? Awake, awake then all the hidden powers of my soul; rise up and call Him blessed. Who can withhold his heart from devoting itself affectionately to Him? With what pleasures can I entertain myself, comparable to those which grow out of the hope of immortal life? Or what service can be unpleasant, which is undertaken for so great a happiness? The thoughts of it make my soul light and aerial, even under the burden of this body. I feel it drawing me up above; from whence, when I look down upon all the men of this lower world, how do they appear, but as so many little ants busily creeping on a mole-hill; while I sit upon the holy hill of God! O that my mind could dwell there!—*Bishop Patrick*.

SYSTEM OF OFFERINGS ADOPTED IN THE AMERICAN CHURCH.—In commencing this plan in any parish the clergyman calls upon each of the members of his flock, and requests him to lay by on every Sunday a certain sum, according to his means. The names of the persons consenting are enrolled in a little book, ruled with twelve columns for the months in the year, which is kept by the clergyman himself. During morning service on the first Sunday in each month, the sums laid by in store are collected by the proper persons, directly after the reading of the gospel, and placed upon the holy table with the alms for the poor

and other devotional offerings of the people. The contribution of each person is tied up, or sealed in a paper marked with the name of the contributor. These parcels being opened by the clergyman, the several sums are credited to their respective contributors in the proper column for the month, and remitted quarterly to the treasurers of the 'two committees.—*Caswall's America and the American Church.*

PRODUCE OF IRON FROM THE ORE.—Joseph Johnson, Esq., iron merchant, of Liverpool, read at a late meeting, before the *Liverpool Polytechnic Society*, an admirable paper, founded on his own practical survey, upon the "State and Prospects of the Iron Trade in Scotland and South Wales, in May 1839." To those concerned in such speculations as mere shareholders, without being practically engaged, the following extract may supply satisfactory information:

"There is another branch of the statistics of the iron trade on which I feel desirous of affording some information, and in obtaining this I have been somewhat more successful, though it was not procured without great difficulty—I mean the proportions of the materials used in each process, and the waste of the iron. I am glad to say that I can inform you on these most important points with the utmost exactness. Fifteen furnaces, averaging 90 tons each per week, will produce 1,350 tons of cast iron with a consumption of 50 cwt. of coal per ton of iron, inclusive of calcining—say 3,375 tons to furnaces and calcining, and to the blowing engines 10 cwt. of coal per ton of iron, or 675 tons. If the furnaces make 1,350 tons of cast iron, 100 tons may be deducted for ballast iron. Then refining 1,250 tons, at 22 cwt. one qr. of pig to the ton of refined iron, will produce 1,110 tons refined metal with a consumption of nine cwt. per ton, or about 500 tons coal weekly for the refiners. 1,110 tons refined metal, will yield of puddled iron, at 21 cwt. per ton of the metal and 18 cwt. of coal per ton of iron, 1,045 tons, with 940 tons of coal; and then the rolling-mills, at 22½ cwt. of puddled iron and 20 cwt. of coal per ton, will produce 915 tons of merchant bars, or what is called No. 2 iron, with a consumption of 915 tons of coal."

SAVINGS BANKS.—To show the usefulness of these valuable institutions to the middle class of tradesmen and to those who live by their labour only, it has been stated by authority that the number of depositors in England altogether amount to 506,273, whilst amongst that great number there are only 2,936 who have 200*l.* each in those banks.

CONVERT FROM POPEERY.—The Bishop of London has lately ordained, as a minister of the Church of England, a gentleman who had been born and educated in the Church of Rome, and who had been studying at Rome eight years to qualify himself as a minister of that Church. His residence at Rome has led to his conviction of the errors of papacy, which he has in consequence renounced, and is now a zealous defender of the faith once delivered to the saints.—*Windsor and Eton Journal.*

A RELIGIOUS EDUCATION.—Judge Erskine, at Shrewsbury, observed, in his address to the Grand Jury, descanting upon the character of the calendar—"It is by a religious education of the lower orders that we are to look to the diminution of crime; for education without religion puts a dangerous weapon into their hands."

"LIBERAL" LEGISLATION.—A statement recently made by Mr. Goulburn, in the House of Commons, shows that the return of births and deaths in the metropolitan parishes, furnished by the Registrar-General, gives the deaths at 53,511, births only 37,735. This is the official return, while it is notorious that the population is increasing, and births exceed deaths. In St. George's, Hanover-square, the births are set down in the civil registry of last year at 878, while the books of the vestry show that 1,306 were baptized. In Marylebone, the civil register records 3,700 deaths, and but 2,500 births. Need more be said, to show how ridiculously false—how utterly nonsensical—are these records of civil registration!

CURIOUS SPECIES OF CANDLE USED IN PERYGIA.—"I think I have not mentioned that the light generally used in this part of the country, even in the large town of Kootaya and the other towns through which I have passed, is a chip of the fir-tree. The people make a wound in the tree, which draws the sap to that part, and the tree is then cut for fire-wood, reserving the portion filled with turpentine for candles. I was surprised to find how long they burned; during a meal a piece is placed between two stones, and it burns with a large flame and a black smoke for half an hour. At Azani they brought some of this resinous wood to light our fire; and when any one of our party quitted the room, he with his large knife (a weapon which all carry) split off a slip, which served him for a candle. We met people in the streets at Kootaya carrying them."—*Fellow's Asia Minor*

REVERENCE FOR THE DEAD IN THE UNITED STATES.—I was, I must confess, rather surprised, when in the rail-road car, to find that we were passing through a church-yard, with tomb-stones on both sides of us. In Rhode Island and Massachusetts, where the pilgrim fathers first landed—the two states that take pride to themselves (and with justice) for superior morality and a strict exercise of religious observances—they look down upon the other states of the union, especially New York, and cry out, "I thank thee, Lord, that I am not as that publican." Yet here, in Rhode Island, are the sleepers of the rail-way laid over the sleepers in death; here do they grind down the bones of their ancestors for the sake of gain, and consecrated earth is desecrated by the iron wheels, loaded with mammon-seeking mortals. And this is the puritainical state of Rhode Island? Would any engineer have ventured to propose such a line in England? I think not."—*Captain Marryat's Decay in America.*

RELIGIOUS SERVICE TO RAILWAY LABOURERS.—The shareholders of the Brighton railway, following the example afforded by several other railways, have voted 100*l.* per annum towards the support of three clergymen, who are to go among the labourers employed on their line, and impart to them religious instruction.

TITHE COMMISSION.—The tithe commission will next month have existed for three years. Its whole expenditure during that period has been 50,000*l.* and its average annual expenditure, therefore, falls slightly short 17,000*l.* Of the whole of this sum of 50,000*l.* 32,000*l.* have been expended during the last year. The chief expenses of the commission, all indeed, except those of the permanent staff at the office, are governed wholly by the quantity of work done, or parishes commuted; and whether the future annual expenses of the commission will exceed, or fall short of 32,000*l.* depends entirely on the rapidity or slowness with which the final completion of the measure is approached. Independently of 179 compulsory awards, agreements for the voluntary commutation of the tithes of 4,225 parishes or townships, that is of a full third of the parishes or tithe districts with which the commission will have to deal, are now in their hands.

LAST MOMENTS OF MRS. HEMANS.—The following beautiful lines, the last composition of one of the most gifted women of any age or country, are extracted from the *Memoir of Mrs. Hemans*, by her Sister, just published by Blackwood at Edinburgh,—a work calculated, from the absorbing interest of its contents to every lover of modest genius and deep unaffected piety, to be as popular as the *Life of Sir Walter Scott* last year—

"How many blessed groups this hour are bending,
Thro' England's primrose meadow-paths, their way
Toward spire and tower, midst shadowy elms ascending,
Whence the sweet chimes proclaim the hallow'd day:
The halls, from old heroic ages grey,
Pour their fair children; and hamlets low,
With whose thick orchard bloom the soft winds play,
Send out their inmates in a happy flow,

Like a freed vernal stream : I may not tread
 With them those pathways—to the feverish bed
 Of sickness bound; yet, O my God! I bless
 Thy mercy, that with Sabbath peace hath fill'd
 My chasten'd heart, and all its throbbings still'd
 To one deep calm of lowliest thankfulness."

This "Sabbath Sonnet," the last strain of the "Sweet Singer" whose harp was henceforth to be hung upon the willows, was dictated to her brother on Sunday, the 26th of April, 1835, as she lay on the bed of a long and lingering sickness from which she was released May the 16th. After this last effort, the shadows of death began to close in apace. The wing, once so buoyant and fearless, was now meekly faded, and the weary wounded bird longed only to be at rest. Yet she still loved to be read to, and feel the tranquillizing influence of the Gospel of peace. Her heart frequently responded to the words of the dying GEORGE HERBERT, when, being asked what prayers he would prefer, he replied—"O Sir, the prayers of *my mother*, the Church of England—no other prayers are equal to them!" Not long before her death, she read to herself the Collect, Epistle, and Gospel for the preceding Sunday—the fourth Sunday after Easter—"Now, I go my way to Him that sent me"—"I go to my Father, and you see me no more." With this calm and holy feeling, her spirit passed away without pain or struggle, and, it is humbly hoped, was translated, through the mediation of her blessed Redeemer, to that rest which remaineth to the People of God.—How appropriately have her brothers placed on the simple and modest tablet erected in the Cathedral of St. Asaph "to the Memory of FELICIA HEMANS, whose character is best portrayed in her writings," the following Lines from a Dirge of her own:—

"Calm in the bosom of thy God,
 Fair Spirit! rest thee now!
 Even while with us thy footsteps trode,
 His seal was on thy brow.
 Dust to its narrow house beneath!
 Soul to its place on high!
 They that have seen thy look in death,
 No more may fear to die."

THE FIRST NEWSPAPER.—It is a singular circumstance and worthy of remark that the first English newspaper, called the *English Mercury*, was published under the direction of that great statesman, Lord Burleigh, who was the first to observe the great moral effect it would produce. There were in circulation to a very great extent the most extraordinary descriptions of the Spanish Armada; a panic was beginning to spread among the inhabitants. Lord Burleigh, with views shewing his powerful and statesmanlike intelligence, adopted a mode of counteracting this by the strong moral influence of the press; and he established a newspaper, in order to correct the mis-statements which had been made, and to teach the country to confide in its own exertions and its own resources. This was the first appearance of a newspaper, and it was attended with consequences the most important and with results the most favourable to the inhabitants of this island.—*Lord Lyndhurst's Speech at the Newspaper Press Benevolent Association.*

A NEW COUNTY.—A deputation, consisting of Lord George Bentinck, M.P.; Mr. J. W. Childers, M.P.; Sir John Rennie, Mr. Frederick Lane, and the Registrar to the Bedford Level Corporation, had an interview lately with Lord Duncannon, at the Office of Woods and Forests, relative to improving the outfalls to sea below the harbours of Lynn, Wisbeach, and Boston, and reclaiming from the sea 170,000 acres of fertile land, as well as greatly improving the drainage and navigation by the rivers Ouse, Nene, Welland, Witham, in the counties of Lincoln and Norfolk. It is said this work will add another county, and it is intended to obtain permission to have the reclaimed land called "Victoria County."

GIBRALTAR.—The north side of Gibraltar rises bluffly from the sands of the neutral ground. It bristles with artillery; the dotted port-holes of the batteries, excavated in the rock, are called by the Spaniards "Los dientes de la veja," the grinders of this stern old Cerbera. The town is situated on a shelving ledge to the west. As we approach, the defences are multiplied; the causeway is carried over a marsh, which can be instantaneously inundated. Every bastion is raked by another; a ready-shotted gun stands out from each embrasure, pregnant with death—a prospect not altogether pleasant to the stranger, who hurries on for fear of accident. At every turn a well-appointed well-fed sentinal, indicates a watchfulness which defies surprise. We pass on through a barrack teeming with soldiers' wives and children, a perfect rabbit warren when compared to the conventual celibacy of a Spanish "cuartel." The main street, the aorta of Gibraltar, is the antithesis of a Spanish town, Lions and Britannias dangle over innumerable pot-houses, the foreign names of those proprietors combine strangely with the Queen's English:—"Manuel Ximenes—lodgings and neat liquors." All the commerce of the Peninsula seems condensed into this microcosm, where all creeds and nations meet, with nothing in common save their desire to prey upon each other. The town is stuffy and seacoaly, the houses wooden and drugged, and built on the Liverpool pattern, under a tropical climate. Gibraltar would be intolerable to an unemployed man as a permanent residence. The eternal row-dow-dow of drums, the squeaking of the wry-necked pipe, the *ton de garnison*, the military exclusiveness of caste, the dagger distinctions of petty etiquette, embitter the *dolce far niente* of a southern existence. Gibraltar, nevertheless, to the passing stranger abounds in wonders of art and nature—in the stupendous bastions and batteries—the miles of galleries tunnelled into the mountain, the Dom Daniel cave of Saint Michael, the glorious Catalan Bay, the terrific precipices, the heaven and earth-sweeping panoramas from the heights—the hospitality—the activity, intelligence, industry, and taste, which have rendered every nook and corner available for comfort, ornament, and defence.—*Quarterly Review*.

PRIVATE RATES FOR THE POOR.—In compliance with the request of the reverend gentleman to whom it is addressed, we insert the following letter:

"Poor Law Commission Office,
Somerset House, July 2nd, 1839.

"SIR,—The Poor-Law Commissioners desire to acknowledge the receipt of your letter, of the 13th of April last, respecting *private rates* for the relief of the poor, and to express their regret that due answer thereto has been accidentally delayed.

"The Commissioners have now to state, in answer to your inquiry, that so far from sanctioning private rates, they consider them very objectionable, for several reasons, inasmuch as they improperly interfere with the relief of the poor as provided for by law, both as respects the mode of relief and the parties by whom it is administered; and as respects parishes comprised in a union; the practice has been, in some instances, resorted to with the view of enabling an individual parish to evade its fair proportion of the general expences of the union, by depending the future averages of such parish.

"In calculating fresh averages, however, care will be taken to include all expences incurred for the relief of the poor, whether defrayed out of the poor-rates or derived from any other source, included in the definition of poor-rates in the 109th section of the Poor-Law Amendment Act, such as the private-rate alluded to in your letter.

"The Commissioners concur in the views expressed in your letter as to the expediency of relief to the able bodied being restricted to the workhouse, and as to the impolicy of giving relief in aid of wages, whether such relief be given from the poor-rate, or from a private-rate in the nature of a poor-rate.

"Signed, by order of the Board,

"To the Rev. James Rudge, D.D.

"E. CHADWICK, Secretary."

POPEERY.—The greatest difficulty in contending with Popery is its extreme adaptation to the corruption of our fallen nature. It can meet every desire,

and soothe every anxiety. For the literate, it has great stores of learning; for the illiterate, it has its images, pomps, and shows; for the self-righteous, it has innumerable ways of external service; for the devout, it has its unceasing prayers; for the musician, it has the most exquisite chaunts and anthems; for the painter, the most splendid efforts of human art; for the imaginative, all the visions of fancy, its gloomy cloisters, lights, and processions, and incense, and beautiful churches with painted windows; and priests with splendid garments. To quiet the conscience, it has doctrines of human merit; to alarm the indifferent, it has fears of purgatory; to raise the priesthood, they can make a little flour and water into a god and worship what they make. For the man of the world, and the lover of pleasure, each sin has its indulgence and its penance. All men at times are under fear of God's wrath; and at such times Popery gives them a sop that satisfies them for the moment, and sends them into the sleep of death. It covers every lust, it calms every fear. It is the devil's cunning device of twelve hundred years' growth for leading countless myriads to perdition.—*Bickersteth's Progress of Popery.*

MAKING A WILL.—Persons who have occasion to re-execute wills, or to make codicils or new wills should be very careful to execute them in strict compliance with the terms of the 9th section of the New Will Act. That clause requires that all wills or testamentary papers should be signed by the testator in the presence of two witnesses who must also attest the signature in the presence of the testator, and of each other. For want of compliance with this requirement the Prerogative Court in London has refused to give effect to several wills. In one case, in which the motion for probate was rejected, the testatrix had executed the will by a mark in the presence of one witness, who subscribed the same; she afterwards acknowledged the mark in the presence of the same witness and of another present at the same time, the latter witness only at that time subscribing the paper. This was held to be a non-compliance with the terms of the act.

APPARENT ANNUAL MOTION OF THE SUN:—In his late work on astronomy, Mr. Mudie thus cleverly and simply illustrates the apparent annual motion of the sun:—"Place a table in the middle of the room, and set a candle on the table in such a manner as that the flame shall be nearly on a level with the eye. Then retiring a little from the table, but looking at the candle, walk round towards the right hand, and the candle will appear to walk round in the opposite part of the room towards its right hand also. That is, when you are to the north of the candle, it will appear to move eastward while you are moving westward. In this state of things, you have only to suppose that the walls of the room represent the region of the stars, that the candle on the table represents the sun at rest in the centre, as the walls which represent the stars are at rest outwards around; and that you represent the earth in performing its annual motion round the sun."

NOTICES TO CORRESPONDENTS.

"*EPISCOPALIAN*" is requested to call at the Publishing Office.

"*W. T. H. F.*" in our next.

The letter signed "*Fortiter et Recte*" shall appear next month.

"*Dr. R.'s*" Letter, No. 7, shall appear in our next.

Owing to a press of matter, we have no room to notice, in the present number, several publications sent to us for Review.

We recommend "*Douglas's Criterion of Miracles*" to the attention of "*L. F. S.*" in answer to his question respecting the Scotch Church, we have always understood that it entertains perfectly orthodox views on the Trinity.



THE CHURCHMAN.

OCTOBER, 1839.

Original Papers.

HISTORY OF THE CATHEDRAL OF SALISBURY.

It is difficult to conceive an object more striking to the traveller who journeys over the wide plain which surrounds the city of Salisbury, than the distant view of the spire of its beautiful cathedral. Bursting on his sight, as he approaches within a few miles of the city, it appears with singular advantage, contrasted with the comparative barrenness of the surrounding country; with much more, indeed, than if it stood in the midst of a highly cultivated scene richly ornamented by the bounty of nature. Often as we have journeyed over those extensive downs, wearied with the sameness of the prospect, a new train of thought and feeling has been excited in our minds, when that exquisitely proportioned spire, which seems almost to melt into the sky, has come unexpectedly in view. We have been led to meditate with admiration and gratitude on the genius and skill of those architects of other days, who raised these noble and enduring structures, and on the piety of those noble and generous individuals, who dedicated their wealth to the most holy of all purposes, the raising of temples to the Most High.

The Cathedral at Salisbury, in addition to the advantage which it possesses from the effect of contrast with the surrounding country, is rendered much more striking in appearance, by the position in which it stands relatively to the city itself. It is situated in the midst of a large piece of green ground, a circumstance which permits the eye to rest upon the whole building, or any one part of it, without having its attention diverted and its sense of beauty disturbed by the presence of any of those mean and unsightly buildings, which too often either closely surround, or even obscure our noblest structures, both ecclesiastical and civil.

The diocese of Salisbury originally formed part of that of Winchester, from which other bishoprics were in the course of time

formed, one of which was seated at **Dorchester**, in **Oxfordshire**, and another at **Sherborne**, in **Dorsetshire**. The county of **Wilts** appears to have been under the ecclesiastical superintendence of the latter see for a considerable period, until the year 909, at which time a new see was founded at **Wilton**, under which **Wiltshire** was placed. In 1058, **Hermann**, Bishop of **Wilton**, having united that see to the bishopric of **Sherborne**, removed the seat of the two sees thus combined to **Sarum**, or **Old Sarum**. Having done this, he very soon began the building of a cathedral, which, however, he did not live to complete. His successor, **Osmund**, proceeded with the work, and having finished it, endowed it with considerable revenues, placed in it thirty-six canons, and confirmed what he had thus done by a charter, bearing date April 5, 1091. The church so endowed was solemnly dedicated exactly one year after. Being placed in a very exposed situation, however, it appears to have sustained considerable damage by a tempest within a very short time after the dedication. This circumstance did not prevent **Osmund** from proceeding in his work. He very soon repaired the damage which it had sustained, placed secular canons on the foundation, wrote and transcribed some books for the instruction of the clergy, among which was the *Use or Breviary of Sarum*, which he compiled for the church under his government. He is said also to have made many other foundations, to have beautified several churches, and to have erected a noble library for the use of his church. He died in **December**, 1099, having presided over the see for twenty years.

Roger, who succeeded **Osmund**, played a very conspicuous part in his day, and appears altogether to have been a very extraordinary person, according to the account given of him by his contemporary **William of Malmesbury**, who states that the king "had made him regulator of his household ; and on becoming king, having had proof of his abilities, appointed him first chancellor, and then a bishop. The able discharge of his episcopal functions led to a hope that he might be deserving of an higher office ; he therefore committed to his care the administration of the whole kingdom, whether he might himself be resident in **England** or absent in **Normandy**."

It was during the prelacy of **Herbert Poore**, who succeeded to the see in **June** 1194, that the idea was conceived of removing the Cathedral to another situation, in order that it might be remote from the castle of **Old Sarum**. Permission to do this was obtained from the king, but although the bishop proceeded so far as to fix upon a piece of ground as a site, he was not able to effect any more. It was reserved for his successor to bring this plan to accomplishment. **Richard Poore**, brother of the last bishop, was translated from the see of **Chichester** to that of **Salisbury** in 1217. His first care was to complete the removal of the Cathedral. A place having been fixed upon, application was made to the king for a charter, and each of the canons bound himself to give one-fourth of his revenue for the space of seven years, towards the expense of erecting the new Cathedral. A plot of ground called **Merrifield** was fixed upon as the site of the new church, and a chapel of wood for temporary pur-

poses, was immediately consecrated by the bishop, and an adjoining cemetery was also consecrated. These preparations having been made, on the 28th of April, 1220, the foundation was laid of the present Cathedral of Salisbury, with circumstances of great ceremony and splendour, and in the presence of a vast assemblage of persons of all ranks. The building proceeded with such rapidity that the bishop cited all the canons to be present on Michaelmas-day, 1225, five years after its commencement, at the celebration of divine service, having previously consecrated three altars. On the day after the festival of opening the new church, a special chapter was called, to deliberate upon the affairs of the church, at which thirty-six canons were present.

The Bishop obtained a charter from Henry III., which confirmed the new church in all the privileges and immunities which had belonged to the old Cathedral, and also granted to it some new ones. After having done so much for the new Cathedral, by exerting not only the influence which he possessed in its favour, but also by endowing it largely from his own funds, he was translated in 1228 to the see of Durham.

Robert Bingham, who succeeded Bishop Poore, prosecuted the building of the Cathedral with great vigour. But although he presided over the see for eighteen years, and involved the treasury in a debt of 1,700 marks, he left the buildings still unfinished. He was succeeded by William de York, who was Provost of Beverly Minster, who also exerted himself in carrying on the works belonging to the Cathedral, which he nearly completed, but the honour of finishing it was reserved for his successor, Egidius, or Gilcs, de Bridport, who is said to have entirely completed the Cathedral in the space of two years from his accession to the see. He appointed a grand festival to be held on the 30th of September, 1258, for the full dedication of the new Cathedral. This ceremony was performed by the Archbishop of Canterbury, in the presence of a large assemblage of prelates, nobles, and persons of distinction in the neighbourhood. The Church, therefore, was built in a period of thirty-eight years, but additions were made to it at a subsequent period. The expenses incurred up to this time are stated to have amounted to 40,000 marks, or, 26,666*l.* 13*s.* 4*d.* During the occupation of the see by Robert de Wyvile, who was consecrated in 1329, the Cathedral received some additions, among which were the erection of the upper part of the tower and spire. After this we do not find any alterations taking place until the episcopate of Richard Beauchamp, who was advanced to the see in 1450. He appears to have built the great hall of the episcopal palace, and also to have raised a handsome chantry chapel on the south side of the Lady Chapel in the Cathedral, in order to contain his body and a monument. He was the first also of the Bishops of Salisbury who held the office of chancellor of the order of the garter.

During the occupation of the see by Humphrey Henchman, who was consecrated in 1660, some material but not very tasteful alterations were made in the form and decorations of the choir of the Ca-

thedral. Seth Ward, translated to the see of Salisbury in 1667, repaired both the Cathedral and the episcopal palace at his own expense, and employed Sir Christopher Wren to make a professional survey of the former building. He built and endowed the "College of Matrons" for the widows of unfortunate clergymen, near the Cathedral; and also prevailed on Charles II. to make the office of chancellor of the order of the garter perpetual in the Bishops of Salisbury.

The celebrated Bishop Sherlock was the next prelate who particularly exerted himself in improving the Cathedral. The venerable Bishop Barrington, so conspicuous for his liberality to the Church, directed and carried through many important improvements in the Cathedral and the episcopal palace.

Having stated generally the particular periods not only of the building of the Cathedral, but of the chief alterations which were effected in it, we will now endeavour to give a somewhat more detailed account of the structure.

"This Church," as Mr. Britton observes, and we imagine the truth of the observation will be responded to by every person who has observed it attentively, "is remarkable as being the most uniform, regular, and systematic in its arrangement and architecture of any ancient Cathedral in England; and in this respect is also contradistinguished to those on the continent; for whilst all the others consist of dissimilar, and often heterogeneous parts and styles, that of Salisbury is almost wholly of one species, and of one era of execution. It appears not only to have been constructed from one original design, but to have remained to the present day, nearly in the same state it was left by its builders: at least we do not readily perceive any very discordant additions, or serious and palpable dilapidations. Hence consistency and harmony are its characteristics; and from this cause the architectural antiquary must view it with admiration, and investigate its execution with satisfaction, and even with pleasure. Independently of the style, or class of architecture, and divested of all prepossessions or prejudices in behalf of Grecian, Roman, or other classical examples, as certain edifices are called, the young architect is required to scrutinise the present Cathedral, for its symmetry, magnitude, and construction. He will do well to analyze his own emotions, after first viewing this noble pile, and endeavour to ascertain the causes of amazement, admiration or delight, as these may be jointly or separately excited by the object."

The Cathedral may be described as consisting of six distinct parts; the body of the Church; the tower and spire; the cloister; the north porch; the chapter-house; the chantries and monuments. Each of these divisions possesses a particular and marked character, and is distinguished from the others by difference of style. The interior of the Church consists of a nave, with two lateral aisles; a large transept, with an eastern aisle branching off from the tower; a smaller transept, with an aisle east of the former; a choir, with lateral aisles; a space east of the choir, and a lady chapel at the east end. On the north side of the Church is a large porch, with a room above it; and the tower and spire rise from the intersection of the

principal transept with the nave. South of the Church is a square cloister, with a library over half of the eastern side; a chapter-house, a consistory court, and an octangular apartment, called the muniment-room. The most striking view of the whole building is obtained by approaching it from the east; and looking upon it from this point, the beholder must at once acknowledge that he has before him one of the most beautiful, splendid, and magnificent structures which the liberality and genius of man have ever combined to raise. Viewed in the sober light of an autumn afternoon, when the sun is beginning to decline, the solemn grandeur of this noble pile, can scarcely fail to awaken feelings of religious awe in the mind of the most cold and indifferent. The tower and spire, taken together, perhaps constitute the most extraordinary and wonderful portion of the Cathedral, and attest in the strongest characters the daring mind of the architect who raised them. The tower, rising from about the centre of the Church, consists of three divisions, and its whole surface is ornamented with pilasters, columns, arches, panels, crotched pediments, foliated pinnacles, and three different and varied bands or parapets. Each of its angles is crowned with an octangular spiral turret, with an embattled base, and decorated with knobs at each angle. Connected with these, and so disposed as to unite them with the spire, are four ornamented members, charged with knobs, pinnacles, crotchets and finials. The octangular spire rises from the centre of the tower; four of its sides rest on the walls of the tower, and four on arches raised at the angles. At this place the wall of the tower is five feet in thickness; two of which are occupied by the base of the spire, two by a passage round, and one by the parapet. The wall of this spire gradually diminishes in thickness for about twenty feet above the tower, where it is reduced to nine inches, and is continued of that thickness to the summit. The timber framing within is curiously and ingeniously contrived.

Externally the spire is ornamented with ribs at every angle, each of which has two rows of knobs attached to it. The spire is divided into four nearly equal portions, by bands of tracery, panels, &c.; and at the base are four decorated doorways to the parapet of the tower. The two uppermost divisions, or stories, of the tower, and the whole of the spire, are evidently of later erection than the church, or the lower story of the tower; the style of architecture is more enriched; and in the forms and ornaments of the pediments, pinnacles, and open parapets, resembles the much admired crosses raised by King Edward I., and other works erected at the end of the thirteenth century. The architect of this spire appears to have been ambitious to carry its apex to a greater height than that of any similar building of stone in England. From the ground to the highest point, its height is 404 feet. In the conception of this tower and spire, the architect displayed a genius at once original and daring; and as Mr. Britton justly observes:—

“And he seems to have spurned at precedent, and boldly determined to raise a lofty edifice in the upper regions, and create a foundation for it far above the earth. To have made plans, designs, or

models for the whole tower and spire, *ab origine*, would not have been difficult or surprising, but to determine on such a thing, after the tower had been built, and its foundation had received its destined load, was an act of enthusiasm bordering on infatuation."

In order to raise the tower and spire, as now executed, it was necessary to strengthen and sustain the older work with numerous buttresses, iron braces, and other contrivances; for its old wall was slight and thin, as more than half of its thickness was occupied by a corridor, or open gallery. It was also perforated by eight doorways, as many windows, and four staircases at the angles. One hundred and twelve additional supports, exclusive of bandages of iron, were introduced into this part of the tower. The windows were filled up, and three hundred and eighty seven superficial feet of new foundation were formed. At the same time it is supposed that the arches and counter-arches were raised across the small transept. All these circumstances were enough to have frightened most men from engaging in so rash and hazardous an undertaking, nevertheless the architect carried through and completed the arduous task. It has now endured for more than five centuries, and with a careful superintendence it is calculated that it may remain for double that time. A settlement took place on its western side, or rather in the piers or clustered columns under the north-western and south-western angles of the tower, soon after the work was completed, which has caused a swerving from the perpendicular. This is not surprising when we consider its height and dimensions. It is ascertained, that at the top of the parapet of the tower, the wall declines nine inches to the south, and three and three-eighths of an inch to the west; whilst at the capstone of the spire, the declination is twenty-four and a half inches to the south, and sixteen and a quarter to the west.

We subjoin a list of the Bishops of Salisbury, from the foundation of the See down to the present time. It is perhaps scarcely necessary to direct the attention of the reader to the illustrious names which occur in this series. Few persons can be unacquainted with the distinguished and eminent names of Jewel, Burnet, Sherlock, Barrington, and Burgess. Bishop Hoadly also presided over this See for several years, but orthodox Churchmen, we should imagine, will scarcely be inclined to allow his claim to eminence.

SALISBURY. SEE ORIGINALLY FOUNDED AT SHEREBOURNE.

BISHOPS OF SHEREBOURNE,

With the date of their Consecration.

Aldhelm.....	705	Alssy.....	875	Atgwoldus.....	
Fordhere	709	Asser.....	879	Ethelucus	978
Herewald	739	Swithelm	883	Ethelsius	986
Ethelwold	755	Ethelwald		Buthwine	998
Denefrith ..	790	Werstan	909	Elmenus	1009
Wilbert.....	798	Ethelbald	918	Brenwin	1020
Ealhstan	834	Sigelmus		Elgwoldus ...	1041
Eadmund	868	Alsedus	934		
Etheleage	872	Wulfrinus	966		

BISHOPS OF WILTON.

Ethelstan	909	Alstanus	971	Alssicus	989
Odo		Alsgarus		Brithwold	1006
Osulgu	941	Sericus		Æthelwin	1018
		Herrnaun	1045		

See of Wilton which had originally been taken from that of Sherborne, restored to that of Sherborne, by Herrnaun Bishop of Wilton, who removed the Sees thus united to Salisbury.

BISHOPS OF SALISBURY.

Herrnaun	1058	Nicholas Bubweth...	1407	Brian Duppa.....	1641
Osmond.....	1078	Robert Halam	1407	Humphrey Hench-	
Roger	1107	John Chaundler	1417	man	1660
Jocelyn	1142	Robert Nevill	1427	John Earle.....	1663
Hubert Walter...	1189	William Aiscoth	1438	Alexander Hyde	1665
Herebertus Pauper..	1194	Richard Beauchamp	1450	Seth Ward Gilbert	1667
Richard Poore	1217	Lionel Woodvill	1482	Gilbert Burnet	1689
Robert Bingham	1229	Thomas Langton	1484	William Talbot.....	1715
William of York	1247	John Blythe	1493	Richard Willis	1721
Ægidius de Bridport	1256	Henry Deane.....	1500	Benjamin Hoadly	1723
Walter de la Wyle	1263	Edmund Audley	1502	Thomas Sherlock	1734
Robert de Wich-		Iamertius Carpegius	1521	John Gilbert.....	1748
hampton.....	1274	Nicholas Thaxton...	1535	John Thomas.....	1757
Walter Seammel	1284	John Salcot	1539	Robert Drummond...	1761
Henry de Brandston	1287	John Jewell	1559	John Thomas.....	1761
William de la Corner	1289	Edmund Gheast.....	1571	John Hume	1776
Nicholas de Longespee	1291	John Piers....	1577	Shute Barrington	1782
Simon de Gandavo	1297	John Coldwell	1591	John Douglas.....	1794
Roger de Martival...	1315	Henry Cotton	1598	John Fisher	1807
Robert Wryle	1329	Robert Abbot	1615	Thomas Burgess	1825
Rodulf Ergham.....	1375	Martin Fotherby	1618	Edward Denison	1837
John Walthem	1388	Robert Tounson.....	1620		
Richard Metford	1395	James Davenant	1621		

CONSIDERATIONS OCCASIONED BY THE ASPECT OF THE TIMES.

BY A LAYMAN.

IF ever there was a period in the annals of the Church of England, in which it was of the most vital importance that her well-instructed and influential sons should step forward to defend her rights and privileges, the present, it must be asserted, is pre-eminently that period.

Impressed (as it behoves every sincere Protestant to be) with a fervent anxiety for the temporal interests of the Established Church, fraught, as the present crisis is with the most important consequences as regards its stability, indifference to passing events, in all who profess to be her friends in sincerity, is wholly inexcusable. But when the war-whoop of her numerous enemies is already heard at the gate of her citadel, and when false friends from within are re-joicing in anticipation of the victory they are to gain, it becomes the imperative duty of every lover of our Zion to buckle on the armour he possesses, and fearlessly, manfully, and honestly contend with the enemy in the gate.

Let once the "ivy-mantled towers" of our venerable Establishment (which still rears her head victorious, "though rocked by the

storms of a thousand years,") be levelled with the dust, and it requires but a small share of philosophy to discover the injury consequent from such an event. The poor of this *yet* Christian land would be deprived of their greatest blessing, such as no mind can conceive, or pen describe; for through the medium of the Church of England, "the poor have the Gospel preached unto them," not only in its pure form, but "without money and without price:" well and truly may she be called the poor man's Church and friend, when in the plenitude of her benevolence, she is ready to administer to all "the glad tidings of redeeming love, and give the pure water of life freely." I say, let our time-revered institutions be swept away by the storms and winds of revolution, and the voluntary system substituted as our religious and national guide, and what would be the consequences? It is easy to foresee. The rural districts would soon be wrapped up in immoral darkness, and the evils of Atheism would spread themselves in these sequestered spots. Those, perhaps, who live in large mercantile towns, might, now and then, hear the tidings of salvation; but they who are scattered over our land, in thinly populated villages, would find themselves totally unable to make the bait sufficiently attractive to induce the preachers of voluntarism to supply them with the light of the Gospel: indeed, the variety of religious opinions, which under such circumstances would multiply, would be instrumental in banishing Christianity altogether from our shores: for if a house be divided against itself, it cannot stand.

In the present age, Republican leaders and wild theorists broach the monstrous doctrine of a separation of the Established Religion from the Throne. When we look back upon the eventful periods of history, and trace how providentially the Church has been preserved from the attacks of the enemies who have been leagued against her from the days of the apostles to the present time; we must infer, from this increasing solicitude of God for the welfare of his Church, and these signal manifestations of his love towards her throughout all ages, "that He loveth the gates of Zion more than all the dwellings of Jacob."

If we are Protestants in sincerity, we ought, as Christians, unequivocally to attest our zeal for the welfare of that Church of which we profess ourselves members. Let our enemies revile her, traduce her ministers, impugn her doctrine, and treat her with every mark of scorn and contempt; but as we wish not to be numbered amongst those who have "evil will towards Zion," let us entertain a grateful sense of her blessings, and uphold one of the noblest and purest institutions of our country. Let us show ourselves to be good and dutiful sons and subjects, and prove to all men, that as we know how to honour and obey our Queen, we are not behind hand in showing the ardent love we bear to our venerable mother Church, in whose fold we have been nourished, and blessed with whose holy consolations we hope to die.

The enemies of religion well know, that the Establishment has not only been the glory of the Reformation, but is the main-stay and

bulwark of pure Protestant faith; "the golden candlestick which supports and holds forth the lamp and light of life;" and they have, therefore, made it the object of their unceasing enmity and rancorous abuse. Some, even, who profess to hold the same fundamental truths as ourselves, and *dissent* from us only in subordinate matters, have joined themselves in unholy league with the adversaries of our common faith. On this account, therefore, should every lover, friend, and supporter of Church and State, unite cordially in defending them to the utmost against the hostile attacks of Papists, Infidels, and Dissenters; in opposition to these, indeed, let us war with determined and persevering zeal, as nothing will ever satisfy their "tender consciences," but to destroy and abolish the monarchy, and again ride roughshod over the land.

Remove the Established Church from her connexion with the State, and you immediately throw down the hitherto impregnable barrier to the spread and influence of Popish domination in this country. Despoil this glorious bulwark of Protestantism, and you virtually surrender the Throne of this kingdom to his Holiness; or, at least, place that throne within the grasp of every intriguing agitator. And what well-affected Englishman is prepared to contribute in any way to place within the compass of possibility the return of those scenes which lighted the fires of Smithfield, and sacrificed the noble and primitive champions of the English Church? The Popish party have their eyes upon this; hence they are found mingling at public meetings held to forward the measures of destruction; while they are already chuckling at that spoliation which they are encouraging the Dissenters to accomplish. It has long been a favourite topic, retorted upon Christians by sneering Infidelity, that their divisions and contentions about religion are a proof of its absurdity; and never did that monster grin with more fiendish complacency, than at the prospect of witnessing the deadly collision between the Dissenters and the Church.

What, then, ought to be the conduct of every true-hearted Churchman at this momentous crisis? All conscientious sons of the Church should rally round their own cause, and let their enemies, and the enemies of God, see that their attachment to their cause is worthy the successors of those holy men, who shrunk not from martyrdom for the sake of the truth. Are we now to sit still, as heretofore, till we are overtaken by destruction? or shall we not arouse, late as it is, and show by one effort against a radical faction, that if we cannot escape, we will not deserve our fate?

I would finally appeal to the hearts and minds of those, the ignorant and misguided many, who, flattered by the specious, and encouraged by the bold, are forward "to speak evil of dignities," and "of those things which they know not;" men who despise their rulers, condemn religion, and neglect the duties God and man require at their hands. How much better would they be employed "in quietly doing their own business," and setting an example of unity and good-fellowship to all around them; rather than mixing themselves up with the strifes and malevolent designs of a party

who agitate the people for the removal of fancied abuses, or the continuance of real ones. How little does it become them to be found amongst those "who are given to change," "troubled with itching ears," "turned about by every idle wind of doctrine?" Let us combine and coalesce together, for the preservation and the honour of our Queen. Let us with *one* voice and *one* heart, resolved before the throne of our Sovereign and the altar of our God, go forth manfully and heartily in the furtherance of public tranquillity and happiness; then indeed there will be "peace within our walls, and plenteousness within our palaces." May we, as patriots, uphold the Establishment of the Church in this country; whilst as Churchmen we are her true and faithful members: let our ark be supported—but not by unlawful means, or unsanctioned concessions. Let us be prepared manfully to contend for it, and suffer in its cause everything that the malice of the devil may suggest, or the ingenuity of man invent. It is our sincere hope that both clergy and laity will not be cajoled by dissenting trickery of crying "Peace, peace," when the effects of that peace, between the churchman and sectary, will be the throwing down the walls of the Christian citadel—removing, by annihilating, the office of accredited witness of Christ from the land. Oh! unhappy Dissenters, how is the Saviour by your means and names blasphemed amongst the heathen! Whoso is wise will ponder these things; for who can view without groaning in the Spirit, this melancholy prostration of the message of Christ to his flock, to the Moloch of Dissent. If therefore you see men, who profit by your separation from the Church of your fathers, preach up party-spirit, hatred of the Church and her followers, and live by the storm they create, what should you do? St. Paul says, (Rom. xvi. 17.) "*Avoid them*" whose practice is so much at variance with the Lord's commandment, that if you were to return to the fold, they would be left to themselves, who like talking better than work.' If, on the other hand, you see men who profit not personally or pecuniarily, by your joining their communion, preach unity on earth, and the strict observance "of all things that are written in the book of the Law," as the passport to eternal life, what should you do? Regard them as ministers of peace. If you find their claim to your allegiance to be good and valid, then "seek to follow them," obey them, for they watch for your souls as they that must give account; and desiring to be at peace one with another, "avoid those who make divisions contrary to them," by assuming to themselves an office they cannot prove to be theirs. St. Paul tells us "to mark those who make divisions, and avoid them."—(Rom. xvi. 17.) That those who make divisions on alleged spiritual grounds, are weak in faith, and carnal in disposition.—(1 Cor. iii. 1-4.) That we are not to follow either Apollos, Cephas, or even Paul, to division or breach of unity in the Church—certainly then neither Brown, Wesley, Fox, or Swedenborg. St. Jude intimates (v. 19.) that those who separate themselves from the Church, "are sensual, not having the Spirit." Last, though not least, we have on our side, our blessed Lord and master, whose disciples we profess to be,

who says, "that if any one refuse to hear the Church, he is to be to us as an heathen man, and a publican."—(Mat. xviii. 17.) But once more: the Church of England, rejecting many gross absurdities, the growth of intermediate ages, now exhibits to the world a body of ordinances, not less remarkable for the simplicity of their structure than for the dignity of their origin. Of the prayers contained in our beautiful and incomparable Liturgy, what can I say? They breathe the very spirit of the Gospel, in the most interesting form and language of devotion. And not only does the beauty of the Liturgy appear in the prayers that we offer on the Sabbath, but our Church has also provided for all the different occasions of a Christian family, from the cradle even to the grave. She has instituted a series of services, which for solemn and impressive matter, for rich evangelical sentiment, for piety and pathos, stand unrivalled in the compositions of uninspired man. Again: the Church is a body not only professing apostolic doctrine, and adopting apostolic services, but also resting on apostolic authority; for it can be truly said, that the Establishment of which we are members presents a peculiar claim upon the attachment of every one of her children. She appeals to the Bible, and to the Bible only, for every rite she practises, for every doctrine she preaches, for every word she utters. Four chapters are appointed to be read in her daily services; the Gospel is read over three times every year; and that beautiful part of Scripture, the Psalms of David, read over twelve times yearly: tell me, where is there any other place of worship that hears so much of the Scriptures as the Church of England?

When, however, persons maintain the absolute unlawfulness of a Church Establishment, that is, of the interference of civil power to uphold religion, it appears to impugn the wisdom of Almighty God himself. There was one instance, and only one, in which God deigned to legislate for a community; we mean, the case of the Jews. And you will find religion, not only inseparably connected with, but even incorporated with the civil polity of that highly-favoured people; for it has been argued, that the Church must necessarily be secular and temporising, on account of its connection with the State. This, nevertheless, is altogether a modern doctrine, unheard of till within the last few years; and it is very remarkable that no persons have expressed themselves more decidedly in favour of religious establishments, than some of the most distinguished ornaments of dissent; such men, for instance, as Owen, Flavel, Matthew Henry, &c.; truly it may be said of their descendants, "how has the silver become dim, and the fine gold changed." The very novelty of such an opinion appears to cast a considerable doubt over its validity; and unless it can be shown, that under the new dispensation, the adoption of such a system would contradict some divine precept or some moral law, we must conceive that the case of the Jews having a religious establishment connected with the State, ought to set that question at rest with every one, who professes to receive the Bible as the word of God. If ever then wicked or mistaken men shall be permitted to sweep away the

Established Church of England, they will sweep away the most glorious palladium of England's liberty and happiness. But she is too firmly seated in the affections of the people for us to entertain any fears of this sort; for in the primitive form of her government, in the scriptural purity of her doctrines, and in the devout fervour of her Liturgy, she is indestructible. Amid the deep waters of trial and persecution, our Church shall still survive, an ark of safety for the faithful few. She may be purified in the furnace; but it shall be only to emerge in garments yet more bright and beautiful. There must then be evidence sufficient of the necessity, the justice, the propriety of maintaining episcopacy; and if all that has been alleged be true testimony, what shall be said of those who so heedlessly oppose the Christian Church, testified of by such a variety of impartial witnesses? We need now no longer speak of the advantages which such an Establishment presents, as that, which by the piety of our ancestors, and the wisdom of the Constitution, still consecrates our native land; an institution which was originally founded by the Apostles, "Jesus Christ himself being the chief corner-stone;" and which you can prove to be "the Church of the living God, the pillar and ground of the truth."

Louth, Sept. 1, 1839.

W. T. H. F.

POPISH FALSEHOODS DETECTED AND EXPOSED.

THE statements with regard to the Church of England, and the attempt to elevate Popery at the expense of Protestantism, which have been lately made by an individual whose hostility to our national faith, and whose unhappy influence in directing the affairs of one portion at least, if not the whole of this empire, render him but too well known, are so absurd and unfounded in themselves, as perhaps to make them scarcely worthy of refutation, did not the extensive circulation which they are likely to obtain, make it a point of duty with the sincere and faithful *Churchman*, briefly to expose their futility and falsehood.

There are two points in what this person has said, to which we shall more particularly advert; first, his statements with regard to the increase of Popery in this country; and secondly, what he says with reference to the origin of Popery and of Protestantism in England. To do full justice to such subjects would require more space than our limits will allow; our readers, therefore, must bear this in mind as they go on with us.

Now, with regard to the first point, namely, the allegation that Popery has increased in this country. We are disposed to think, that this increase has been very much overrated, and we are almost afraid, that some of the good and true friends of the Protestant cause, by giving circulation to these statements of increase, in their endeavours to warn their brethren against the progress of the false and corrupt faith of Rome, have, in reality, produced sometimes the effect of depression and dismay, where they had wished only to produce activity and zeal. Popery is undoubtedly ostensibly on the

increase; or, to speak more plainly, the number of Popish places of worship has greatly increased of late years, and this has, of course, impressed people with the idea that the number of Popish communicants is enlarged, whilst the real state of the case is the following: The generality of these places of worship are built, not by the members of the congregation which is to fill each of them, far from it; there is very frequently no congregation whatever attached to these chapels; they are built, to speak in very familiar language, to catch or entice a congregation, not to satisfy the wants of one already existing. Some wealthy individuals are induced to erect a place of worship where very often there is not a single Papist; a priest is appointed, the chapel is opened with great pomp and parade; the idlers of the place are tempted by the novelty of the thing to enter within its walls, they probably hear a discourse composed in the most guarded and artful manner, expressly for the purpose of entrapping unwary and ignorant persons; the peculiarities which mark this form of faith are softened down and refined away; and as it is not unlikely that some of these persons are careless about religion, or look upon all religions with much the same feeling, they are perhaps induced to come a second time, and ultimately become a sort of nominal followers of the Church of Rome. We happen to know an instance of this kind, where a Popish chapel was built in a town which did not contain a single member of the Romish faith, and where the congregation, if such it can be called, consists only of the idle visitants of the town, who go to satisfy their curiosity, mixed up with a very few Papists, also mere visitants of the town. Indeed, if we were not misinformed, this identical place of worship was offered for sale at one time, so great was the want of a congregation! And yet this is what the Romanists term an increase of the Church of Rome in this country! Undoubtedly great efforts are made by this party to obtain converts, and we believe no expense either of money or time is spared for this purpose. We have heard that there are Popish landowners, who are not over scrupulous as to showing favour or marked discouragement to the peasantry around them, according as they frequent the Popish meeting-house or the parish church.

In short, as a writer in *The Times* of September 13, has very well observed—

“Popery advances in England, not by a natural growth, but by ‘a pressure from without.’ If forty Popish chapels are now erecting in various parts of England, they are not for the use of congregations already formed or forming, or by funds raised by those who are to worship therein. The movement is of a totally different character. It is nothing else than a bold and determined effort on the part of the Papacy and its adherents to repossess itself of this stronghold of Protestantism. For this end the *Leopoldine* Institution pours forth its ample funds; for this end, within the last few weeks, a fresh sum of 30,000*l.* has been advanced by the Pope’s exchequer; and for this grand object the bequests of Mr. Blundell and others

have been wrung from the fears of the opulent and the dying. It is not to be denied that Popery possesses great pecuniary power in this respect. Teaching her wealthy devotees that the fears of purgatory must be the lot of all, but that for a sufficient sum, placed at the disposal of the priesthood, the Pope both can, and will, considerably shorten their sojourn in that dismal place, it is impossible that those who have wealth, and can believe these fables, should refuse to purchase all the exemption they are able from these dreaded torments. Hence it is easy to understand the 200,000*l.* thus devoted by Mr. Blundell, of Ince; the foundation of two churches by Mr. Ambrose Philipps; of two more by his Grace of Norfolk; and the various other immense bequests and benefactions of which we are continually hearing. The new chapel lately built at St. John's Wood, was wholly the work of two ladies, who expended 10,000*l.* upon it. The priest who preshed the opening sermon assured them, that they had thereby purchased an indefeasible right to thrones in heaven. However, not to dwell upon points of doctrine, all we wish to observe on this point is, that the present apparent growth of Popery in England is the result of nothing else than a grand simultaneous attack upon this citadel of Protestantism, in which the Vatican, the Propaganda, and all their adherents in this kingdom are engaged; and which proceeds by building up Popish chapels where no congregations exist, and trusting to the exertions of priests, and monks, and 'sisters of charity,' afterwards to draw together the people of the respective neighbourhoods."

But there is still another influence which helps on the Popish cause, or at least, inspires its adherents with that confidence and boldness which characterise all their present movements. Is it asked to what we allude? The answer is plain enough. It is only necessary to point to what is passing around, to mark the discouragement continually shown towards the National Church and her clergy, and the favour and countenance exhibited towards Popery—to observe the appointments and offices conferred on Romanists—the Bishops and Priests of this corrupt superstition appointed and salaried in the Colonies; to see Popery sitting in high places, and anticipating the moment when it shall be enabled to make more bold and daring assaults upon the ark of our pure and holy faith, it is only necessary to know these things in order to be enabled to answer such a question.

We will now consider the second point in the observations of the individual to whom we referred at the commencement of this paper, namely, what he says with reference to the origin of Christianity in this country. He says, that Augustine was the first person who planted Christianity in England! "He was sent," he observes, "to this country by the then Pope, St. Gregory the Great. The faith which he planted in England was that which the Roman Catholics profess at this day. He celebrated the mass, invoked the saints, he prayed for the dead, he brought with him relics of dead saints, he administered the seven sacraments of the Roman Catholic Church; and, in short, he was in everything a *Catholic*, just as we are at the present period."

Now, we do not hesitate to pronounce, in the most decided and unequivocal manner, that all these statements are false and unfounded; and are utterly destitute of even a shadow of credibility. So far from Christianity having been first planted by Augustine in this country, it had flourished here for centuries previous to his arrival. Christianity was introduced into this country during the Apostolic age, and, according to the best evidence, even by St. Paul himself. Justin Martyr, Irenæus, Eusebius, with numerous other writers, all bear testimony to the conversion of the British during the Apostolic age. Clemens Romanus, Jerome, Theodoret, Venantius Fortunatus, and Sophronius, mention the mission of St. Paul to Britain. The Greek menology also asserts that Aristobulus, whom St. Paul salutes in the Epistle to the Romans, was consecrated Bishop of the Britons by him, and established a Church among them. Indeed, as one of the most learned writers of our Church has observed, "We may finally conclude that the testimony respecting St. Paul's preaching in Britain is indisputable."

The Bishops of the British Church also appear to have attended at the early councils of the Church. The signatures of three British Bishops—Eborius Bishop of York, Restitutus Bishop of London, Adelphus Bishop of Colchester, appear to the canons enacted in the Council of Arles in 314. Several British Bishops are recorded to have attended at the Council of Sardica in 347. Several also attended the Council of Ariminum, held a few years later in the same century. It appears also, according to Archbishop Usher, that Bishops from this country took a part in the proceedings of the first Council of Nice, 325. The British Church also suffered most severely during the period of the Dioclesian persecution A.D. 303. It is a remarkable fact indeed, and one which must be a death-blow to Romish pretension, that the Emperor Constantine, who succeeded to the throne early in the fourth century, and under whom Christianity became the established religion of the Roman empire, was by birth a Briton, and consequently Rome received the public profession of the Gospel from this country. What then becomes of the statement that Augustine first planted Christianity in this country? It falls to the ground at once, as a gross and absurd falsehood, totally contrary to every historical record. But to make the falsehood of this statement still more glaring, if possible, it is recorded that Augustine, who arrived in this country in 596, shortly after his coming, held a conference with the native Bishops of Britain, at which seven of these prelates were present. It is also recorded that not long after this conference, about one thousand two hundred British Clergy, belonging to Flintshire, were slaughtered in the field of battle by Ethelfred, an Anglian chief, a fact tolerably demonstrative in itself that Christianity was no new thing in this country. We might bring forward numerous other testimonies, but our limits will not allow us, and indeed those already advanced are quite strong enough without any additional confirmation.

Now, in answer to the statement which this individual has made, and which we extracted above, we reply, that Augustine did not

celebrate the mass—he did not invoke the saints—he did not pray for the dead—he did not bring with him the relics of departed saints—nor did he administer the seven sacraments of the Roman Church. *We defy any Papist to disprove these statements.* And why do we speak so positively? For the best possible reasons; because not one of these practices and usages was in existence, or known, during the life-time of Augustine, or for a long period afterwards!

“The chief errors of the Roman Church, (as Mr. Lathbury observes in his admirable Tract, which we have noticed in another place,) were unknown when Augustine came to England. At this time the supremacy was not claimed: Gregory ever set his face against it: transubstantiation was unknown: the reading of the Scriptures was not prohibited. The errors of the Church of Rome at this time were as nothing in comparison of what they were subsequently. Rome therefore is departed from the faith preached by Augustine. Neither Gregory nor Augustine would have admitted those erroneous doctrines which the Church of Rome now receives. How then can the Romanists build a claim on the fact that Augustine preached the Gospel to the Saxons? Were he now on earth he would hold no communion with Rome.”

Indeed it may with the greatest safety be asserted, that scarcely any of those superstitions and corruptions which mark the Romish Church were admitted by the Church in this country until after the Norman conquest in 1066, which at once scatters to the winds all the absurd statements which we have referred to. In fact, to sum up the whole, instead of the Church of Rome being the original Church in this country, it is the Church of England, that pure and holy branch of the Church of Christ to which we belong, which was planted here during the Apostolic age; and it is consequently from this our Church, that the Roman Church has separated, and has, in fact, become neither more nor less than a corrupt, adulterated, and dissenting form of Christianity.

THE PROTESTANT WATCH-WORD.

WE may be called bigoted, for that we care not; we may be called interested, that we deny; for we pay no court to those who are in power, neither our opinions or sentiments are like theirs; we may be called ignorant and prejudiced, we laugh at and despise such charges, and throw them back on those who make them; to one and all we make the same reply, whether the principles which we advocate are triumphant through the land, or whether they may be persecuted and oppressed by the motley and discordant array of Popery, Dissent, and Liberalism, which has combined its forces against the Church—no surrender. If we are asked what we mean by such an expression, we answer, our meaning is plain and simple; one which all may understand. When we say ‘no surrender,’ we mean to express our determination never to give up, but always to

stand by, through evil report and good report, in prosperity and adversity alike, those pure and unadulterated principles of Gospel truth, of ecclesiastical right and privilege, and of constitutional law, which have been fixed by the blessed Founder of our religion, and which have been sought out by the wisdom of mighty men of old in successive ages of the Church and the State;—those grand principles of religious and political truth which have resisted the corruptions of Popery, the tyranny of Dissent, and the lawless attempts of revolution. We will admit of no compromise. We believe, through God's blessing, that the principles which we hold, are founded upon the truth as it is in Jesus, and truth allows not of alteration or change, for it is one and indivisible. We will resist on the one hand the flatteries of those, who falsely calling themselves Churchmen, would fain persuade us to concede to the prepossessions and prejudices of Dissent, and on the other hand, we will as firmly gain-say the opinions of those Churchmen, who, through a perversity of mind, or through a desire to strengthen what they consider the truth, are, in reality doing all in their power, unwillingly and unconsciously no doubt, to narrow those lines of demarcation which Scripture has interposed between the corruptions of Popery, and those eternal and immutable truths, founded upon that Rock which is Christ Jesus, and which form the belief of the Church of England.

The road which the Churchman has to follow is straightforward and plain. He must turn neither to the right or the left, but pursue his course with firmness and steadiness. The Articles and the Liturgy of his Church constitute his summary of faith, and should objections be brought forward, or the voice of cavilling be raised against the articles of his belief, he has one answer always ready, and which can never fail, he can point to the Book of Life and inspiration, and show in its holy pages the foundation upon which his creed is built. In the words of one of the Articles of his Church will he reply to his opponents, "Holy Scripture containeth all things necessary to salvation; so that whatever is not read therein, nor may be proved thereby, is not to be received of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation."

THE BUILDING OF NEW CHURCHES.

ONE of the most gratifying indications of the present times is, undoubtedly, that increased desire for promoting the moral and christian instruction of the people, which has developed, and is continually developing itself, in a zealous endeavour to increase the means of church accommodation. Surely no object can be more holy or more deserving of the good wishes and earnest support of all pious and religiously disposed individuals, than the attempt to provide for the poor and the lowly, for those who have not wherewithal to pay for it themselves, a place wherein they may worship the Most High. Blessed indeed is he who shall thus be the humble means of winning souls; aye, even although it be but the gaining

over of one immortal spirit into the kingdom of Christ. Can we doubt, if it be not presumptuous so to speak, that such acts are well pleasing in the sight of God, at least as far as any human performances can be, and that He will graciously condescend to look down with an eye of favour on these works of charity and benevolence, and will protect them with His continued help, so that they may be the means of extending His Church here on earth !

No country, even in proportion to its means, much less speaking with regard to the actual amount of its contributions, can boast of such splendid, such magnificent instances of liberality towards this most important of all human works. And what perhaps renders this liberality still more striking and remarkable, is the circumstance which we think has not been sufficiently dwelt upon, that it is, in by far the greater number of cases, the result of private, not of public benevolence. We mean by this, that it does not proceed from the State, (perhaps considering the character of the party which now administers the affairs of the country, that was not to be expected,) but is made up of donations proceeding from the spontaneous and voluntary benevolence of private individuals, actuated solely and entirely by a disinterested wish to do good to their fellow-creatures. And if we examine the manner in which the lists of contributors to the building of new churches are composed, another fact, quite as remarkable, arrests our attention ; it is this, that the greater number of contributors belong to the clergy, and are either dignitaries of the Church, beneficed clergymen, and, in many cases, clergymen not only holding no benefice, but having no situation of any kind in the Church ; and these clerical benefactions are, in very many instances, much larger in amount than those proceeding from laymen, many of whom are persons of enormous wealth. Let any one look over the list of subscriptions to the "Metropolis Churches Fund," and compare the respective sums given by laymen and clergymen, and he will soon perceive the very different character of benevolence observable in each. He will there perceive opposite the name of a noble Duke, who owns a large portion of the metropolis, and derives an immense income from it, the sum of 1000*l.*, and he will also see opposite the name of that learned and exemplary prelate, who so ably presides over the diocese of London, the splendid donation of 2000*l.*, forming about the sixth part of his annual income. But great as is the difference observable in this case, and still more striking as it is made by the numerous other calls which are continually being made upon the benevolence of the Lord Bishop of London, and which it is almost needless to say are always nobly responded to, what will be said, when we look farther on the list, and find recorded opposite the name of one private clergyman, the large sum of 5000*l.*!!! opposite the name of another 1000*l.*!! and opposite the names of many others, such sums as 500*l.*, 300*l.*, 200*l.*, and 100*l.* with great frequency. And such is the case also in every other subscription, not only for the purpose of building churches, but for any charitable and christian object. We meet with the archbishop, the bishop, the dignitary, the beneficed, and the unbeneficed clergyman, all bestowing their dona-

tions with a liberality and munificence not only beyond their means, but quite out of proportion with what is given by any other class of subscribers. We could, if we pleased, give numerous details respecting the benevolence of the clergy, which would astonish our readers.

And yet people talk sometimes of the wealth of the clergy, and of their luxurious mode of living! A curious idea of wealth and luxury such people must have! We should like to see the pampered and purse-proud individuals, the upstart manufacturer and overgrown trader—and these, generally speaking, are the persons most active in uttering these absurd and ridiculous falsehoods—we should like to see them obliged to use the same plain and frugal fare, and to adopt the same simple and unostentatious mode of life, which many a country clergyman, whose birth, education, and profession place him far above them in social rank, is contented to make use of. When will all this cant and hypocrisy cease? When will the real motive be avowed which prompts these persons to assail the clergy with these false and unfounded fabrications? Let them conceal it as they will, their object is known, and the end at which they aim, is perfectly visible.

But we fear we have wandered from our subject. To return to it, however, we would urge, in the strongest terms, on all persons (and it should never be forgotten that almost all persons have it in their power to give something) to contribute, as far as lies in their power, towards that most excellent and truly Christian design of providing means of Church accommodation, which is now being so extensively adopted. A system for carrying this into effect, is now, we believe, organised in most of the dioceses of the kingdom, so that no person can complain of the want of a proper channel through which to direct his benevolence. One of the most admirable and efficient character is ready at his hand, under the management of the bishop and clergy of his diocese. If he has only the will to give, there can be no doubt but that his contribution will be carefully and most advantageously employed.

If each one of us could only resolve to sacrifice some one indulgence, to give up some one amusement, which might, perhaps, more properly speaking, deserve to be termed a folly, and devote the money which we should have expended to it, upon the promoting of some good and charitable object; for instance, towards increasing the funds of the Church Building Association of our respective diocese, or even divide the amount between this and other designs of a similar nature, and if we were to make this sacrifice only once a year, how much good should we not effect, and with how little, how very little cost to ourselves! We should be performing a righteous and charitable action, and, at the same time, exercising abstinence from gratification, useful both to mind and body, and acquiring habits both of mental controul and self-denial, highly conducive to a proper spiritual discipline. We should be serving ourselves and our fellow-creatures, promoting the welfare of man, and increasing the glory of God, at a small pecuniary price, and with

no temporal loss, but with a large heavenly gain ; for we should be purifying our own souls from the debasing alloy of this world, by checking our luxurious, and it may be, froward and perverse inclinations, and doing our part in guiding towards the path of life and light, and immortality, those who, perhaps hitherto, have been walking in the darkness of the valley and the shadow of death.

If arguments are wanting to induce our brother churchmen to engage in this most holy work, there is one which may be urged upon them with a force sufficient at once, we should say, to overwhelm all the scruples which originate in lukewarmness and indifference. It is the sad and painful reflection, that such a work of christian charity, such a labour of piety as this, must be carried on by private benevolence, for it is, unhappily, almost useless to expect any assistance in such objects from the State. It is, undoubtedly true, that it is the bounden duty of every Government to attend to the religious welfare of the people, but in this land, alas ! that we should be obliged to say it, it seems to be the wish of the party which is in power, rather to weaken and destroy, than to repair and add to, those temporal bulwarks which guard and preserve the Church. Instead of lending that helping hand to her ministers which their duty ought to point out to them, they would seem to take occasion to annoy, to insult, and to harass them. The Church, indeed, is left to her own resources, and blessed be God, for the piety of the men of ancient times, who provided those endowments which she possesses, and which enable her, under Divine Providence, to display her energies in so wide a sphere of usefulness. She neither received these endowments from the State, nor does she owe the State any obligation for their enjoyment. She holds them under a better and an older title than any other holders of property can bring forward for their possessions. The State is under obligation to the Church ; and that, moreover, of the greatest and most important kind. What would the State be without the Church ? What would be the character of the people, what their conduct, manners, and mode of life ? what would be the nature of their obedience to the laws, or of their loyalty to the Throne, without the instructions of the Church, without those weekly public exhortations, those daily private ministrations, which her clergy are continually performing in every village throughout the land ? Penal statutes may be framed, guarded by every enactment which the caution and wisdom of legislators may be able to devise, checks and preventives may be provided against every possible occurrence of crime, but after all that human wisdom can effect, what will it avail if unaided by that wisdom which is from above ? What will the law of man produce if it is not supported by, and does not rest on, the law of God ? And who is to declare the sanctions of this divine law, and to explain them to the people, but the Church ; the faithful witness of the Gospel, who has received her commission from an authority higher than any which earth can produce, even our blessed Lord ?

But great as are her resources, yet are they not equal to that greatest of all human works which she holds it to be her duty and

privilege to perform—even the saving of the souls of her people. To enable her, then, to execute this labour of love, does she appeal to her members, and by the manner in which they shall respond to this heart-stirring call, will she be able to discern the faithful and the unfaithful follower, to distinguish between the true and the false disciple.

THE BISHOP OF EXETER'S CHARGE.

We insert the following extract from the charge lately delivered by the Lord Bishop of Exeter. ;—

His Lordship said, in meeting his clergy again, after a period of three years, in an age of great anxiety and trouble to the Church, he experienced sincere pleasure. In addressing them on political events, he should confine himself to those connected with religion. There were two things connected with the interests of religion that forcibly arrested attention. The first of these related to the state of religion in our colonies ; the other to religion at home. They, were however, both essentially the same, and involved the very existence of the national religion. In the last four years, equal encouragement had been given by the government to every form of religion in the most important dependencies of the British Crown. In Australia, a vast country, the future state of which will tell either to our honour or to our shame, a system had been some time pursued, showing an utter indifference whether the national treasures were expended in the propagation of religious truth, or of error and of falsehood ; all that was required to obtain a share of those treasures, was to affix a few names to a piece of paper, stating it to be wanted for some scheme or plan on which was engrafted the name of religion ; and not only was this done in aid of persons and sects calling themselves Protestants, but the Romish Church was elevated to almost equal honour and emoluments with our own. In spite of remonstrance and of opposition a Romish bishop had been sent out to that country, recognised by, and he believed paid by, the government, to exercise himself in raising up and upholding in that country a Church hostile to our own. And this too by the government of a country in which the errors and doctrine of that church had been so fearfully felt and seen as to cause the nation to reject as their rulers a family who entertained them. Was it for this that our forefathers displaced a Popish, to make way for a Protestant dynasty ? Could a course like this be rightly pursued by the ministers of a Sovereign who had herself solemnly sworn to maintain the Protestant reformed religion established by law—a Sovereign who had solemnly sworn to maintain and preserve inviolably the settlement of the united Church in England and Ireland, and the territories thereunto belonging ? It was not, however, in Australia alone, in which the means designed for the support and spread of true religion had been appropriated to that which every sincere Protestant regards as false and full of error. The same thing had been done in the Canadas. In that country, King George III. appropriated lands exclusively for the support of a Protestant clergy. Now, however, it was sought to give a share in these lands, or the proceeds derived from them, to the Church of Rome. In Upper Canada a bill had passed both houses, and would be laid before an imperial parliament, according to the provisions of which these clergy reserves were to be sold, and the proceeds applied to the support of all sects and parties among religionists. They

could not doubt what was the right construction of the phrase Protestant clergy, and if this was found to be applicable alone (as he was sure it was) to the Clergy of the Church of England, then no false liberality, no question of expediency ought to lead to an appropriation of these lands, or any part of the proceeds of them, to any other purposes. He hoped then not only to find in them but in the laity also in this diocese, a firm and constitutional resistance to any scheme of this nature. He would now take the opportunity of saying a few words on the government scheme of education—a scheme which had escaped in one house by a majority of two only, and was actually condemned in the other by a large majority, as a scheme most unsound in principle, and not only unsafe, but most impolitic in practice; as exhibiting an indifference to all principle, and as calculated to have no other effect than that of corrupting the morals as well as the hearts and lives of the people. It was rejected on the prayers of 3000 petitions, as a scheme that, if carried out, would lower the tone of our national character. It was said by some that this plan was to assimilate our mode of education with those of other countries; what the fruits of those were, they were not left to conjecture. They were most prominently displaying themselves in North America, where 700 had joined in a declaration of the inutility of the Sabbath, and that its observance was not obligatory on man. Similar want of all principle had been found to prevail among some of the prisoners taken in the buccaneering expeditions, of which they had heard so much in Canada. They were instructed in letters, but were without the profession of religion in any form. Might God protect this country from all that would produce such results!

Correspondence.

THE CHURCH AND HER ENEMIES.

TO THE EDITOR OF THE CHURCHMAN.

REVEREND SIR,—The estimate, in your number for July, relative to the sums of money allowed by Government annually to the Dissenters and Papists, has induced me, however unworthy, to venture a few remarks on that professed grievance, or "slavish intolerance," (as more generally termed,) the Church Rate. The benefits arising from such a disclosure are manifold, for Parliamentary Returns are seldom widely extended; they are matters into which the greater portion of the people, the poorer classes, do not choose to inquire. On this subject I have conversed with persons of divers persuasions, and have generally found the objection to pay a trifling Church-rate, to arise from an inveterate hatred for the Church and her ministry; from a contempt of her religious ordinances, and from an invidious desire to subvert her national superiority as a National Establishment; not from the dictates of conscience, that miserable plea to which every ignorant seceder from sound doctrine resorts; that cloak to conceal all those false ideas and glaring absurdities which rule over the minds of the simple with fearful predominance. I hesitate not to assert that the motives which impel persons so wantonly to divert from the customs of the country are sinister and designing; and this is evident from the tenacity with which they seize hold of what, to superficial observers, may appear the weaker defences of the Church; from the partial observation they employ; and from their strenuous endeavours to distort the intention of certain ceremonies in the Church, and to unfold them to the view of the poor and illiterate; being possessed of one fact, viz., that the poor are too often and too easily diverted from the path of rectitude and honour by an high-minded and overbearing spirit, by a too-easily excited temperament, by a false zeal in the cause of liberty, which not only threatens to spread far and wide at the present day;

but which in times past has been the mean of subverting even nations. And from this, Churchmen may learn that it is not the continual outcry of Liberty! Liberty! that discovers the true patriot; and also that there are enemies innumerable who are ready to aid both with hand and heart towards the destruction and total annihilation of that venerable and holy establishment which for many, very many years, has been the greatest blessing of this land. I will now introduce to your readers a circumstance founded on "fact," which may serve to manifest how far the spirit of opposition can, and if nourished, will extend. A poll was taking place in a certain parish in the county of Lancaster, to decide whether a Church-rate should be allowed or otherwise; a fellow who is a decided enemy to the Church in every thing, entered, and not satisfied with tendering his vote against the rate forthwith, begun to mimic the action and conversation of the Vicar in his own presence; who is, I should have informed you, a man far advanced in years, reverend in his demeanour, and scrupulously just in all his proceedings. This conduct excited the indignation of every honest man present, and the Vicar's warden would have administered due merited reproof, but for the intercession of the Vicar, who said, "Leave him to the contempt of the world!" Sir, this is, as I said before, simple fact, known by every one in the parish; and I may further inform you that he either belongs, or professes to belong, to that society calling themselves Friends!! Did William Penn ever inculcate such principles? Do the Elders of the Society countenance a mockery of such gross and infamous nature? This glaring insult offered by one young in years to an old man on the brink of the grave, demands exposure; for I believe, nay, I am firmly convinced, that there are very few in number, either within the pale of the Church or without, who have arrived to such an extreme state of audacious impiety. Ere I conclude I cannot forbear invoking the Divine blessing to rest on His only true Church militant—to protect His children from the hand of oppression—and to shed abroad in their hearts the spirit of peace. Methinks I hear ten thousand voices from the hills and the valleys, from the city and the plain, echo to this aspiration—may God hear the prayer!

"Lord of life, and light, and glory,

Guard the Church, and save our Queen!"

I am, Sir, your sincere well-wisher and constant reader,

July 25, 1839.

FORTITER ET RECTE.

PRETENSIONS OF THE BISHOPS OF ROME.—No. VII.

TO THE EDITOR OF THE CHURCHMAN.

SIR,—In my present letter, I shall particularise the occasions upon which the name of St. Peter appears, and shall take my instances from the Gospel of St. Matthew, in which his name will be found to occur in eight different passages. In four of these passages he appeared on the stage, and acted a part in no way creditable to the integrity of his character and the consistency of his professions. But even had the facts been otherwise, and no one instance have occurred in which the purity of his religious feelings might be impeached—even if he merited the praise of having been the prince or first of the apostles, as Hilary terms him,* or the commendation of having been preferred before all the disciples, according to Basil—and had the more redeeming points in his character, been ten thousand times greater than they really are; and no man prizes them more highly than I do, nor is more sensible of the immense debt of gratitude which the Christian Church owes to him for his apostolical zeal, and his

* "Primus credidit et apostolatus est princeps," are the words of Hilary: and yet it is doubtful whether the words *primus credidit* can with strict propriety be applied to Peter; hence we learn on the authority of John (i. 42), that Andrew brought him to Jesus. To Andrew, therefore, the appellation of *princeps*, or first, belongs.

unwearied exertions; still *there is* recorded the words of Scripture, and the declarations of Christ, and these are not to be put in competition with any claims or pretensions advanced by the Church of Rome in his behalf. They go for nothing in my judgment; nor do they afford the slightest *proof* in favour of the assumptions made by that Church. The only test by which truth can be tried is the Word of God; and that word is against the Papists in this matter, as well as are several other dogmas, brought forward and relied upon by the Popes and members of that communion.

The first passage to which I shall call the attention of your readers, is that in which there is an account of his call to the ministry. "Jesus, walking by the sea of Galilee, saw two brothers, Simon, called Peter, and Andrew, casting a net into the sea, and he saith unto them, Follow me, and I will make you fishers of men. And straightway they left their nets, and followed him. And going on from thence, he saw two other brethren, James, and John his brother, in a ship with Zebedee their father, mending their nets, and he called them, and they immediately left the ship and their father, and followed him." St. John, who wrote to supply any deficiency in the accounts of the other Evangelists,* and whose Gospel was penned subsequently to the others, gives a somewhat different version of this call. His words are, "One of the two which heard John (the Baptist) speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ; and *he* brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon, the son of Jona: thou shalt be called Cephas, which is, by interpretation, a stone." So called in the Syriac language, but in the Greek, *πετρα*, a rock. Whether we take the testimony of St. Matthew, or receive that of St. John, the matter is not at all important; neither the one nor the other will afford anything in support of the pre-eminency claimed for St. Peter by the Church of Rome. The circumstance of our Lord accidentally meeting the two brothers, and calling them to be his followers, proves nothing but the *priority* of their call, but establishes for neither the one nor the other that sort of *primacy* in sovereignty and power over those who were subsequently associated with them in the blessed work of the ministry; and in truth, if there were any force in such an argument or speculation, for it amounts to nothing more than to theory, Andrew ought to be the person for whom the supremacy should be claimed, and not Peter, supposing the representation of John to be the true one.

The next occasion upon which the name of Peter occurs, is in the 10th chapter of St. Matthew. "Jesus called unto him his twelve disciples, and gave to each of them power against all unclean spirits to cast them out, and to heal all manner of sickness, and all manner of disease." After thus bestowing *upon all, without distinction*, the power of working miracles, he enumerated the names of the Apostles, and gave them, it is more than probable, from the first four names mentioned, in the order in which they were respectively summoned by himself, to be Apostles and Evangelists. The name of Peter, therefore, is first mentioned; but no argument surely could be drawn from that circumstance in support of the pretensions of the Church of Rome. Each having received his commission, each departed, equally gifted, to fulfil his ministry, and to do the work of an Evangelist into what city, or town, or village he entered.

In the 14th chapter of St. Matthew the following is the next occasion on which the name of Peter appears: "When the disciples saw Jesus walking on the sea, *the disciples* were troubled, saying, It is a spirit; and they cried out for fear. And straightway Jesus spake to them, saying, Be of good cheer, it is I; be not afraid." The sight of his person, and the sound of his voice dissipated their fears, and rallied their courage; and Peter, ever ready to put himself forward, and to evince the warmth of his feelings, and the fervour of his attachment to his blessed Master, answered him, and said, "Lord, if it be thee, bid me come unto thee on the water. And he said, Come. And when Peter

* See Irenæus, lib. iii., c. 16.

was come down out of the ship, he walked on the water to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? What must the other disciples, who saw and heard this, have thought? And what a fine moral is conveyed by this rebuke to ourselves? But I make no further comment.

In the 15th chapter, also, his name occurs. After giving a *cutting* reproof to the Jews for transgressing the commandments of God by their *traditions*, and for teaching for doctrines the commandments of men—a passage which Judaising-Christians now-a-days might read and apply for their benefit—our Lord was asked by Peter for an explanation of a parable he had delivered. I shall content myself with giving only the following words: “And Jesus said, Are ye also yet *without understanding*?” JAMES RUDGE, D.D.

(To be continued).

Poetry.

THE PILGRIMAGE.

I travelled on, seeing the hill where lay
 My expectation,
 A long it was and weary way,
 The gloomy cave of Desperation.
I left on the one, and on the other side
 The rock of Pride.
And so I came to Fancy's meadows, strew'd
 With many a flower:
 Fain would I here have made abode,
 But I was quickened by my hour,
So to Care's copse I came, and there got through
 With much ado.
That led me to the wild of Passion, which
 Some call the world;
 A wasted place, but sometimes rich,
 Here I was robb'd of all my gold,
Save one good angel, which a friend had tied
 Close to my side.
At length I got unto the gladsome hill,
 Where lay my Hope,
 Where lay my heart, and climbing still,
 When I had gain'd the brow and top,
A lake of brackish waters on the ground,
 Was all I found.
With that abash'd, and struck with many a sting
 Of swarming fears,
 I fell, and cried, alas, my King!
 Can both the way and end be tears?
Yet taking heart, I rose, and then perceived
 I was deceived.
My hill was further: so I flung away
 Yet heard a cry,
 Just as I went, “None goes that way
 And lives:” if that be all, said I,
After so foul a journey death is fair,
 And but a chair.

From “*The Temple*,” by George Herbert.

Reviews.

Church: Pastors: Patrons: or the Establishment as God designed it. In three Parts. Part I. Church and her Claims. Part II. Pastors and their efficiency. Part III. Patrons and their obligations. By William Graham Cole, A.B. Perpetual Curate of Walpole, Suffolk, and Chaplain to the Marquis of Abercorn. 12mo. London: James Nisbet and Co., Berners-street. 1839.

There is considerable originality both in the design and execution of this work. Its pages bear ample testimony to the earnest zeal for religion of their author. Many of the hints and suggestions which it contains are excellent, and are likely to prove valuable not only to candidates for orders, and the clergy of every degree, but also to lay-members of the Church as well. The chapter entitled, "Church claims on Monarch and Subject," is well worth the attention of the reader. The chapters on the pastoral and episcopal offices may be studied with great profit and advantage. The author exposes the evils resulting from the abuse of patronage in the Church very forcibly; the following passage, which we extract from one of the chapters on this subject, places the evils arising from such practices in a very strong light. "He who misapplies the gift of the patronage, and abuses it to the unworthy purpose of investing unsuitable men with Church appointments, lends his hand to the aid of Christ's enemies. To the best of his ability he defeats the gracious ends for which the Church was established. He deliberately takes his stand amongst those treacherous dealers, of whom her Divine Head has but too much reason to complain as concerning the wrong he suffers in her person—'yea, mine own familiar friend in whom I trusted, which did eat of my bread, hath lifted up his heel against me.' But why should any, who boast themselves that they are her children, be found doing this? Why should those whom she hath 'nourished and brought up rebel against her and turn to be her enemy?' Why take part with aliens and strangers to expose her as a reproach to the gainsayer and the scoffer? *Why should patronage*, which by the law of our still Protestant country can only be dispensed by members of her own communion, *be employed to strip her of her spirituality*, and to leave her naked and defenceless to the malignity of her fierce assailants? She deserves better at their hands. Whatever may be their indifference to the maintenance of true religion and virtue, patrons still have an interest in the national welfare. *Selfish considerations*, if nothing nobler, *should influence* men in power to place none in charge of parishes, but such as shall lead the 'flock among the green pastures and by the still waters.'" "Here then is a view of this momentous subject which every patron would do well to take. *Let this holy trust be discharged as for the public good and not for private advantage—for the glory of God and not for secular ends.* Let the extensiveness of the minister's labours, or at least his qualifications for parochial usefulness, be first ascertained. Let the strictest enquiry be instituted, not only as to the unimpeachable life of the candidate for preferment—but also as to his proficiency in sound doctrine—his competency for pulpit ministrations—his devotedness to the objects of his sacred office—and his fitness for an able and edifying performance of its manifold arduous duties." p. 223.

Labours of the Session, Lord Lyndhurst's Speech in the House of Lords, Friday, August 23. Ninth Edition. W. E. Painter, 342, Strand.

A most full and accurate report of this admirable and eloquent speech.

The Wellington Banquet at Dover, on Friday, August 30, 1839. Fourth Edition.
W. E. Painter 342, Strand.

A publication which should be in every person's hands.

The State of the Church of England, from the Introduction of Christianity to the period of the Reformation. By the Rev. T. Lathbury, M.A. W. E. Painter, 342, Strand.

AN admirable tract, appearing at a most seasonable time. We earnestly advise our readers to make themselves acquainted with its contents, and also with Mr. Lathbury's other works on the Romish controversy.

A Summer's Day at Hampton Court, being a Guide to the Palace and Gardens; with an Illustrated Catalogue of the Pictures according to the new Arrangement, including those in the Apartments recently opened to the Public. By Edmund Jesse, Esq., Surveyor of Her Majesty's Parks and Palaces, Author of "Gleanings in Natural History." 12mo. London: John Murray, Albemarle-street, 1839.

A delightful little book, executed in Mr. Jesse's own peculiar style; not only serving the purpose of a guide-book, but presenting a complete history of the palace, interspersed with anecdotes of various persons connected with it; embellished with some very well executed engravings. We strongly recommend all those who intend to visit Hampton Court, as well as those who have not time or opportunity to do so, to possess themselves of this work; they are not likely to repent of their purchase.

A Greek Lexicon to the New Testament, on the basis of Dr. Robinson's; designed for Junior Students in Divinity, and the Higher Classes in Schools. By Charles Robson, Τυρογράφος London: Whittaker and Co. 1839. 12mo.

THE value of Dr. Robinson's Lexicon to the Greek Testament is too well known to need any commendation, from the accurate reprints (with corrections and improvements), executed in London under the critical superintendence of the Rev. Dr. Bloomfield, and at Edinburgh under the direction of Mr. Negrus and the Rev. Mr. Duncan. As however these works are designed rather for the advanced student, Mr. Robson, who unites in his person the two-fold character of editor and printer, has conferred no small favour on "Junior Students in Divinity and the Higher Classes in Schools" by the present publication, which is both cheap and neatly printed. It is avowedly selected from Dr. Robinson's masterly work, but with the addition of various grammatical aids for the benefit of learners; and it deserves, what we hope it will receive, an extensive circulation.

A Key for Catholics to open the Juggling of the Jesuits. By Richard Baxter. A New Edition, Revised and Corrected, with Notes, Illustrative and Biographical, by the Rev. J. Allport. London: Hamilton and Co. 1839. 8vo.

THIS is a seasonable reprint of one of the best and scarcest of Baxter's polemical treatises. One hundred and eighty years have elapsed since the first edition of it appeared. It is designed (he states) "to satisfy all who are willing to understand, whether the cause of the Roman or Reformed Churches be of God; and to leave the reader utterly inexcusable that after this will be a Papist." Much of the value of this work arises from the numerous references which the author has made to the writings of the Jesuits themselves: and his editor, Mr. Allport, has increased its utility by adding many notes and illustrations.

Queen Anne's Bounty. What is Queen Anne's Bounty? the Question asked and answered with, reference to the Acts and Neglects of the Ecclesiastical Commission. By Frederick A. Glover, M.A., Rector of Charlton-in-Dover, and of St. Peter's College, Cambridge. 8vo. London: Simpkin, Marshall, and Co., Stationers'-court: Roake and Varty; Wix and Leslie. 1839.

Few writers are more prompt or ready in defending the Church from the numerous attacks to which she is so continually exposed than Mr. Glover; few bring more ecclesiastical research and information, or a more vigorous and intrepid spirit to the task. The present work is particularly curious and interesting, as it presents an entirely new view of the Fund whose name it bears on its title page, and suggests a mode of supplying the necessities of the Church, perfectly consonant with justice and equity, and totally at variance with those schemes of ecclesiastical improvement, or rather spoliation as they should more properly be called, which it is the fashion with certain parties, professing friendship for the Church too, to propose. We recommend it strongly to the perusal of our readers.

The Church of England Vindicated, on Scripture Principles solely, in her practice of Infant Baptism; also in her use of the expression "Regenerate" in her Baptismal Service. By the Rev. Richard Graves, A.M., Vicar of Ballinamona, and Surrogate of the Diocese of Ossory. 18mo. W. E. Painter, 342, Strand. 1839.

THE object of this work is to show that the Church of England, in the practice of Infant Baptism, not only pursues a custom adopted by the primitive Church, but one which has received the sanction of our blessed Lord, and which is consonant also with the usage of the two dispensations, the Patriarchal and Levitical, which prepared the way for the Christian, under which we live. The author's reasoning is very ingenious, and he has succeeded in establishing his case very clearly. The latter part of the work is devoted to an examination of the meaning of the term "Regenerate," and a justification of the sense in which it is applied by our Church. Here also the line of argument is very well sustained.

The Church Catechism Explained, for the use of the Diocese of St. David's. A New Edition. 12mo. Oxford: J. H. Parker; and J. G. and F. Rivington, London. 1839.

THIS is a very well-executed reprint of a most valuable work by Bishop Beveridge, one of the most eminent of those many eminent prelates whom our Church has produced at different periods. We hope it will be widely circulated.

Miscellanea.

THE PROTESTANT ASSOCIATION.—The following Address is well worth the attention of our readers at the present crisis. Deeply deploring, as we do, the recent appointments which have taken place, we would have Churchmen learn from them a lesson of caution and vigilance; more especially those who possess a seat in the Parliament of their country, and have thus the opportunity of recording their opinions upon any measures which may be proposed of a nature hostile to the Church of their native land. But all persons, let it not be forgotten, whatever may be, their means, their abilities or acquirements, have it in their power to defend the Church to which they belong, and to advance the cause of pure Gospel truth, by correcting the misrepresentations, detecting the falsehoods, and exposing the sophistries which are continually in circulation by the enemies of our National Church, respecting its doctrines, its rights, its dis-

cipline, its privileges and revenues. This is the most common mode in which our opponents work, and by overthrowing their attempts, and bringing their artifices to the light of day, we may ultimately be the means of defeating their base and selfish purposes.

Address of the Committee of the Protestant Association on the recent Popish Appointments in the State.

The Committee of the Protestant Association, deeply concerned at the recent appointment of three members of the Church of Rome to high and important offices in the state, have felt it to be their duty to their Queen, their country, and their God, to present to Her Majesty, as temporal head of the Church, the subjoined address; and they would further entreat their Protestant fellow-subjects to testify, in like manner, their sense of the injury which such appointments are calculated to inflict upon the best interests of the community. The rapid progress which Popery has of late years made in the land, and the untiring efforts by which she is now, both openly and covertly, assailing the privileges and blessings which this nation has long been permitted by a gracious Providence to enjoy, cannot be regarded without serious alarm by all who are anxious to maintain those civil and religious liberties to which the unchanged and unchangeable doctrines of Popery are diametrically opposed. Regarding, therefore, these recent appointments as another successful step in the efforts of the Papacy to establish herself supreme in the land, the committee of the Protestant Association would urge upon their Protestant fellow-countrymen the important duty of humbly addressing their beloved Sovereign, praying that she will be pleased to cancel these appointments—fully sensible as they are, that if the designs of the Church of Rome be permitted to be fulfilled, this once Protestant nation can only look for judgment and fiery indignation as a just retribution for the surrender of those privileges with which God has so abundantly blessed us.

ADDRESS TO THE QUEEN.

"To the Queen's Most Excellent Majesty.

"The humble petition of the undersigned humbly sheweth,—That your petitioners beg leave humbly to approach your Majesty, with the unfeigned assurance of our loyalty and attachment to your Majesty's person and government. We earnestly desire and pray for the security of your Majesty's throne, the prosperity of your reign, and the maintenance of that pure and reformed religion which is committed to your Majesty's care as temporal head of the Church; and therefore cannot but view with alarm and apprehension, the dangers to which these great national blessings are exposed, from the pernicious counsels of those who are at present honoured with your Majesty's confidence in the administration of public affairs.

"We have observed with deep concern that your Majesty has been advised so far to depart from those Protestant principles, which the law of England has made the condition of the succession to the throne, as to confer on members of the Church of Rome high and influential situations in several of the public departments of the state; for example, in the Admiralty, the Treasury, and the Board of Trade. And this concern is further increased by the fact that one of these individuals has been admitted to the rank and privileges of your Majesty's most honourable Privy Council; the first instance, we believe, on record of such a departure from the principles of our constitution since the deliverance of this country from Papal tyranny in 1688.

"It is, moreover, to be deplored, that this preferment should be conferred on men who are subjects of the See of Rome, at a time when that apostate church has openly threatened the extinction of the established religion in this country, and is now seeking, by means of deep-laid conspiracies and secret intrigues, again to bring the people of these islands in subjugation to the Roman Pontiff.

"In conclusion, we would humbly remind your Majesty that the throne to which your Majesty has succeeded, and the form of Government under which we are privileged to live, are based on Christian principles; that this nation has once been delivered by a signal interposition of Divine Providence from Popish tyranny and arbitrary power, and that if we are so forgetful of former mercies as to surrender any participation in the government of the state to the partisans

of an idolatrous and anti-Christian church, there remains nothing but a fearful looking-for of divine judgments; we may expect to be delivered into the hands of those who hate us; and your Majesty's reign, instead of being happy and prosperous, may be made a period of trouble and calamity too painful for the mind of any loyal subject to contemplate.

"Wherefore your petitioners humbly pray that your Majesty will be graciously pleased to cancel these appointments, fraught, as we believe them to be, in their ultimate results, with such eminent danger to the Church, the country, and the throne.

"And your petitioners, as in duty bound, will ever pray," &c.

SOCIETIES IN CONNEXION WITH THE CHURCH.—SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.—With the exception of the venerable Society for Promoting Christian Knowledge, no society possesses such important and urgent claims upon the attention and support of members of the Church of England, as the Society for the Propagation of the Gospel in Foreign Parts. Whilst the one may be said to conduct the Home and Domestic Mission of the Church, the other is engaged with equal activity in carrying on her external operations, and in spreading the knowledge of the Gospel of peace into the vast and extensive colonial possessions of this country. The affairs of both are managed under episcopal superintendence, and a confidence is thus created in the minds of the subscribers, and the strongest guarantee is afforded to them for the most useful and able expenditure of their contributions. It is to be regretted that the latter society has not been so much brought before the notice of the public as its claims merited, until a comparatively late period. It is certainly true that the necessity for making its claims known was not so pressing, from the circumstance that it received for many years an annual grant from the Government, for the purpose of supporting Clergymen in the North American colonies. That grant, however, has now been withdrawn, owing to the beautiful and most impartial spirit of economy which characterises the Whig party wherever the interests of the Church are concerned, or an opportunity of discouraging and annoying any association at all Conservative in its tendencies may exhibit itself. But the Society, not dismayed by this withdrawal of support, continues still to carry on these operations which it might be thought that the administration of a country, essentially considered as the defender and supporter of the pure Protestant faith, would have felt it their bounden and imperative duty to perform. Relying on the piety, the benevolence, and the justice as well, of the members of the Church, she feels confident that they will aid her in this emergency, and will not allow so vast a portion of the colonists of our land to remain in a state of spiritual darkness, and worse than physical blindness. We are glad to perceive that the Society is making an appeal to the country in general, by means of meetings which are being called together in the various towns in each county, for the purpose of making known its objects and designs, and in order also to form local associations in correspondence and union with the parent Society in the metropolis. The following statement, which is in the course of circulation by the Society, will best make known the nature of its operations, and the extent and urgency of its wants:—

"The Society for the Propagation of the Gospel has now been engaged for more than a century in promoting religious instruction and education throughout the Colonies and Dependencies of the British Empire. It is conducted upon the principles of the Church of England, and the Missionaries whom it employs are subject to the ecclesiastical authorities of the country in which they are placed.

"During the earlier period of its existence the labours of the Society were principally devoted to the building of Churches, the maintaining of Clergymen, and the gathering together of congregations, in the *North American Colonies*; and since the separation of the United States of America from the British Crown, the same operations have been carried on in the provinces of Upper and Lower Canada, Nova Scotia, New Brunswick, Newfoundland, Prince Edward's Island, Cape Breton, and the Bermudas. By planting branches of

Christ's Holy Catholic Church in each of these settlements, the Society has endeavoured to extend the Redeemer's kingdom upon earth, and to communicate the saving truths of the gospel to the population springing up in these numerous territories.

"The cost of the American Missions was defrayed during many years from annual subscriptions, and from the interest of some considerable legacies. From the year 1813 to the year 1833, the Society undertook the management of a grant annually voted by Parliament for the support of Clergymen of the Church of England in the North American Colonies. But this grant is now discontinued; and for the future, the Colonists can expect no aid from the mother country, except such as arises from voluntary contributions.

"The expenditure of the Society under this head during the year 1838 amounted to more than 13,000*l.*; and there is an urgent demand for additional Clergymen in every one of the Provinces, more especially in Upper Canada and Newfoundland.

"In the year 1820 the Society founded a Mission College at *Calcutta* for the education of Missionaries and Catechists, whether European, Indo-British, or Native, to be employed in ministering to the native Christians of Hindostan, and in preaching the gospel to the Hindoos and Mahomedans throughout that country. The number of Missionaries and Catechists educated in this seminary, and now serving in India, is twenty-one; and the number of Students, at the date of the last Report, was twenty-one, including seven Native converts. Missions in connexion with the College have been established in the neighbourhood of *Calcutta* and at *Cawnpore*; and the number of ordained Missionaries in the Bengal Presidency is four.

"The care of the extensive Protestant Missions in *Southern India*, formerly supported by the Society for Promoting Christian Knowledge, was transferred to this Society in the year 1824; and the number of European Missionaries in that Presidency is eighteen, besides Catechists and Native Teachers. Large Native Schools are carried on in connexion with these Missions. There is also a Seminary for the education of Catechists and Teachers established at *Vepery*, and a Grammar School has been recently brought into operation, the number of pupils at which was, in May last, forty-six. It is hoped that this number will be gradually increased, as well as the general efficiency of the institution further promoted, by the appointment of an English clergyman as Head-Master, who has recently departed for *Madras*.

"These are the portions of the Society's labours which fall most exactly under the description of Missions to the heathen: and every subscriber to its funds may have the satisfaction of feeling that he assists in causing the Gospel to be preached among the idolaters and Mahomedans of the East. The expenditure in India during the year 1837 exceeded 17,000*l.*; and steps have been taken for the opening of a new Mission in the Presidency of *Bombay*, which will necessarily create a further demand for pecuniary aid.

"Another scene of extensive usefulness was opened in the year 1833, by the Act for the Abolition of Slavery throughout her Majesty's dominions. On this interesting occasion the Society resolved to take an active part in providing for the religious instruction of the enfranchised Negroes; and a Special Fund was raised by Subscriptions and Donations, to be expended in aid of the cost of building Churches and School-houses, and of maintaining Clergymen and Schoolmasters, in the *British West Indies*. In pursuance of this plan, large grants of money have been made towards the erection of Churches and Schools; and the number of Clergymen, exclusive of other Teachers, now in connexion with the Society, and deriving a portion of their income from its funds, is forty-two. The vital importance of communicating moral and religious knowledge to the Negro population, and the feeling of the country in favour of that class, encourage the Society to persevere in this branch of its operations. The present annual charge, independent of grants for buildings, is 6,000*l.*

"Lastly, in the year 1837, the spiritual destitution of the *Australian Colonies*, having been represented to the Society by the Bishop of Australia, it has engaged to contribute towards the outfit and support of thirty-two additional

Clergymen, to be employed as Chaplains in the Provinces of New South Wales and Van Diemen's Land; and it has much pleasure in announcing, that no fewer than twenty-seven of the number have been appointed, and nineteen have already sailed. The dreadful state of wickedness into which the great body of the people throughout these Colonies were falling, must plead the Society's excuse for entering at the present time upon a new field of labour and expense. It rejoices at having been enabled to induce so considerable a body of Clergymen to devote themselves to the service of their heavenly Master, under circumstances of much discouragement; and trusts that the appalling accounts recently published by authority, respecting the moral and religious condition of our convict settlements, will awaken the attention of the country, and produce an attempt to wipe out this foul stain upon the national character.

"From the foregoing statement, it will be seen that the recent extension of the Society's labours commenced at a time when, by the discontinuance of the Parliamentary grant, the whole expense of the North American Missions was cast upon its funds—an expense which they were barely able to meet. And while the Society thankfully acknowledges that in the years which have elapsed since that period, its annual income arising from subscriptions, donations, and collections, has increased by no less a sum than 7,335*l.*, it would call attention to the fact that its permanent annual expenditure, during the same time, has been augmented by a still larger amount—11,032*l.* In 1833 it was, exclusive of the sum paid on account of Government, 23,857*l.*; in 1838, 34,889*l.*; and, in the latter year, a further sum of 8,059*l.*, has been laid out in the West Indies from the Special Fund. The excess of expenditure above income in each year has been defrayed by sales of Stock bequeathed to the Society as legacies, or purchased with money collected under the authority of King's letters.

"The existence of such a state of things can only be accounted for by supposing that the circumstances of the Society—the rapid extension of its operations, and the heavy additional charge incurred thereby—are not generally known; and the object of the present address is to promote the more general formation of Committees, parochial or otherwise, for the circulation of Reports of the Society's Proceedings and Extracts from the Correspondence of its Missionaries, and for the increase of its funds.

"The distinguishing mark of the Institution is its close connexion with the Church of England, and its adherence to her rules of ecclesiastical discipline. The effect of the system is, that Clergymen, carefully selected for the office of Missionaries, are subject to a discipline and assured of a protection not to be exercised upon any other plan.

"It is also distinctly understood in the Colonies, that the permanent maintenance of the Colonial Clergy cannot be defrayed by the mother country; and that when the Society has succeeded in planting Missionaries in places hitherto unprovided with them, it will proceed from time to time to other districts, until the whole of every province is supplied with the means of religious instruction. Much more is now done by the Colonists themselves for the maintenance of Clergymen, and the erection of Churches, than was attempted or even thought of in former times; and their demand upon the mother-country for assistance should be met by a corresponding increase of exertion. As fellow-countrymen, and still more as fellow-Christians, they call upon us to come over and help them; and our help, to be effectual, must proceed from every corner of the kingdom, and be in some measure proportionate to the vast field before us, and to the sacred interests by which it is called forth.

"4, Trafalgar-square, 1839.

A. M. CAMPBELL, Sec."

THE BOOK OF PSALMS.—The choice and flower of all things profitable in other books, the Psalms do both more briefly contain, and more movingly also express, by reason of that poetical form wherewith they are written. The ancients, when they speak of the Book of Psalms, use to fall into large discourses; shewing how this part of Holy Scripture, above the rest, doth of purpose set forth and celebrate all the considerations and operations which belong to God; it magnifieth the holy meditations and actions of Divine men;

it is of things heavenly an universal declaration, working in them whose hearts God inspireth with the due consideration thereof, an habit or disposition of mind whereby they are made fit vessels both for receipt and for delivery of whatsoever is spiritual perfection. What is there necessary for man to know which the Psalms are not able to teach? They are to beginners an easy and familiar introduction, a mighty augmentation of all virtue and knowledge in such as are entered before, a strong confirmation to the most perfect among others. Heroical magnanimity, exquisite justice, grave moderation, exact wisdom, repentance unfeigned, unwearied patience, the mysteries of God, the sufferings of Christ, the terrors of wrath, the comforts of grace, the works of Providence over this world, and the promised joys of that world which is to come, all good necessary to be either known, or done, or had, this one celestial fountain yieldeth. Let there be any grief or disease incident unto the soul of man, any wound or sickness named, for which there is not in this treasure-house a present comfortable remedy at all times to be found. Hereof it is that we try to make the Psalms especially familiar unto all. This is the very cause why we iterate the Psalms oftener than any other part of Scripture besides, the cause wherefore we inure the people together with their minister, and the minister alone to read them, as other parts of Scripture he doth.—*Hooker.*

TESTIMONIALS OF RESPECT TO CLERGYMEN.—The Rev. Thomas Coker Adams, Vicar of Ansy, and Secretary of the Society of National Schoolmasters of the archdeaconry of Coventry, a splendid quarto edition of Mant's Book of Common Prayer.—The Rev. H. Atkinson, late curate of Middleton Tyas, near Richmond, a handsome silver salver, together with a purse of money.—The Rev. E. Bowman, by the parishioners of Heswell, Cheshire, with a costly silver salver.—The Rev. Thomas Corser, M.A., of Baliol College, and perpetual curate of Stand, Lancashire, a handsome present of plate, and a most costly pocket communion service, from the visitors and teachers of the Sunday School at Stand.—The Rev. J. T. Dodgson, late incumbent of Trinity Church, Ulverston, with a service of plate.—The Rev. William Hewson, D.D., vicar of Swansea, a richly-chased Grecian silver urn, and a splendid salver.—The Rev. John Larks, late curate of Liskeard, Cornwall, by the parishioners, with a tea-service of plate, value £50; and by the Sunday School teachers, with a set of books.—The Rev. J. P. Lee, head master of King Edward's School, Birmingham, with a splendid seven-light silver candelabrum. This elegant tribute of respect, we understand, was preceded, a short time since, on the part of Mr. Lee's boarders of the same school, who presented him with a costly silver inkstand, on his leaving Rugby.—The Rev. J. Nottidge, M.A., curate of Rumwell, Essex, a tea-service of plate.—The Rev. John Nottidge, rector of East Haningtonfield, by his parishioners, with an elegant silver epergne.—The Rev. W.Y. Nutt, curate of Barrow-on-the-Hill, an elegant and highly-chased silver snuff-box.—The Rev. Alfred Parrin, curate of St. Peter's District Church, Hammer-smith, a very handsome snuff-box, enclosing a one hundred pound note.—The Rev. R. W. Stoddart, M.A., Hundon, in Suffolk, an elegant silver tea-pot and cream-jug.—The Rev. G. Tyndall, late vicar of Holywell parish, Oxford, by the parishioners, a handsome silver tea-service; and by the children of the Sunday School, with a silver butter-knife and sugar-spoon.—The Rev. Gabriel Valpy, by the parishioners of Orston, Scarrington, and Thornston, Notts, a time-piece; and to Mrs. Gabriel Valpy, a silver bread-basket.—The Rev. T. Westmorland, on his resigning the curacy of Selby, by the parishioners, with a costly silver salver.—Rev. R. Wilson, chaplain to the ancient Order of Shepherds, Darlington, a handsome silver medal from his fellow members, as a mark of their esteem.—The Rev. J. Millner, M.A., vicar of Appleby, Westmorland, an elegant silver tea-pot, as a tribute of regard for his able and zealous exertions in the discharge of his parochial duties.

REPENTANCE.—A Christian's whole life ought to be a state of repentance. He ought to see and bewail the corruption of his nature, which makes him backward to please God, ready to offend him, fond of the pleasures of this life,

and unthoughtful of that which is to come. He ought to call himself to an account daily, and see whether he gets the mastery of his corruptions, and whether he does not often fall into the sins he has repented of. He ought to have some good assurance that he grows in grace, and that he is in some good measure restored to the image of God, in which he was at first created. This, I say again, ought to be the work of a man's whole life; and he that leaves it to the last moments of his life, must not expect the comforts of a happy death. All Christians are most highly concerned to lay these things to heart. They should imitate the wise builder, who sat down and counted the cost whether he was able, and whether he was resolved, to go through the work. So should every man seriously consider what it is he undertakes, when he promises to be a Christian; namely, that he will no longer be the devil's subject and servant; that he will no longer follow his own corrupt inclinations, but be governed by the law of God, and do that which he believes will best please him. That he will receive the Gospel as the law of God, without doubting its truth, or disputing the reasonableness of its injunctions. That he will obey the laws of God, as the only way of pleasing God, and of qualifying himself for heaven and happiness.—*Bishop Wilson.*

THE MARQUESS OF LONDONDERRY AND THE CLERGY.—It was with feelings of deep sorrow and regret that we noticed the reply, reputed to have been made by this distinguished nobleman and eminent member of the Conservative ranks, to an address delivered to him from a body of the Clergy, with reference to a recent duel. Viewing this subject according to the laws of that *false code of honour*, as it is termed, it could scarcely have been requisite for an individual so distinguished for his prowess in the field of battle, to have engaged in a single combat as a proof of courage. But this is a view of the subject with which we have no concern. We must view it on far higher and more weighty grounds. We must measure it by a Divine and not by a human standard. We must not consider the nice subtleties, the fine discriminations of a worldly sophistry, which would perhaps tell us of the necessity of punishing an affront, and of the prevention of insult, or the protection afforded to the weak, by such a practice; with all this we have nothing to do; we do not subscribe to the justice or force of such arguments; nor, if we did, would our duty as Christians permit us for a moment to listen to them. The law of God says, "*Thou shalt do no murder*;" and before this plain and direct commandment of the Deity, all argument, all reasoning, falls to the ground, refuted and answered!

THE RUINS OF HUMANITY.—Of all the ruins on which the eye of man can gaze, or on which his memory can dwell, none are more painfully sublime than the ruins of humanity; and what are they? Not the deep furrow which time ploughs on the cheeks, or the silvery whiteness with which years cover the head—not the curved spine, which bows the face to the earth, as if looking for a grave to rest in; for the wrinkled cheek, and the stooping frame, are the appropriate accompaniments of old age, and as beautiful in the system of life as winter with its leafless trees and frozen streams in the system of the seasons; but the ruins of humanity are seen in wrinkles which time has not made, in a frame trembling with anxiety, shaken by sorrow, humbled by sin, withered by despair—when the beauty of youth is gone, and the beauty of age has not supplied its place; 'tis as melancholy as snow in harvest.

HENRY V.—Whilst Richard Courtenay, Bishop of Norwich, one of the victims of the dysentery, was lingering in the agonies of death, we find Henry in the midst of his besieging army, at the height of a very severe struggle, war and disease raging on every side—not in a council of his officers, planning the operations of to-morrow—nor on his couch, giving his body and mind repose from the fatigues and excitement of his opening campaign,—but we see him on his knees at the death-bed of a dying minister of religion, joining in the offices of the church, so long as the waning spirit could partake of its consolations; and then not commissioning others, however faithful representatives they might have been, to act in his stead, but by his own hands soothing the sufferings of the dying prelate, and striving to make the struggle of his latter moments less

bitter. Had Henry visited the tent of the good bishop when he first knew of his malady, and charged any of his numerous retinue to pay especial attention to his wants and comforts, it would have been regarded, at such an hour of pressing emergence, as an act worthy of a Christian King. But Henry, who in no department of his public duties ever willingly deputed to others what he could personally attend to himself, carried the same principle into the exercise of the charities of private life; and has here left a pattern of Christian sympathy and lowliness of mind, of genuine philanthropy, and the sincere affection of true friendship, worthy of prince and peasant alike to imitate. Bishop Courtenay is said to have been among Henry's chosen friends, recommended to him by the singular qualities of his head and his heart. He was a person (we are told) endowed with intellectual and moral excellencies of a very high character; and Henry knew how to appreciate the value, and cultivate the friendship, of such a man. Having enjoyed the satisfaction and benefit of his society in life, now, when he was on the point of quitting this world for ever, Henry never withdrew from his bed; but, watching him with tender anxiety till the ministers of religion had solemnized the last rite according to the prevailing practice of the Church in those days, even then, "in his own person," he continued to supply the wants of sinking mortality, "with his own hands wiping the chilled feet" of his dying friend. The manuscript proceeds to say, that, when life was extinct, with pious regard for his memory, Henry caused his body to be conveyed to England, and to be honourably buried among the royal corpses in Westminster.—*Memoir of Harry of Monmouth.*

THE NEW MARRIAGE ACT.—The Rev. Joshua King, of Woodchurch, near Manchester, in a letter to the South Lancashire Anti-Poor Law Association, thus describes the New Marriage Registration Act:—"It is inquisitorial—subversive of morality and religion—destructive of the peace of families—can be productive of no possible advantage to churchmen—and, it is calculated, will add to the poor-rate 70,000*l.* a year, towards which churchmen will have to contribute somewhat more than 68,000. The appalling fact that in North America, where 'civil contract marriages' prevail, in the state of Cincinnati alone there were no less than five hundred divorces in a circuit, should surely induce every right-minded man, of every religious denomination, to unite in attempting to prevent the spread in this country of a moral pestilence, a legalised concubinage, and to erase from our statute-book so foul a blot, outraging the feelings of every virtuous woman, and insulting the Majesty of Heaven!"

THE LORD BISHOP OF SALISBURY, at his last visitation of the Clergy of his diocese, lately, at Warminster, stated that he would have preferred that the number of Bishops in England should have been increased to the present arrangement of their territorial possessions, although equalising their incomes did one good, namely, in lessening translations. He congratulated the Clergy upon the small number of marriages which had taken place in consequence of the Registration Act, and that the love of the people for the Church had induced them to bring their children to be baptised as before the passing of that Act. His lordship disapproved of the Tithe Commutation Act, saying, as the only test of the value of tithe was the price of corn, it was not improbable but that the rights of the incumbents might be materially injured in any future valuation. His lordship disapproved of the Clergy in small parishes giving only one service a day to their flocks, and directed that in future the same duty should be performed as in other and larger parishes.

CANONICAL DISCIPLINE.—It appears strange, that at a time when the Church is threatened by its enemies, open and concealed, with so many innovations in its discipline, certain of the Clergy of the Establishment should themselves set an example of laxity in matters appertaining to the forms of public worship. At the Archdeaconal visitation, held at the Abbey Church, Bath, lately, the Venerable Archdeacon Brymer took occasion to enforce the necessity of following implicitly the forms of canonical discipline, as the best means of rendering the word of God triumphant. Entertaining, as he did, this opinion, he should not discharge his duty if he did not allude, with the sincerest regret, to a de-

violation in the mode of administering the Lord's supper, which had obtained in some churches—that of delivering the consecrated elements to more than one person at a time, and substituting the plural for the singular in the form of words which the minister was directed to use; and he must further state, that the same opinion was contained in the recorded sentiments of the bishop of the diocese, who had a deep and deliberate conviction that the Church doctrines, discipline, and ordinances were but parts of one coherent whole, and that none could be safely separated from the rest. On the subject of psalmody, the venerable Archdeacon said, that no books could be lawfully used in the Established Church unless they had the stamp of public authority; and until the royal permission was obtained for the adoption of other versions, none could be legal except those printed at the end of the Church Prayer-Book.—*Herald*.

THE EFFECTS OF THE REFORMATION IN ENGLAND.—“Papal power, thus extinguished in England, was divided among many sharers therein. And first, ‘Give unto God the things which are God’s.’ ‘Who can forgive sins but God alone?’ This paramount power, no less blasphemously than arrogantly usurped by the Pope, was humbly and justly restored to the high God of heaven. Restitution was made to the second Person of the Trinity, of that universal jurisdiction over the whole Church, as belonging to Christ alone, who is the Shepherd and Bishop of our souls, and a badge of Anti-christ for the Pope proudly to assume the same. To the Holy Ghost was restored that infallibility which to him doth properly pertain, as being the ‘Spirit of Truth,’ and which hath promised to lead his Church in general into ‘all truth,’ but never fixed any inerrability on any particular person, or succession of particular persons whatever. And now, ‘Give unto Cæsar the things that are Cæsar’s.’ In order whereunto, the Parliament did notify and declare that ecclesiastical power to be in the King which the Pope had formerly unjustly invaded. Lastly, Every English layman was restored to his Christian birthright; namely, to his judgment of practical discretion, (in perusing the Scriptures in his own language,) formerly swallowed up in the ocean of the Pope’s infallibility. Thus, on the depluming of the Pope, every bird had his own feather; in the parlage whereof, what he had gotten by sacrilege, was restored to God; what by usurpation, was given back to the King, Church, and State; what by oppression, was remitted to particular Christians.”—Abridged from *Fuller’s Church History*.

ROMISH PICKINGS.—O’Connell’s disinterested services have been secured to the present Ministry by a very liberal share of state appointments for his Popish friends; the following are selected from the list:

“Sir Michael O’Loghlin, Master of the Rolls, 5,500*l.* a-year, and his two sons-in-law, with 800*l.* a-year, and 600*l.* a-year.

“Mr. Richard Lalor Shiel, Vice President of the Board of Trade, with 2,500*l.* a-year.

“Mr. Woulffe, Chief Baron of the Exchequer, with 5000*l.* a-year

“Mr. Ball, Judge of Common Pleas, with 3,500*l.* a-year.

“Mr. More O’Ferrall, Secretary to the Admiralty, with 3000*l.* a-year.

“Mr. Wyse, a Lord of the Treasury, with 1000*l.* a-year.

“Mr. Howley, Chairman of Sessions of Tipperary, 1200*l.* And a host of others from 500*l.* to 800*l.* a-year.

NOTICES TO CORRESPONDENTS.

We ought to apologise to “G. H. P.” for our delay in noticing his communication, it shall appear in our next. We shall be happy to hear from him again.

“P. P.” Chapter III. in our next.

W. M. P.’s letter on “Morning and Evening Hymns” came too late.

We duly received the several hand-bills put forth by the Rev. Mr. Faulkner and Dr. Dillon, at the recent election of Minister for Clerkenwell Parish Church. Neither our limits nor inclination will permit us to make extracts from them.



THE CHURCHMAN.

NOVEMBER, 1839.

Original Papers.

LORD BROUGHAM ON NATIONAL EDUCATION.

THE cause of education on the principles of the Church of England, has obtained a new triumph, and one moreover of no mean or unimportant character. Our readers will doubtless understand, that we allude to the statements which have appeared in a pamphlet lately published by Lord Brougham, in the form of a Letter on National Education.

When we consider the prominent position which his lordship has so long occupied as the advocate and promoter of a system of secular education; the confession and acknowledgement which he has made in this publication, and which would seem to be wrung from him by the force of stubborn and incontrovertible facts—that the cause which he has befriended has sustained an overwhelming defeat, and that no system of education will ever succeed in this country, which is not based upon religious principles—cannot be otherwise than gratifying and cheering, in the highest degree, to all true and sincere churchmen. We subjoin the passage to which we allude:—

“Then let us be well assured that no Government in this country ever can carry a plan of National Education, in which a perfect absolute equality between all sects of religious professors shall be established, according to your principles and mine—according to what I humbly presume to think the only sound and just principles. So far we must make up our minds, looking our position steadily in the face, to admit that we are completely defeated, and defeated without any hope of a favourable reverse of fortune another time. A controversy of thirty years, with all the reason and almost all the skill, and, until very lately, all the zeal on our side, has ended in an overthrow somewhat more complete than we should in all probability have sustained at the commencement of our long and well-fought campaign. Such is the force and effect of our establishment, the growth of ages, pushing its roots into the hearts of the people, entwining its branches with all other institutions—let us in justice add,

adorned with eminent gifts; let us in candour confess, bearing but seldom the bitter harsher fruits of intolerance; for assuredly if the Church of England is a nursing mother to her own children, she is also, generally speaking, a quiet neighbour to those of other families. Now, there are some among us of so hot a zeal that they will not consent to see how entirely we have been discomfited, nay, are somewhat impatient of being told the truth. Nevertheless, I have always made it the rule to keep the eyes of such worthy and thoughtless persons as wide open as I could to the real state of things; well knowing that the operation, though painful to them, is salutary to the cause they so manfully espouse, prevents them from throwing their pains away in pursuit of impossibilities, and secures them from the dangers which beset the walk of the blind. But why do I so confidently affirm that we never can rally with any effect round our beaten colours, that the Lords spiritual and temporal should be converted to our faith? For, observe, the Commons are substantially of nearly the same opinion with the Lords. All that the Government plan could there obtain, was a majority of four, and that on a question where all the minority were strongly of the opinion expressed by their votes; while many of the majority, who agree with them in their hearts, gave their voices to the Government, rather than turn the ministers, including some of themselves, out of their places. I know myself at least a score of men who disliked the Government plan on its own merits, yet voted for it to keep the Government in; I don't know one who voted against it in order to turn them out, and yet approved of the plan."—*From Lord Brougham's Letter, as quoted in the Times of September 30.*

It is perhaps unnecessary for us to say, how widely we differ from Lord Brougham with regard to the nature of a plan of popular education; our only motive in citing the above passage has been to show, from the confession of an opponent, and one also whose opposition has been most strong and active, how lofty and impregnable a position is occupied by the cause which we advocate, how deeply fixed in the hearts of the people of England, is the desire for a religious, a Christian, a Church of England education. And what renders the statements of Lord Brougham still more important and valuable, is the circumstance, that, as a means of proving his assertion, he makes some most striking admissions in favour of our national Church; and acknowledges her eminent gifts, her mild and tolerant spirit, and the deep root which she has taken in the affections and sympathies of the people. Honouring and revering the Church of England as we ourselves do, and we would fain hope that all her members are actuated by similar sentiments, we need hardly say with what cordial pleasure we hail these admissions; coming from such a source, they form the very best proof which could be desired, how widely spread is the conviction of the truth, the excellence, the great and urgent claims, and the invincible strength which the Church of our forefathers possesses.

We would then, with the greatest earnestness, urge upon every member of the Church, the absolute necessity of taking a part in the truly pious and holy work, of bestowing a Christian education upon the people. The means for carrying this great object into effect are ready at our hands, and only require the exertion of a little liberality on our side to make them available to the good of the community. In almost every diocese of the kingdom, a Diocesan Board of Education is established, under the presidency of the Bishop of the diocese, for the purpose of superintending and conducting a system of educa-

tion, on the principles of the Church of England, for the middling and poorer classes. Let us then lose no time in contributing, as far as lies in our power, towards the funds of those admirable institutions, and thus do our utmost to form the children of those who are around us into good subjects and faithful Christians, making them loyal and obedient to their earthly sovereign, grateful, humble, and sincere worshippers of their Heavenly Creator.

A VINDICATION OF THE CHURCH ESTABLISHMENT.

CHAP. III.—UNIFORMITY.

IN the rapid sketch which we took of the main objection to the Voluntary System, on the score of its inefficiency for the great purpose of Religious Instruction, we were content to rest ourselves upon this practical argument as one which the dullest intellect could not fail to acknowledge and comprehend; and we feel that experience would warrant the conclusion, that the means of publishing the Gospel, so far from being extended would be most miserably diminished, if, in the present circumstances of our country, her National Church were to be deprived of its national support. Nor in such a consideration must we lose sight of the fact, that the character of the preacher as well as of the hearer, the mutual relations of the flock and the pastor could not fail in some degree to be affected by the different position in which by such a change they would be placed. At present, the minister of the Established Church is for the most part responsible to his Spiritual Superior alone for the manner in which he performs the office committed to his charge; he is the appointed servant of a heavenly master, and in a steady performance of his holy functions, preserving a strict integrity towards the Maker whom he serves, he is not careful to bend and twist the message that he is commissioned to deliver, that it may suit the particular defects, or give in to the peculiar and besetting failings of the wealthy or influential among the congregation whom it is his duty to reprove as well as to exhort, to rebuke as well as to advise. Let a minister be once dependent upon the number or liberality of those whom he can distinguish throughout his chapel, and he is but too liable to forget the dignity of his high calling, to worship at the shrine of Mammon, or to bend before the altar of worldly advancement. He feels that he is the object of incessant criticism, that he is regarded as the hired instructor of a capricious multitude, that he is perhaps under the petty tyranny of insolent and purse-proud directors, who may deprive him of his honours and emoluments in a moment of offended dignity upon their part, or imaginary defect upon his, either in doctrines of which they are not qualified to judge, or in style and manner which they are not competent to condemn. He thus becomes not the guide, but the tool of his flock, they are his instructors, not he theirs, he must preach and pray in such fashion as may be most pleasing to them,

he must be always of their opinion in all matters of taste, of politics, of religion.

How soon too will the congregation cease to regard their minister in the true light with which the sacred nature of his employment ought to invest him! Never, or at least but seldom, will they allow themselves to forget the fact of his dependence upon their good will for his support, while it may be not unfrequently that they will pause to consider in what method the pittance that they bestow may be reduced, if possible, to something inferior to its usual stinted allowance. The preaching of the gospel will be directed, not to the needy and the indigent, but the wealthy seat-holder or opulent patron; the spirit of humility will be changed in the hearer to the self-sufficiency of worldly pride and the arrogance of temporal distinction, while the modest dignity of the preacher will be lost in the fawning of the parasite or the cringing of the dependant. All this may be regarded as unwarrantable exaggeration, but it admits of no difficult demonstration, that unless a sound christianity prevail among priest and people, with him that is taught as well as with him that teacheth, these are evils that the system is by no means unlikely to originate, or not calculated to engender. It is indeed *possible* that no such evils would arise, but futile and defective is that policy that hesitates to reduce possibility to certainty, unhallowed and unsanctified would be that government that failed to use its efforts in raising upon the rock of our faith an edifice worthy of that foundation against which the gates of Hell shall pour forth their legions in vain. The religion of a country must be established on a firm and permanent footing, the bulwark of its faith must be defended by durable and unflinching securities, it must be adapted to form a holy nation and a peculiar people, or the billows of religious contention will rise in fury above the vessel of national government, and the leaven of sordid and mercenary feelings will mingle with the purity of noble sentiments and the sanctity of higher considerations.

But abandoning at once all the sophistries of the Voluntary System, let it be taken as granted that an establishment for Religion is built at once upon justice and expediency, and let us proceed to the investigation of what arrangements have been ever devised, under cover of which the enemies of the Church may divert her funds into improper channels, and may bend their energies to the destruction and overthrow of that which has stood so long securely, despite of every foe that has assailed its bulwarks, and every storm that has gathered around its summit. In order, therefore, to place the matter upon its strongest and surest foundations, we will direct our thoughts to that system which has consequently met with the greatest favour, and found the most numerous supporters among those who are led by the restless desire of novelty, or by a constant feeling of discontent, to encourage the speculative views, the unsound and deceptive theories of modern Reformers. It appears then, that in some of the provinces under the government of the United States, there was at one time a revenue exacted for defray-

ing the expense of religious ministrations, under a law which left every man to judge what religious sect should have the benefit of his own contribution. This at least is a system in direct opposition to all the principles of a Voluntary Ecclesiastical Maintenance, but it will be found, upon examination, to contain evils of no less serious a nature, and to be but little adapted to the furtherance of true religion, either in its outward observances or its inward and more spiritual operations.

The most cursory view of such an establishment presents at once to our minds an impediment, which after-thought serves only to impress more thoroughly on our conviction, that by such an arrangement the government deprives itself of the power to draw any line of demarcation between the nearest approach to unalloyed truth and the foulest wilderness of human error, the grossest darkness of besotted understandings, the most intricate labyrinth of complicated superstition. It is not that the legislature merely abandons an inquisition into matters which are to be regarded as only of private and secondary importance, but, professing an inability to decide upon points of theological inquiry, she spreads wide her protecting arms to the infidel and the scorner, the schismatic and the blasphemer, and affords them the same protection which she bestows upon the commissioned herald of a gospel revelation. Not content with allowing toleration to the profession of atheism or the dogmas of philosophical scepticism, she rears an altar to the goddess of reason, she sets up the golden image of human wisdom, and bids the nations fall down and worship it. It is not enough that abominations such as these should struggle into light, that the noxious weed should find the soil in which it is planted unfitted for its cultivation, the hand of liberal rulers is stretched out to place this conspiracy against religion on an organized and systematical basis, to prescribe rules for its conduct, to vote funds for its support. Every new error that sophistry can introduce finds its means of support allotted, and its priesthood established; every variety of fanciful fanaticism finds a government grant ready to be conceded as soon as demanded, and the most flattering encouragement afforded it to disseminate its mischievous theories by the promise of richer endowments and more wealthy contributions. Oh! how would not Socialism delight in such a domestic economy, that, among the misguided and the ignorant, the seeds of eternal misery might be more plentifully distributed. How would not its prophets spread their dominion under auspices like these, and carry on a moral slave-trade under the impious patronage of an unchristianized administration. This would it be for rulers to deny their capabilities for doing that in a collective, which each among them could do in an individual capacity, to renounce their power of decision upon the merits of this or that religious profession in their parental relation to their country's children, whilst every father amongst them would deem himself competent to lead his own offspring in the track which himself had followed. This would it be for them to legislate for the promotion of every profession either of belief or of infidelity, careless whether

the result might be to regenerate a nation or to make of earth a hell; aye, and worse than a hell, for the very devils believe and tremble.

Essential as is the difference between this arrangement and the system of free trade, as well as that of more rational voluntarism, the object of both is to reduce all varieties of belief or unbelief to an exact level; and though the means by which this object is pursued are of so totally different a nature, their actual results are in some points similar, in some almost identical. It is among the effects of both, that the principles of the preachers are depraved by an admixture of worldly motives, and that their energies are stimulated by views of temporal interest, in many cases beyond, in some to the total exclusion of, all higher and sublimer incitements. In either case the rewards of diligence in the discharge of ministerial functions are looked for in the increase of disciples or the advance of prosperity rather than in the reflection that the nominal christian has been recalled from his spiritual torpor to an habitual watchfulness over the interests of eternity; in the satisfaction of wealth and luxury and abundance, rather than in the answer of a good conscience, and the anticipation of treasures which await the faithful stewards of the mysteries of God. A polemical and proselyting spirit, distracting the country and harassing the souls of men, is a bitter off-shoot from the same stem, another of the fruits that such a system would be likely to produce. In America, the birth-place of this much-extolled liberty of conscience, the parent of this boasted religious freedom, the spirit of merchandize has extended to matters of the loftiest and sublimest import, and a chapel is in many places regarded in no better light than as a mercantile speculation, valuable only in regard to the income that it can afford, or the wealth and opulence by which it may be supported. The dignity of the sacred office is for the most part forgotten, its sanctity is debased, its character is degraded, because it is incorporated with that which should ever be maintained as distinct and separate as possible. Wherever an uniform establishment for religious instruction is secure, there is no inducement for the endowed minister of the gospel to turn his thoughts from the service of the church to the furtherance of covetous as well as secular aims: he has no enticement to make the hall or the mansion the scene of his pastoral labours rather than the peasant's hut or the lowly cottage; nay, he turns with greater readiness to the indigent labourer or the humble mechanic, whose meek and teachable minds receive with meekness the engrafted word, than to the high and mighty of the land, who, choked with riches and honours, constantly defer the message of their Redeemer till some more convenient season. For the poor man's church is that which is universally established, because in it he reaps the benefit of those wealthy though compulsory offerings, by means of which alone to him also is the gospel extended. And though our own establishment may be crippled in its means, spoiled of its possessions, and defrauded of its rights, it has still enough of its peculiar distinctive character to maintain by its influence the priesthood in its becoming position, to invest the minister of the temple with

some portion of the majesty of the altar at which he serves, infusing even beyond its immediate sphere that leaven of sincerity and purity, which its untrammelled independence is so efficacious in creating.

Happy would it be for this country, a happiness beyond all that it can derive from its abounding wealth or its extended empire, if in its length and in its breadth, from one corner of the land to the other, our people were taught to join in one common sacrifice to a common father, and to pour forth the language of praise and thanksgiving without a single discordant voice to disturb the general symphony or to mar the peaceful harmony of undivided adoration. Then indeed might we hope to realize, in its fullest and grandest perfection, the unity of the Spirit in the bond of peace and in righteousness of life. To this point, in public and in private, should our energies be directed, to the promotion of that hallowed peace which is the goodly heritage of the children of light. To the establishment of this should a Christian Legislature bend their considerations, and while they strive for the promotion of religious harmony, yet be zealous to maintain the unpolluted purity of the christian profession, uncorroded by the rust of the lapse of ages, undebased by the inordinate application of modern inventions. That peace must be ratified without a single concession on the part of the truth, without a single admission in favour of dissent and error. But by preserving the Church of our country uninjured and unimpaired, in all the vigorous maturity of its venerable age, stamped with the peculiar impress of a national institution, by refusing to recognize any but that one form of faith and worship, fortifying it by their influence, strengthening it by their example, the government is bound to use their powers to the utmost in drawing back to its embrace each deserter of the fold, and in reclaiming and recalling every footstep that has wandered in the mazes of unprofitable error, or been lost in the barren wilderness of spiritual distress. The adoption of any other system than that of an uniform establishment is an open profession on the part of the governors that religion is a matter of trifling importance, beneath the notice of those who preside over the interests of nations, or in whose hands is the administration of empires: it is a denial of the fact that monarchs and legislators are the vicegerents of Deity, and that as such it is their duty to regard the interests of him whose appointed ministers they are, and before whom they must one day give an account of the stewardship with which they have been entrusted. Well would it be for them habitually to remember the weighty and awful responsibility which they owe to Him who is alone the governor among the nations; a responsibility which time cannot diminish, which circumstances cannot change, in comparison with which the claims of faction are something lower than absurd, and the demands of party something worse than contemptible.

THE DISTINCTIVE CHARACTER OF THE ROMAN HERESY.

PURE at its fount but polluted by the channel which it has traversed, such is the Romish faith. Rome, where St. Paul preached and died,—where thousands bare testimony on cross and at stake to Jesus,—where paganism underwent its death-struggle,—Rome, forgetful of her martyrs and departed worthies, has dared to pollute the sanctuary of the Most High with worse than Pharisaic superstitions!

Like the minute observances and traditional glosses of the Pharisees, her errors are so many excrescences from truth; the gradual growth of which is traceable in the annals of an age remarkable for blind superstition and vicious licence.

When Rome's temporal empire had been swept away before a torrent of northern invaders, the pure doctrines of Christianity demanded the esteem, while the learning of its ministers earned the reverential homage of their illiterate conquerors. That homage became, in course of time, a deep-rooted conviction; and, as the work of conversion progressed, all the extravagance of barbarian superstition was directed towards the spiritual head of the Roman See. The latter became a temporal prince, and, from that moment, the measures of the western church assumed a novel aspect. Its pontiffs were no longer content to sway the churches of the west; they exulted in the consciousness of a mighty influence over entire Europe, through the medium of their subordinate Clergy; and, as early as the *eighth* century, the horizon of European policy displayed the dim harbinger of that mighty tempest, which was destined at a future period to threaten with extermination every crowned head throughout the Christian world. I allude to the declaration by Pope Nicholas I. of his right to control all princes and governors: a claim which his successors, although continually foiled, never abandoned, until it was finally established by Pope Innocent III. early in the 13th century. During this most eventful period, *its aggrandizements were maintained in no inconsiderable degree by doctrinal perversions* on the part of the Holy See; and, as some acquaintance with the manner of connection that subsisted between the one and the other is necessary to a just apprehension of the distinctive character of Romanism, I will proceed to sketch briefly what appears to have been the relative position of the papacy and feudal monarchies.

Clerical influence extended over every rank and description of men: it operated in the character of benevolence on the serf, who recognized in his priest not merely a spiritual adviser, but likewise a friendly patron, and contrasted the peaceful dignity of sacerdotal functions with the coarse brutality of his suzerains. According to prevalent custom, moreover, the ordinary transactions of life were deeply tinged with a sacred nature; and so, from the multiplicity of duties wherein the Priest bore a prominent part, he was ever before their eyes as a superior: hence among the vulgar he attained both

regard and reverence. But ecclesiastical power was not confined within the humble precincts of the hamlets, it extended to the lordly castle. Here the presence of a priest was most necessary; *his* anathema could check the rude retainers in their wildest moments of insubordination, *his* blessing inflamed their natural courage by inspiring superstitious confidence; and it sanctified the leader's ambition, while the accompanying absolution freed him from dread of retribution for the past. Whose opinion, again, carried most weight in council? Equally to the monarch and his nobles literature was an untrodden wilderness; expert on all points of military address, and skilled in those light accomplishments, which in persons of rank were then deemed indispensable, they considered serious study to be the churchman's prerogative, and listened with respect to the well digested counsels of some wary abbot. Deeply versed in the historical writings and philosophy of ancient times, the ecclesiastic recognized in passing events not only the present harm (which all were experiencing, they knew not why), but the seeds also whence it sprang, and the fruits which would ultimately prove its issue: he could duly estimate the sources of national prosperity, and detect every distant incentive to its decay. In most courts, consequently, Papal ministers possessed paramount influence. Within the monastic cloisters dwelt two distinct classes of inmates, from whom the pontiffs derived equal assistance. The cowl was assumed by the penitent or studious noble, and also by youths, whose genius supplied any deficiency, (whether of birth or riches,) and afforded them a hope of future eminence. The family interest of the former gained for the Pope an influence, which the latter were his chief and able ministers to employ most advantageously. Their exertions, aided by the local power acquired by the regular clergy, were aimed, at the period to which I refer, against monarchical independence in every quarter of Europe; and, when we reflect that it was a contest of policy against power, of cultivated intellect against superstitious ignorance, the triumph of the Papacy can scarcely surprise the reader. To the commencement of this dark era in ecclesiastical history our Homilies* justly refer us, as to the period at which the gross novelties of the Romish faith were generated, when they condemn it for being "*not as it was in the beginning, but as it presently and hath been for the space of nine hundred years.*"

I have endeavoured to show that, at an early period of that interval, the Roman See exercised a powerful and eventually a predominant influence over political events, and also to point out the *temporal* means employed in its advancement; it now remains for me to explain the corresponding alterations in the *spiritual* character of the Roman Church, by which this predominance was at the first greatly induced and afterwards maintained. These unscriptural innovations, like so many plague spots, were slowly and successively developed; so that, until the *quasi*-infallible heads of the Holy See amazed the world by a display of utter corruption, in the *sale* of in-

* See Homily for Whitsunday.

dulgences, and the promulgation of the Tridentine Canons, the diseased condition of their faith had been concealed with surprising success. Men had never known the primitive simplicity of the early Church, which now existed only in the neglected records of antiquity, so that no danger could be apprehended from a disadvantageous contrast; and even if the condemning writings of the fathers had been published to the world, and their pure doctrines expounded by a *Luther's* eloquence, the voice of truth would unquestionably have been silenced by the demands of men's debased passions. The clergy, while they indulged in every species of iniquity themselves, encouraged vice in others; and the treasury of the Vatican was made a receptacle for the wages of sin. They preached doctrines which empowered them to unlock the prison house of purgatory, as well as to grant free pardon, on performance of some nominal act of penance, for any crime whatsoever; hence the most incredulous wished his doubts to be unfounded, and sought on that wish to build belief. But they did not choose to depend wholly upon popular attachment, experience teaching them that no 'ighis fatuus' was more deceptive; so they played on man's innate dread of future judgment by denouncing woes unutterable and eternal on the wretch that presumed to call in question the authority, or to thwart the interests, of the Church. "We cannot now say," writes St. Bernard* in the 16th century, "'as is the people so are the priests,' for the people are not so bad as the priests;" and abundant testimony can be adduced to prove that such was the deplorable state of things from the 9th to the 16th century. I will quote a passage from a writer† of the 15th century, because, while it marks the extreme licentiousness of the age, it likewise points to the bulwark cast up by Papal foresight around its errors. "Who is there," he asks, "that preaches the Gospel to the people? Who shows them the way to salvation either by word or action?"‡ "If there be one perchance that does not follow their evil courses, the rest will abuse him, call him a fool, and say that he is unfit to be a priest. So that the study of the Scriptures, (together with the professors of it,) is turned into laughter and scorn by all, but especially by the popes, who prefer their traditions many degrees before God's commands." Ages before, a similar cause had produced similar effects on God's chosen people. "The prophets prophesy falsely," is the Lord's complaint by the lips of Jeremiah:§ now mark the cause wherefore his sacred word was misinterpreted—"the priests bear rule by their means!" The unholy inventions of those back-sliding prophets were in unison with the spirit of their times; they sanctioned the priests in idolatry, and heathen rites under sacred names, and thus, through an impure channel, drew to them the current of popular favour, "and my people love to have it so." Like those deceivers in olden time, the mitred dissolutes, (whom Baronius and Bellarmine have sketched as monsters in vice beyond parallel,) manifested great anxiety about their false traditions, while they

* In Convers. Sancti Pauli, Serm I. † Nicolas de Clemangis c. 3.

‡ c. 14. § Jeremiah, chap. v. verse 31.

shrewdly misinterpreted and set at nought the written oracles of God. Not were they instigated by different motives. On *tradition* were based their fictions of saint and image worship, the mass, absolution, an assumed infallibility of popes and councils, purgatory, indulgences, &c., that shackled the people in superstitious thralldom to their priests, who, on the other hand, yielded grateful homage to an hierarchy which communicated to them all the sweets of arbitrary power.

But both pontiff and clergy were well aware that evangelical truth, once fairly propagated, *must* dash from its sandy foundation this proud fabric of human ingenuity. Holy Scripture was, therefore, made a sealed book to the multitude, and none dared to use any other translation or copy of the bible than the Latin Vulgate,* on pain of excommunication. The great mass of people were thus debarr'd, through ignorance, from ever reading the word, and became the unconscious dupes of priestcraft, while the scholar's scruples were set at rest by traditional glosses, and the reference (in all cases of difficulty) to the infallible judgment of the Church. Well then might Pope Pius V. preface his doctrinal additions to the Nicene Creed, (a belief in which twelve novelties are exacted from all men by the Roman Church for necessity of salvation,) with this important doctrine of *tradition!* With good reason did the council of Trent command that the traditions, apostolical and ecclesiastical, be regarded with *the same reverence as the written word!*† Without such aid the anti-scriptural doctrines of purgatory, pardons, &c. could not have long continued to deform the beauty of our primitive faith, because, to use the language of our Articles, "they are grounded on no warranty of Scripture, but rather contrary to the Word of God."

(To be continued.)

G. H. P.

THE DOCTRINES OF THE ANGLO-SAXON CHURCH.

IN regard to the doctrine of transubstantiation, the disagreement between the opinions entertained by the Anglo-Saxon Church and those held by the Church of Rome is, if possible, more marked and striking than on any other point. We shall find a continuous chain of evidence, from the earliest period in the Anglo-Saxon Church, against this doctrine. Even in the "Sacramentary" of Gregory, Bishop of Rome, who sent Augustine to this country, we find, so far from any intimation of this doctrine being given, that on the contrary, in a prayer contained in this production, he expressly designates the Eucharist as "a pledge of eternal life," and "a sacramental image." The venerable Bede, in his works, manifests an entire agreement with Jerome and Augustine, in attributing to our Lord's eucharistic presence a character merely spiritual. The holy Supper he represents "as the natural and legitimate successor of the Passover; the

* "Sine Scripto Traditionibus, quæ ipsius Christi ore ab Apostolis acceptæ, aut ab ipsis Apostolis." Decret. de Canon. Script. Sess. Quarta.

† "Pari pietatis affectu ac reverentiâ." *Id.*

latter solemnity commemorating God's mercy in delivering his ancient people from Egyptian bondage; the former, that more important deliverance which Christ has wrought for those who 'love him and keep his commandments.'" He proceeds to teach, "that the Sacramental-bread has a mystical reference to the body of our blessed Lord, the wine to his blood;" and maintains that those who eat the flesh of Christ, and drink his blood, dwell in him, and that he dwells in them. In commenting upon the Psalms, he affirms that Jesus gave to his disciples, at the last Supper, "the *figure* of his holy body and blood;" and in the parallel which he draws between the Lord's Supper and the Passover, he tells us that in the former, "Jesus substituted for the flesh and blood of a lamb the *sacrament* of his own body and blood." In the time in which he wrote, the term *sacrament* was always considered to mean a *sacred sign*. Alcuin, also, a distinguished Anglo-Saxon, the secretary and adviser of Charlemagne, and the pupil of Bede, tells us that Jesus, after his ascension, became absent carnally from this lower scene, a statement utterly inconsistent with transubstantiation; he also represents the act of our Saviour, at the Last Supper, as a consecration merely, the offering being that of himself. The friend and pupil of Alcuin, Charlemagne, however, makes it still more evident that this eminent scholar rejected the doctrine of the corporeal presence. In a letter which he wrote to Alcuin, he designates the bread and wine given by Jesus to his disciples, at his parting paschal meal, as "a figure of his body and blood, and as the exhibition of a mighty sacrament, highly beneficial to mankind." In the "Caroline Books," which are supposed to have been the joint production of Alcuin and Charlemagne, if not entirely written by the former, we find the mystical and sacramental, that is, figurative, character of the holy supper, repeatedly asserted.

Raban Maur, one of the most celebrated of Alcuin's pupils, who, although not a native of this country, may be claimed as her own by the Anglo-Saxon Church, as having been educated in her schools—and who also, we are to recollect, (a circumstance which renders his testimony more valuable,) has been termed by the most zealous advocates of the Church of Rome *profoundly learned, the prince of contemporary divines, a perfect master of rhetoric, poetry, philosophy, and theology*—is equally decisive in his testimony. He pronounces the consecrated elements liable to all the accidents of ordinary food; a position utterly irreconcilable with a belief in transubstantiation. He declares that the consecrated elements pass, by the operation of the Holy Ghost, into a sacrament, that is, a sacred sign of our Lord's body. He draws a parallel between the act of Moses in establishing God's covenant with his ancient people, and the act of Jesus in his last paschal supper; hence he describes the eucharistic cup as mystical and typical. Haymo of Halberstadt, an Englishman by birth, and a fellow-labourer with Raban Maur, expresses similar opinions; he explains the language of our blessed Lord, as to the eating of his flesh, and the drinking of his blood, by the union subsisting between him and his faithful people. He says expressly, also, that our Lord's

body and blood are called a sacrament, that is, a sacred sign. Drithmar of Corbey, a disciple of Bede, describes the Eucharist as the *sacrament* of Christ's body and blood; and speaks of it, unequivocally, as figurative in its nature. It was not, indeed, until the middle of the ninth century, that the world was astonished and amazed by the assertion of the doctrine of transubstantiation. This doctrine was first asserted by Paschasius Radbert, Abbot of Corbey, who was finally obliged to resign his situation in consequence of the disapprobation excited by his opinions. This assertion was received with the most decided disgust and opposition by the divines of our country. Raban Maur, of whom we have lately spoken, speaks of those who taught the corporeal presence, as persons holding an erroneous opinion; an opinion, too, of recent origin. He says, also, that he had exerted himself, in a particular piece, to stay the progress of this erroneous novelty. John Scotus Erigena, a native of Ireland, and one of the most eminent scholars of the age succeeding that of Raban Maur, was a professed and zealous opponent of this new doctrine: he was employed by Charles the Bald to examine critically the opinions published by Paschasius Radbert. Erigena, like Ratram, his partner in the task, assigned a figurative character to the words of our Lord at the last supper. That a rejection of this doctrine was deeply interwoven with the principles of the Anglo-Saxon Church, is evident, among many other instances, from a prayer which is yet extant in the offices of that church. It is a post-communion application to the throne of Grace, and is expressed in the following words:—"Grant that we may behold, face to face, and may enjoy truly and really in heaven, Him whom here we see enigmatically, and, under another species, Him on whom we feed sacramentally." This doctrine, indeed, was uniformly rejected by the Anglo-Saxon Church until the conquest; for we find Elfric, one of the most distinguished writers and divines of his age and country, who died only fifteen years before that event, writing in opposition to Lanfranc on this subject, and proving, not only that England had entertained no such doctrine, but that she had expressly and intentionally contradicted it. In his celebrated Paschal Homily, and in his two Pastoral Letters, as they may be called, which are addressed to the clergy, and contained a summary of doctrine and discipline, he explains the doctrine of the Eucharist in the same manner as the most eminent Saxon divines who had preceded him, and equally with them condemns the doctrine of the corporeal presence. The language used by Elfric in these productions is so remarkable, that we extract the following passages from them:—

"Much is betwixt the invisible might of the holy housel, and the visible shape of his proper nature. It is naturally corruptible bread, and corruptible wine; and is, by might of God's word, truly Christ's body and his blood; not so, notwithstanding, bodily, but ghostly. Much is betwixt the body Christ suffered in, and the body that is hallowed to housel. The body, truly, that Christ suffered in was borne of the flesh of Marie, with blood and with bone, with skin and with sinewes, in human limbs, with a reasonable soul living; and his ghostly body, which we call the housel, is gathered of many cornes, without blood and bone, without limb, without soule; and

therefore nothing is to be understood therein bodily, but all is ghostly to be understood." Paschal Homily, L'Isle's Translation.

The next extract which we shall make is from Elfric's First Epistle, or Pastoral Letter:—"That housel is Christ's body, not bodily, but ghostly. Not the body which he suffered in, but the body of which he spake, when he blessed bread and wine to housel a night before his suffering, and said by the blessed bread, This is my body; and again by the holy wine, This is my blood which is shed for many in forgiveness of sins. Understand now, that the Lord, who could turne that bread before his suffering to his body, and that wine to his blood ghostly, that the self-same Lord blesseth daily, through the priest's hands, bread and wine to his ghostly body, and to his ghostly blood."—L'Isle's Transl.

LETTER TO A YOUNG CLERGYMAN,

ON THE CANONS OF THE CHURCH OF ENGLAND IN GENERAL, AND
ON THE TWENTY-NINTH IN PARTICULAR.

BY JAMES RUDGE, D.D.

(*Concluded from page 221.*)

SOME years since I committed to the press my thoughts on the holy communion in a sermon, of which a copy is sent for your acceptance; and at the same time I send a tract on the subject, published many years since by an excellent friend (Mr. Justice Park), of which, I think, he told me more than 30,000 copies had been circulated. With respect to my own sermon, when it was announced for publication, I received from a near relative—the late archdeacon at Gloucester—a letter, from which the following is an extract:—"I see you have announced a sermon on the Sacrament. This is a very difficult subject to handle well; little that is new can be advanced upon it; and the opinions of divines differ much as to the importance attached to it. I have ever thought too much stress had been laid upon it, and much mischief done by the week's preparation." From another esteemed friend—the late Bishop of Cloyne—I had a letter, in which there is still stronger expression of his views on the subject. I extract the following:—"Nothing could have been more impolitic and injudicious than the introduction of St. Paul's denunciations in the communion service, whereby many good scrupulous people have always been, and always will be, kept from this ordinance. And, indeed, so strongly do I feel on these terms, that I always omit this part of the communion service when I can." I remember that on one occasion he most agreeably surprised me with the offer of his assistance; and I then observed this omission. "I knew," he said, "what laborious duties and numerous communicants you would have to-day (Good Friday), and I have driven down to give you a sermon, and assist you at the communion." He did so; and many must yet be alive who remember with pleasure, and I hope with profit, his admirable discourse, and impressive and affectionate manner of addressing the congregation and administering the Sacra

ment. Such kind and gratuitous offers of assistance are rare ; but it is astonishing how much good would be done both to religion and the Church were the heads of our hierarchy to come forward more frequently than they do to cheer the labour, and to strengthen the hands of the parochial clergy. The people like to see their bishops occasionally among them ; and I think I see even in this respect, the dawn of better things, and more apostolical zeal and energy displayed than when first I entered the ministry. This sentiment has been much better expressed by the venerable Judge (Sir James Allan Park) above mentioned, in a private letter to myself, “ I am happy also to see that, within my memory, the mode of preaching is greatly improved ; the pure and unaffected zeal is heightened, and the lives of the clergy are much freer from reproach than in my younger days.” All this is perfectly true. The necessity has been felt for increased and growing exertion ; and I thank my God, the Church of England has now a body of clergy, which for profound learning, sound doctrine, genuine piety, and good and consistent living, may well compete with *that* of any—even the most palmy age of the Christian Church ; and, by God’s blessing, will be found, if compact and united, fully equal to meet and crush that most unnatural and unholy confederacy, now formed as much against the throne of our Queen as the altars of her people. The only apprehension is, that, as men are always running into extremes, so much commendable zeal may not on all occasions, and at all places, be accompanied by sound discrimination and judgment—that zeal may become too hot, notions too precise, and manners too puritanical. I think I have lately traced something of these already, and some things have been carried too far, and others too much strained—*διυλίζοντες κωνωπια, την δε καμηλον καταπινοντες*,—and even with regard to what you mention on the score of public amusements, too much of illiberality of feeling and latitude of speech has been displayed. I am quite ready to admit, that the race-course or the ball-room are places little suited to the becoming gravity of a clergyman, or that conformity to the world’s ways, in these and other respects, is altogether proper. Yet even here the line must not be too much strained ; for circumstances may arise, in which the brand of censure should be withheld. The true line of duty is to use, not to abuse, these and other indulgences, and the apostolical rule of not being conformed to this world, is but another mode of employing the precept enjoined by our Lord in a part of his sermon on the mount. The truth is, there is nothing on these points but an imaginary standard—men’s opinions on the matter : and if my treasure be in Heaven, and I am first seeking the kingdom of God, or, in other words, setting my heart where my treasure is, I think it is straining the point too far, and breaking the golden chain of charity, for any one to censure me for partaking of what I have authority for saying may be added to me, the primary and sine qua non condition having been fulfilled. And who shall assume that I am not walking with God, because I may have partaken of public amusements, and joined in festivities, not often, but now and then ? My own private

practice through life has been to join but seldom in public amusements, and never in the season of Lent. While some may condemn this practice as giving too much latitude, others may censure it as too precise. The proper course, therefore, for a private clergyman to pursue is this, to act independent of human opinions, since they are so fluctuating and contradictory, and offer no certain standard for the regulation of the conduct, and if he has the slightest reason for imagining that it is unlawful or inexpedient even for him to be seen at public places of amusement, to abstain from them altogether; satisfied that his own decision is right, without canvassing that of others. If I may be permitted to give you my private opinion on this matter, go as little as possible to places of public amusement—never, if you have reason to think your good will be evil spoken of, and the efficacy of your private example and public teaching be at all impaired. I know not whether, had I to begin my course again, I should ever frequent such places, not because I think there is any thing morally wrong, or because I have ever witnessed any thing particularly offensive at them, but because offence may be taken by the scrupulous, and the censure of a misjudging and levelling world had better be avoided; and such a sacrifice of private feeling to public opinion will not cost a momentary pang to make!

But it is quite time that I should close a letter which has been extended to a far greater length than I intended, when I took my pen in hand to answer your inquiries, and notice your allusions. With respect to the twenty-ninth canon, let me here reiterate what was said, when we last conversed together in much detail on these matters—let its spirit, if not its letter, be preserved. Imitate, encourage, win all, as many as you possibly can, to come to the holy communion, by the mildness of your manner, the moderation of your appeals, the seasonableness of your matter, and the spirituality of your views; but in these times of increased and increasing light, act as would an able and skilful surgeon, not irritate what you want to soothe, nor fester what you want to heal, nor harden what you want to mollify, nor freeze what you want to melt—the balm of Gilead will be found more medicinal and efficacious than all the waters of Marah! Every thing like division between us should be crushed on non-essentials, which unhappily furnish more fuel for controversy than even the weightier matters of the law; and we too often see in the mirror of history, that men are punished and brought to the stake more frequently for the non-observance of an ecclesiastical rite, and the rejection of a human ordinance, than for any disbelief of Christian doctrine, or any violation of Christian precept. The case of Cyprian, whose life was forfeited because he refused to offer sacrifice to Jupiter, was no isolated one. How many thousands of human beings have perished at the stake for refusing to receive the creed and worship according to the idolatrous rites of the Church of Rome! Depend upon it, my dear Sir, that if it is the fate of our church to fall, it will fall, not on account of any dishonour that an open enemy *can do*, for the church can bear an assailment from such a quarter, but on account of our internal dissensions with each other.

The canker-worm is within, and it is the baneful divisions among clerical brethren that are undermining the foundation, and sapping the outworks of our ecclesiastical citadel. We may talk of worldly compliances, and cast our uncharitable reflections upon worldly amusements and those who participate in them. But the real axe that is laid to the root is clerical strife and contention. It is the maligning and the want of charity, and the want of union among the clergy, that now exist to a great and unhappily to a growing extent, by which its own fall will be effected, if, alas, such a catastrophe shall ensue. Not that I think that the open enemy would be at all bettered by such a calamity. Were the dissenters to rush to-morrow into the intrenchment, and occupy the citadel, they would not be able to wear the trophies of their victory, and riot in the spoils of the vanquished long. The same cause which effected *our*, would accomplish soon their destruction. Union is strength, and that they would in no length of time want. They might be confederated together with papists and infidels, and the heterogeneous masses of their own sectarian denominations, while the prize was in prospect, and the edifice of the church was standing. But see the result, when the former was obtained, and the latter was in ruins. The division of ~~the~~ spoils would dissolve the confederacy, and break up the union: and amid such conflicting elements, where would be their strength? Their contentions of who should be master, and rule, and have the pre-eminency among the rival sects would crush them at once!

We all of us want, more or less, to be reminded, day after day, nay, hour after hour, *whose we are*—not those of Paul—not those of Apollos—not those of Cephas—no; nor those of this or that setter-forth of some strange and new-fangled conceits, teaching for the truths of God the commandments of men—of men who have often been led, by the impulse of the moment and the incitement of the occasion, and the fanaticism of the feelings, to utter with their lips, and to leave on record in their writings or tracts, things hard to be understood, if indeed they can be understood at all. We should remember that we are of *him*, who taught from his cross, and instilled from every precept in his word, and by every act in his life, forbearance towards those who think differently, and forgiveness even to them who run to the length of reviling and slandering and persecuting their fellow-beings. As to the things hard to be understood in religion—which even an apostle was rebuked for propounding, and censured as difficult, if not impossible, to be solved—we *may* have an angel's desire to look into them, but no more: and, for my part, I am content to remain in my present state of ignorance respecting them, and say, with good Bishop Hall, "I would fain know all that I *need*, and all that I *may*. I leave God's secrets to himself. It is happy for me that God makes me of his *court*, though not of his *council*!" I am, my dear Sir, your faithful brother and friend,

Hawkechurch Rectory.

JAMES RUDGE, D.D.

P. S.—I beg leave to add, that you have my full permission to show this letter to your two friends whom you have mentioned: but

as I wish now and ever to avoid any thing like controversial epistolary correspondence, I should decline answering any objections they might entertain on any of the views I have expressed in the above letter. It has been my object through life to steer clear both of the Scylla of religious disputes and the Charybdis of political strife; and I hope to continue this course, steering my vessel till I reach, if haply I ever should be able to reach, the haven where I would be!

THE CHURCHES OF ENGLAND AND ROME COMPARED.

It is the policy of certain parties at the present day, and we regret to say that this practice is not confined to Romanists, to endeavour, by all the means in their power, to make out that the differences between the Churches of England and of Rome are few, and of little moment, and to assert moreover that they agree in all the fundamental doctrines of Christianity. It becomes highly necessary, therefore, that the true state of the case should be ascertained, in order that weak and credulous persons may be no longer imposed upon and led away by these false and designing statements. The best mode of doing this will be by bringing forward and placing before the reader, the authoritative declarations and enactments of each of the two Churches on various articles of religion, which will form an excellent criterion for deciding upon the points of agreement or difference between them.

The documents to which we shall refer with regard to the Romish Church, are the decrees and canons of the Council of Trent. This council was first assembled in 1545, and continued its sittings under the authority of succeeding Bishops of Rome, for the space of eighteen years following. It was originally assembled on account of the danger which the Romish church apprehended from the Reformation, and had particular reference to the religious opinions of the time. It is also the latest council which the Romish church has held, its decisions were sanctioned by a Bull of confirmation from Pius IV., Bishop of Rome, its authority with Romanists has never been superseded, nor have its decisions on points of doctrine been repealed, but "they continue to be regarded as the sacred oracles of that Church by all members of the communion; that Church, whose boast it is, (and who shall gainsay it?) that she is 'always the same.'"

With regard to our own Church, the authoritative declarations to which we shall refer, will be chiefly the "Thirty-nine Articles of Religion." These, as our readers are doubtless aware, were published during the reign of Queen Elizabeth in the year 1562, and were revised and received their last alterations in the year 1571, from which period they have continued to be the test of faith and doctrine among members of the Church of England.

Having premised this much, we shall now proceed to lay before our readers the documents to which we have alluded, and shall arrange them side by side in parallel columns; they will thus be

enabled to discover, by comparison, that so far from the two Churches being in agreement with each other, in numerous fundamental doctrines and ordinances they are totally and diametrically opposed.

The first point which we shall examine, will be the doctrines held by the two Churches concerning the rule of faith :—

RULE OF FAITH OF THE ROMAN CHURCH,
ACCORDING TO THE DECREE OF THE
FOURTH SESSION OF THE COUNCIL OF
TRENT.

1. Of the Canonical Scriptures.

“The sacred, holy, œcumenical, and general Council of Trent, lawfully assembled in the Holy Spirit, the three before-mentioned legates of the Apostolic see presiding therein; having constantly in view the removal of error and the preservation of the purity of the gospel in the Church, which gospel promised before by the prophets in the sacred Scriptures, our Lord Jesus Christ, the Son of God, first published with his own mouth, and then commanded it to be preached by his apostles to every creature, as the source of all salutary truth and discipline of manners; and perceiving that this truth and discipline are contained both in written books and unwritten traditions, which have come down to us, having been received by the apostles from the mouth of Christ himself, or been transmitted, as if by hand, by the same apostles, under the dictation of the Holy Spirit; following the example of the orthodox fathers, doth receive and reverence, with equal piety and veneration, all the books, as well of the Old as of the New Testament, since the same God is the author of both; and also the aforesaid traditions, pertaining both to faith and to manners, forasmuch as they were dictated by the mouth of Christ, or by the Holy Spirit, and have been preserved in the Catholic Church by continual succession.

“Moreover, lest doubt should arise in any one, what are the sacred books which are received by the council, it has judged proper to annex a list of them to the present decree. They are these following: Of the Old Testament, the five Books of Moses, namely, Genesis, Exodus, Leviticus, Numbers, and Deuteronomy; Joshua; Judges; Ruth; four Books of Kings; two Books of Chronicles; the first and second of Esdras, (the latter is called Nehemiah); Tobias; Judith; Esther;

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RULE OF FAITH OF THE CHURCH OF
ENGLAND, ACCORDING TO HER SIXTH
ARTICLE.

*Of the sufficiency of the Holy Scriptures
for salvation.*

“Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an Article of Faith, or be thought requisite or necessary to salvation.

“In the name of the Holy Scriptures we do understand those canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

“Of the names and numbers of the canonical Books:—

Genesis,
Exodus,
Leviticus,
Numbers,
Deuteronomy
Joshua,

Job; the Psalter of David, of 150 Psalms; the Proverbs; Ecclesiastes; the Song of Songs; Wisdom; Ecclesiasticus; Isaiah; Jeremiah, with Baruch; Ezekiel; Daniel; the twelve minor prophets, namely, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi; and two Books of Maccabees, the first and second. Of the New Testament, the four gospels, &c.

"And if any one shall not receive as sacred and canonical all these books, with every part of them, as they are commonly read in the Catholic Church, and are contained in the old Vulgate Latin edition; and shall knowingly and deliberately despise the aforesaid traditions; let him be accursed."

Judges,
Ruth,
The first Book of Samuel,
The second Book of Samuel,
The first Book of Kings,
The second Book of Kings,
The first Book of Chronicles,
The second Book of Chronicles,
The first Book of Esdras,
The second Book of Esdras,
The Book of Esther,
The Book of Job,
The Psalms,
The Proverbs,
Ecclesiastes, or Preacher,
Cantica, or Songs of Solomon,
Four Prophets the greater,
Twelve Prophets the less.

"And the other Books (as Hierome saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine; such are these following:

The third Book of Esdras,
The fourth Book of Esdras,
The Book of Tobias,
The Book of Judith,
The rest of the Book of Esther,
The Book of Wisdom,
Jesus the son of Sirachi,
Baruch the Prophet,
The Song of the three children,
The Story of Susannah,
Of Bel and the Dragon,
The Prayer of Manasses,
The first Book of Maccabees.
The second Book of Maccabees.

"All the Books of the New Testament, as they are commonly received, we do receive, and account them canonical."

In these two documents, which form the respective rules of faith of the two Churches, the three following points of difference, all of them of the greatest importance, are observable. I. The Roman Church receives with equal reverence the written books of the Old and New Testament, and certain "unwritten traditions pertaining both to faith and manners;" whilst the Church of England pronounces that "Holy Scripture containeth all things necessary to salvation." II. The Roman Church includes the books of the Apocrypha, among the sacred and canonical Books of the Old Testament; which she declares, in all and every part, to be entitled to be received with equal veneration; whilst the Church of England places "other books," (that is the Apocryphal ones,) in an inferior class, and declares that she "doth not apply them to establish any doctrine." III. The Roman Church receives the Scriptures "as they are contained in the old Vulgate Latin edition;" declaring also, in a subsequent passage, "that the same old and Vulgate edition, which has

been approved by its use in the Church for so many ages, shall be held as authentic in all public lectures, disputations, sermons, and expositions; and that no one shall dare or presume to reject it, under any pretence whatsoever;" whilst the Church of England, on the contrary, does not receive the Holy Scriptures in the old Latin Vulgate edition, but has provided for herself a translation out of the original Hebrew and Greek tongues, and so far from holding the Vulgate as authentic, she in fact rejects it.

(To be continued.)

THE BLESSINGS OF COMMUNION WITH THE CHURCH*.

So long as we live in communion with the Church we are sure to enjoy all those means which Christ has appointed for our salvation, faithfully administered in the same way and in the same manner which our blessed Lord appointed; we are sure to be fully instructed in our whole duty both towards God and towards man; we are sure to pray together in a form, which, both with regard to its matter, its method, and its manner, is in the most perfect conformity and agreement with the word of God; we are sure to have the Sacraments of Baptism and the Supper of our Lord administered unto us, according to the institution of our Blessed Redeemer, without any addition or diminution; we are sure to have all these performed and done by persons authorized thereunto by Christ himself, and we are sure that what they teach us is sound and orthodox, the very same doctrine which Christ and his Apostles taught; for when they are ordained they solemnly profess and promise in the presence of God, that they will instruct the people committed to their charge out of the Holy Scriptures; and that they will teach nothing (as required of necessity to eternal salvation) but what they are persuaded may be concluded and proved by the said Scriptures; neither can they afterwards be admitted to preach until they have subscribed to the Articles and Liturgy of the Church; in which the doctrine of the Apostles is fully contained. And besides this, so long as we continue in communion with the Church, we are sure to have the Word of God and the Sacraments administered to us, by those who have the charge of our souls committed unto them, and who are therefore obliged, both by their duty and their own interest, to take as much spiritual care of us as of themselves; since their own eternal salvation depends in a great measure upon the faithful discharge of their office towards us. To which office also God has promised the assistance of His grace and Holy Spirit, in order to render it effectual to us for the great ends and purposes for which it was ordained. So that, if we consider all these circumstances, we must become convinced, that it is morally impossible that we should be led into error, that we should be ignorant of the truth, or that, in humble dependence upon the merits of our crucified Redeemer, we should fail to attain grace and salvation, provided we hold constant communion with the Church, and sincerely believe, and live according to, the truths which are taught in it.

* Abridged from Bishop Beveridge.

BIOGRAPHICAL AND MISCELLANEOUS ANECDOTES.

MAGNIFICENCE OF ANCIENT TIMES:—CARDINAL WOLSEY'S HOUSEHOLD AT HAMPTON COURT.*

In his hall he maintained three boards, with three several officers; a steward, who was a priest; a treasurer who was a knight; and a comptroller, who was an esquire; also a confessor, a doctor, three marshals, three ushers of the hall, and two almoners and groomsmen. In the hall-kitchen were the clerks, a clerk comptroller, and a surveyor of the dresser, and clerk of the spicery; also two cooks with assistant labourers, and children who acted as turnspits, twelve persons; four men of the scullery, two yeomen of the pastry, and two paste-layers under them. In his own kitchen there was a master-cook, who was dressed daily in velvet or satin, and wore a gold chain; and had under him two cooks and six assistants; in the larder there were a yeoman and a groom; in the scullery, a yeoman and two grooms; in the buttery, two yeomen and two grooms; in the cellar, three yeomen and three pages; in the chandlery, two yeomen; in the wafery, two yeomen; in the wardrobe of the dormitory, there were the master of the wardrobe, and twenty assistant officers; in the laundry, a yeoman, groom, and thirteen pages, two yeomen purveyors, and a groom purveyor; in the bake-house, two yeomen and two grooms; in the wood-yard, one yeoman and a groom; in the barn, one yeoman; at the gate, two yeomen, and two grooms; also, a yeoman of his barge, and a master of the horse, a clerk of the stables, and a yeoman of the stables, a farrier, and a yeoman of the stirrup; a *maitour* and sixteen groomsmen, every one keeping four horses. In the Cardinal's great chamber and in his privy chamber, there were the chief chamberlain, a vicé chamberlain, and two gentlemen ushers. There were also six gentlemen waiters, and twelve yeomen waiters; and at the head of these were nine or ten lords, one of them having five servants of his own, and each of the others two or three. There were also gentlemen cup-bearers, and gentlemen carvers, and forty sewers for both chambers, besides six yeomen ushers and groomsmen attached to the Cardinal's own chamber. Besides these, there were in attendance upon his table twelve doctors and chaplains, the clerk of the closet, two secretaries, two clerks of the signet, and four counsellors at law. He had also a riding clerk, a clerk of the crown, a clerk of the hamper, and a chaffer, a clerk of the cheque for the chaplains, and another for the yeomen of the chamber; fourteen footmen, a herald at arms, a sergeant-at-arms, a physician, an apothecary, four minstrels, a keeper of his tents, an armourer, an instructor of his wards; an instructor of his wardrobe, and a keeper of his chamber, also a surveyor of York with his assistants; there were also numerous priests and attendants in the chapel and vestry.

All these individuals were in daily attendance and had tables constantly provided for them; eight of which were for the chamberlains and gentlemen officers, one for the young lords, and another for the sons of gentlemen who were in his suite, all of whom were attended by their own servants, in a number proportioned to their respective ranks.

An extraordinary instance of Wolsey's celerity of action is recorded in the account given of his embassy to the Emperor, the object of which was a treaty of marriage between Henry VII. and Margaret Duchess of Savoy. Having received his despatches, Wolsey set forward from Richmond; about four in the afternoon he reached London, where he found a barge from Gravesend ready to receive him: in less than three hours he was at Gravesend, where he only stayed while post-horses were provided

* We are indebted to Mr. Jessé's Account of Hampton Court Palace for these anecdotes of Wolsey.

for his furtherance to Dover. He arrived at Dover the next morning, and took advantage of a passage-boat which was just going to set sail for Calais, where he arrived long before noon, and proceeded on with such expedition, that he reached the Imperial Court that night, which was then held in Flanders. Having opened his credentials to the Emperor, he humbly requested that his return might be expedited, to which request the Emperor was so favourable, that the very next morning he received his despatches, in which every thing was agreed to, which had been proposed on the part of his master. Upon this, he immediately took post for Calais, where he arrived at the opening of the gates, and found the passengers ready to put to sea in the very same boat which had brought him to Dover. Every thing still continued favourable to him, and he reached Richmond that night. In the morning he threw himself at the king's feet as his majesty came first out of his bed-chamber. The king, not expecting to see him there, and supposing that he had not gone on his embassy, rebuked him severely for his neglect, when, to his great surprise Wolsey presented the letters which he had received from the Emperor.

Mr. Evelyn's account of Hampton Court Palace. "May 31, 1662. I saw the queen at dinner; the judges came to compliment her arrival, and after them the Duke of Ormond brought me to kiss her hand.

"Hampton is as noble and uniform a pile, and as capacious, as any gothique architecture can have made it. There is incomparable furniture in it; especially hangings designed by Raphael, very rich with gold; also many rare pictures, especially the Cæsarian triumphs of Andreas Martegna, formerly the Duke of Mantua's. Of the tapestries I believe the world can show nothing nobler of the kind than the stories of Abraham and Tobit. The gallery of horses is very particular, for the vast beams of stags, elks, antelopes, &c. The Queen's bed was an embroidery of silver and crimson velvet and cost £8000; being a present made by the States of Holland when his majesty returned, and had formerly been given by them to our king's sister, the Princess of Orange, and being bought of her again, was now presented to the king. The great looking glass and toilet of beaten and massive gold was given by the queen's mother. The queen brought over with her from Portugal such Indian cabinets as had never before been seen here. The great hall is a most magnificent room. The chapel roof excellently fretted and gilt. I was also curious to visit the wardrobe and tente, and other furniture of state. The park, formerly a flat naked piece of ground, now planted with sweete rows of lime-trees, and the canale for water now more perfected, also the hare park. In the garden is a rich and noble fountaine, with syrens, statues, &c., cast in copper by Fanelli, but no plenty of water. The cradle-walk of horn-beam in the garden is, for the perplexed twining of the trees very observable. There is a parterre which they call Paradise, in which is a pretty banquetting-house, set over a cave or cellar. All these gardens might be exceedingly improved, as being too narrow for such a palace."

DR. HENRY HAMMOND the celebrated divine, and annotator on the New Testament, is said to have entertained a very lively sense of the danger and uncertainty of what is called a death-bed repentance, and to have made his pastoral visit in such cases with a heavy heart. A gentleman who had spent an evil life, thinking that death was approaching, was desirous of having an interview with Dr. Hammond. The friends of the sick man neglected his wishes, and did not send for him until the patient was in the last agonies of death. When Dr. Hammond arrived, he saw that nothing could then be done, except to pray for the departing spirit, and to warn the living by the example of the dying; he therefore fervently be-

sought God to pardon the poor object before him, lamented that so little account should be taken of an immortal soul, and entreated that others, and in particular the companions of that unhappy person's vices, might learn by this example, "how improper a season the time of sickness, and how unfit a place the death-bed is, for that one great important work of penitence, which was intended by Almighty God to be the one commensurate work of the whole life."

Dr. Hammond was so studious a man, that he was in the habit of rising from his bed at four or five o'clock, scarcely ever so late as six, and did not retire to rest until midnight. Whilst he dressed, his servant read to him, and in this way he became acquainted with the contents of several volumes; and as he took his walk a book was his constant companion. To the end of his life he husbanded his time, acting upon the maxim, that we should take care of our minutes, and "thinking it a great folly to spend that time in gazing upon business which should have served for the doing of it."

Some of the circumstances connected with the last illness of Dr. Hammond are particularly interesting. Some of his friends having pressed him "to make his own request to God to be continued longer in the world for the sake of the Church; he immediately began a solemn prayer, which contained; first, a very humble and melting acknowledgement of sin, and a most earnest intercession for mercy and forgiveness, through the merits of his Saviour; next, resigning himself entirely into his Maker's hands, he begged that if the Divine Wisdom intended him for death, he might have a due preparation for it; but if his life might be in any degree useful to the Church, even to one single soul, he then besought Almighty God to continue him, and by his grace enable him to employ that life he so vouchsafed, industriously and successfully. After this, he did intercede for his Church and nation; and with particular vigour and enforcement, prayed for the sincere performance of Christian duty now so much decayed, to the equal supplanting and scandal of that holy calling: that those who professed that faith might live according to the rules of it, and to the form of godliness superadd the power. This, with some repetitions and more tears, he pursued, and at last closed all in a prayer for the several concerns of the family where he was."

Correspondence.

PRETENSIONS OF THE BISHOPS OF ROME.—No. VIII.

TO THE EDITOR OF THE CHURCHMAN.

IN the next chapter, viz., the 16th, we have the following important colloquy between our Lord, Peter, and the other disciples. "When Jesus came unto the coasts of Cæsarea Philippi, he asked his disciples,"—this was immediately after another rebuke they had received for their want of understanding—"Saying, Whom do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am?" Their chief spokesman then put himself forward again, and for himself and the others answered. "And Simon Peter said, Thou art the Christ, the Son of the living God! And Jesus answered and said unto him, Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee—i. e. the doctrine of my Divinity—but my Father which is in Heaven." The merit, therefore, of the spiritual confession is due to the person conferring, not to him on whom it is conferred. "And I say also unto thee, That thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou

shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." The whole of this passage is susceptible of an easy and satisfactory explanation. Your readers will know that it is the main passage upon which the Papists rely in support of the infallibility of their Popes, and the pretensions of their Church. The Popes are, according to the Romish communion, the successors of Peter, and that, therefore, to them, as much as to the apostle, was the same power and authority given. Now the first question that occurs is this; was the power conferred upon Peter alone, or were none of the other eleven disciples to possess such an absolute and unlimited power of absolution? To answer that question it is of no worth what the Church of Rome or any interpreters of Scripture may say; their speculations and theories weigh nothing in the scale against God's Word written. Well; will any portion of the word written meet and decide this question? I presume the genuineness and authenticity of none of the Gospels will be disputed,—least of all that of the disciple whom Jesus loved. In the 20th chapter, then, of the Gospel of John, we thus read: "Then were the disciples glad when they saw the Lord"—it was on the evening of the third day after his crucifixion—"then said Jesus to them again, Peace be unto you; whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained!" The words in which this power was dispensed to all the disciples somewhat vary from those in which it was communicated to Peter; but it is substantially the same.* And it is worthy of remark, that the power was one rather of promise than of present possession, one subsequently to be exercised, than one to be at present enjoyed; the words are, not I give, but I will give—*δωσω*—upon which the following are the words of Beza: "Non igitur tunc dedit, sed tantum promisit: dedit autem postea non uni Petro, sed singulis apostolis. Illud enim, *Pasce oves meas*, te Petro repetitum, non contulit ei ullum supra condiscipulos Apostolatus gradum, sed eum restituit in celum Apostolorum a quo per trinam abnegationem excederat." With regard to the expression, "Thou art Peter, and upon this rock I will build my church," nothing can be deduced in favour of the Romish pretensions; and the expression means nothing more than what the Apostle Paul has elsewhere said, (Ephes. ii. 20,) that the church, or rather the doctrines of the church, were built upon the foundation of the apostles and prophets, Jesus Christ being himself the chief corner-stone. It were absurd to suppose that it was built upon the *person addressed*; and it is paying a sorry compliment indeed to the judgment and discrimination of the Great Founder of our faith to imagine for a moment, that he meant any thing but the doctrine which the lips of that person had just enunciated—the doctrine of his being the Son of God; upon which alone the truth of his mission and the preaching of his gospel depended. For if that doctrine could not be clearly and triumphantly established, and firmly and conscientiously believed, the whole of the fabric would fall to the ground, and all preaching would be vain, and all argument profitless. To call Peter a rock, as his name signifies, was but a figurative mode of expressing an emphatic truth, which is not uncommon in the Scriptures, as every one acquainted with God's word very well knows. Thus he calls himself a door, and his body bread, and his doctrine also by the same figurative term, and his faithful people are represented as living stones—a spiritual house: and the expression of a rock, as applied to Peter, imported nothing more than that in time he would be a firm and unshaken professor of his truth, whom no storms of temptation would shake, and no waves of persecution would undermine; or like a citadel built on a rock, he would be strong and immovable in the maintenance and profession of the faith. But even admitting this interpretation, which has its basis and support in the Scriptures, to be not the accurate one, what would the church of Rome gain? Nothing; for it must prove, that what was true of Peter is applicable to its popes. But this *proof* the Church of Rome cannot produce. The Church of Rome, or, in other words, Popery, was a thing unknown and unheard of for the first four or five centuries, and no such claim was ever made. I shall presently *prove* that Peter never was a bishop of Rome. This pretension, therefore, falls to the ground, and is crushed by the weight of Scripture, and the pressure of truth!

* Vide Cyprian.

At the end of this chapter, the name of Peter again appears, and the incident recorded, immediately following the above occurrence, is a very remarkable one. "From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders, and chief priests, and scribes, and be killed, and be raised up again the third day. Then Peter took him, and began to rebuke him, saying, 'Be it far from thee, Lord, this shall not be unto thee.'" This language from Peter is painfully natural, and accords well with the warmth of his temper and the fervour of his attachment. But what we are most concerned with, is to learn the manner in which such a protestation was received by his divine Master. "But Jesus turned, and said unto Peter, 'Get thee behind me Satan, thou art an offence unto me, for thou savourest not the things that be of God, but those that be of men.'" The only observations I shall make on the conduct and language of Peter in this instance is, that his mind was still under the delusion common to all the Jews at the period in which our Lord appeared, viz.—the very general persuasion that the Messiah was to be a temporal sovereign, in which all the disciples quite as much participated as St. Peter; for there can be no question that visions of worldly grandeur, and anticipations of worldly aggrandizement possessed them all. And if any thing was calculated to give body and force to visions and anticipations, it must have been the acknowledgement in which they had one and all just joined, Peter being their mouth-piece, that Christ was the Son of God. The Son of God to suffer many things! why the bare idea was death to their hopes, and is sufficient to account for the words of Peter, "that be far from thee;" and the action with which the rebuke was accompanied. But what, moreover, does the whole of Peter's conduct shew? There can be but one inference in minds unwarp'd by prejudice, that the *thing signified* by the use and application of the term rock, was not the person of Peter, but the doctrine of Christ's divinity, upon which the church was to be built. The character, temper, and mind of Peter savoured too much of the things of earth; and his conduct on a subsequent occasion, in the instance of Malchus, proves the lengths to which a persecuting spirit, like that which possesses the Church of Rome, would transport him. In this respect, as the master so have been the servants; and the history of that execrable communion for more than fourteen centuries, furnishes abundant testimony that it has savoured more of the things of earth than of heaven, and that the sword of extermination has been the weapon employed, where submission to its arbitrary authority has been withheld, and belief in its anti-christian dogmas has been refused.

(To be continued.)

J. RUDGE, D.D.

Poetry.

SONNET—CHURCH AND STATE.

Terrestrial things are dross. The mortal frame
Is dust, incorporate. Yet th' Mighty One
Hath in it placed a vivifying sun—
Essence ethereal—"and man became
A living SOUL!" The spark of heavenly flame
Illumes each bosom: Light of reason, mind—
Which once withdrawn, the fabric is consign'd
To kindred dust, and leaves—"nought but a name."
So Church and State form one Monarchic pow'r
To rule, direct, instruct, approve, condemn,
The Church its soul; sever'd their bond, that hour
Thy reign, O State, is o'er. The diadem
Which Heav'n's High King on mortal brows did place,
His CHURCH disown'd, must fall! 'mid treasons, crimes, disgrace.

BENNETT HARVEY,

PRAYER.

"Reptuous hath broken my heart and I am full of heaviness, and I looked for some to take pity but there was none, and for comforters, but found none."—*Psalms lxxix. v. 20.*

O Lord our God ! canst thou not hear
The orphan's cry ?—the widow's tear,
Her anguish dire, canst thou remove ?
Or art thou then a God of Love ?
The wintry wind is drear and cold,
Which scours across the desert plain :
So man, enwrapt in love of gold,
Nor sees, nor feels another's pain.
For us no friend, with fond caress
To ease our cup of bitterness ;
The tear of Sympathy to shed,
Or gladly soothe the fever'd head ;
Yea dark and dismal is the lot,
The haughty son of wealth reviles ;
Worth, truth, and merit—all forgot ;
For Friendship lives, whilst Fortune smiles.
God of the fatherless ! to Thee
We bend, with bleeding hearts, the knee ;
For thou canst pity, thou canst bless
The child of sorrow, and distress ;
When chill adversity draws nigh,
And all our earthly friends are fled,
From this drear world to dwell on high
With thee, the Lord, the Life, the Head—
Behold and pity our despair,
Protect us with thy fostering care ;
And, with a kind parental hand,
Direct us to that heav'nly land,
Where, seated on a crystal throne,
Thou reign'st supreme—where joyful rest
And endless happiness are known,
By all the children of the Blest.
God of the fatherless and free !
Direct our longing souls to thee.

S. C. R.

Reviews.

Dr. Whittaker's Sermon to the Chartists ; at the Parish Church, Blackburn, on Sunday, August 4, 1839. London : Painted, Strand.

THIS is an excellent sermon, and well deserves the circulation which it appears to have met with. It is full of earnestness and persuasion, perfectly intelligible by persons of the meanest capacity, without being at all familiar, and we have no doubt that many of the deluded and wicked individuals, before whom it was delivered, were deeply benefited by the plain and forcible arguments, and the searching language addressed to them. The following passage is a very good specimen of the bold and strong language used by Dr. Whittaker towards the desperate and abandoned men who visited the House of God rather to scoff than to pray, we fear, and whose crime in so doing, if it met not with punishment from an earthly power, will not, they may be assured, escape without visitation at the hand of an offended and outraged God.

"I have to tell you, first, that you are grossly deceived, most infamously and impudently deluded and practised upon by persons who have

their own wicked and selfish ends to answer by your destruction. How far they may as yet have succeeded in your perversion, your own conscience will best determine. But a very few reflections, if you will permit yourselves to entertain them, will and must suffice to convince you that this general statement is correct. If the case were otherwise,—if it were any lawful, good, or godly cause, in which they wished to engage you, would it be the first requisite, their primary object, as it is, to eradicate all religious principle and belief from your minds? Would they in that case so labour, as they do, to persuade you, and make you fancy you believe, that revelation is a falsehood? Would they endeavour so zealously to untie all social obligations, to obliterate all traces of Christian charity and kindly feeling? Would they, if they had any good object in view, or any kind intention towards yourselves, argue that as, according to their teaching, you must die like the beasts that perish, therefore the most appropriate thing you can do is to live like beasts? Such doctrines as these, horrible and repugnant as they are to that remnant of divinity which is still allowed to cleave to fallen man, and which still points to immortality, can be a fitting preparation for nothing but the most infamous schemes and the most diabolical issue. And along with such spiritual instruction, allow me to enquire what is the conduct recommended to you by these your teachers for your moral guidance in this life. They tell you that all have equal rights to property as to its distribution, that is to say, all property in this world is at the disposal of those who can seize occupation of it by the strong hand. For the doctrine of equal rights to property, you perceive, necessarily amounts to nothing less than this:—you are first to covet, next to demand, and then, if your demand be not conceded, you are directed to take by violence your neighbour's goods. Next, they would have you believe, though it is truly wonderful that they should imagine such extreme credulity of human folly to be possible, that ignorance and numbers are the fittest qualifications for the high, difficult, delicate, and intricate duties of legislation—and that no genuine liberty can exist without this extremely philosophical arrangement. And they have also, by precept and example, encouraged you to threaten and menace the lives of your peaceful brethren, who do not assent to the unjust requisitions which they direct you to make on them." p. 14.

We wish our limits would permit us to make some more extracts from this discourse, but we fear we have already exceeded our usual space.

Illustrations of the Bible from the Monuments of Egypt. By W. C. Taylor, LL.D. 12mo. London: Charles Tilt, Fleet-street. 1838.

THE following extract from the author's preface will best explain the design and object of this little work:—"The early numbers of the magnificent, but expensive works on Egyptian Antiquities by Rosellini, Champollion, and Caillaud excited in the learned world a greater sensation than the discovery of Herculaneum and Pompeii. They brought from the tombs and temples of Egypt the minutest particulars of the public and private life of the earliest civilized nation, which had been hidden for nearly thirty centuries: they made us better acquainted with the court of the Pharaohs than we are with that of the Plantagenets. The cost of these livraisons—the expenses of whose publication could only be defrayed from royal resources—limited their circulation to the wealthy few; but the editor of the *Athenæum*, anxious to gratify public curiosity, procured, at a great expense, engravings from the most characteristic of these paintings, so far as published, and engaged the author of this little volume to

write descriptions of them. A slight examination of these records of antiquity sufficed to shew that they were not only valuable illustrations of the earliest stages of civilization, but that they afforded important, because undesigned, confirmations of the historical veracity of the Old Testament; and successive portions of the works above mentioned have added so many confirmations, that they amount to a new and extensive class of Scripture evidences."

The publication of this magnificent work to which the author refers in the above extract, reflects great credit on the munificence and public spirit of the Grand Duke of Tuscany. The little volume before us, however, possessing as it does copies from many of the engravings contained in it, will give the reader a very sufficient insight into the discoveries which it records.

Memoirs of the Life and Writings of Mrs. Hemans. By her Sister. 12mo. (Forming Vol I. of the Works of Mrs. Hemans.) William Blackwood and Sons, Edinburgh; and Thomas Cadell, London. 1839.

A DELIGHTFUL biography of one of the most delightful poetesses of the age, and written in a kindred spirit. There are few persons, of any taste or feeling, we should hope, who are unacquainted with the writings of Mrs. Hemans. Uniting a genius of the highest order with a mind deeply imbued with the spirit of religion, it is impossible to read one of her productions without having the heart softened and elevated by the pure and devotional sentiments and thoughts which they present. But alas the age in which we live is one little akin to high and poetical feeling, every thing is viewed with a cold and calculating eye, and the intellect rather than the imagination is allowed fair play.

An Apology for Cathedral Service. 8vo. London: John Bohn, Henrietta-street.

THIS is a very delightful work, and contains much more than its title implies. The style is quaint and original, and reminds us of that of some of our older writers. It is throughout enriched with a number of curious and interesting quotations and illustrations, which display considerable information and research. It is full of the "spirit of antiquity," if we may use such an expression, and is deeply imbued with a love for those admirable and venerable institutions which we owe to the wisdom of past ages (and we are inclined to think, notwithstanding the vauntings of the march of intellect, that there was full as much, if not rather more of sage and wholesome philosophy in those days than in the present). The defence of the practice of chanting, of the whole of the cathedral service, and indeed of cathedral institutions altogether, is excellent, and will repay an attentive perusal.

We conclude our notice with the following beautiful passage, which indeed concludes the work itself, and sums up the advantages and blessings belonging to the service of our cathedrals:—"Seeing the incertitude of all human knowledge and science—what shadows we are, and what shadows we pursue—how great is the privilege of being called daily to listen to the oracles of truth itself! to find a sanctuary for ever open, whither we may fly for refuge from that tumult of the world, in which so great a portion of mankind is involved, and where we may breathe on earth the air of paradise! Who shall set bounds to the blessed consequences that would follow from there being assembled, in each of our cities, as often as the sun rises and sets, a large congregation of devout worship-

pers, drawn to God's house by the solemn and dignified performance of a service established there for his honour? The effect would not be confined to the place, nor to the hour of prayer. It would be expansive. There is nothing to forbid the hope that such worshippers, upon leaving the temple, might carry into society at large some portion of that benign influence which came over them upon entering it, when as yet all lips were closed, and they were only admonished by its eloquent silence :

"Hark! how the sacred calm that breathes around
Bids every fierce, tumultuous passion cease;
In still small accents whispering from the ground,
A grateful earnest of eternal peace!"

The Cambridge Collection of Hymns for Church of England Families and Sunday Schools. By J. E. Dalton, M.A., Fellow of Queen's College. T. Stevenson, Cambridge; and W. H. Dalton, Cockspur-street, Charing-cross.

As far as we have had opportunities of examining we approve of the selection of the hymns; they are simple, many of them elegant, chosen with a special regard to occasions and circumstances; bringing most prominently forward, but in a very plain manner, the most important truths of religion. We can, therefore, sincerely and unhesitatingly recommend this work to our readers.

Address of Lord Abinger to the Grand Jury at the late Leicestershire Assizes. 8vo. London: W. E. Painter, Strand.

EVERY admirer of sound and constitutional principles should read this admirable address.

Parables by F. A. Krummacher, D.D. Translated from the German, by Miss F. Johnston, Author of "Agnes," "Isaure," "Godesberg," &c. London: James Nisbet and Co. Berners'-street. 1839.

THESE parables are written in a very simple and pleasing style, and appear to be well translated. The following one, entitled, "Polycarpus; or, the Kingdom of Truth," which we extract, will give our readers a very good idea of the author's manner of composition:—

"Polycarpus, the excellent bishop of the church of Smyrna, had, as the persecution increased, quitted the city, and repaired, accompanied by his disciple Crescens, into the country of Smyrna. Now, when the evening was come, the holy man walked forth beneath the lofty cedars which stood near his dwelling. Here, supporting his head upon his hands, and weeping, he beheld his faithful disciple. Surprised, he approached him, and raising his voice, said, 'My son, why weepest thou?'

Then answered Crescens, 'Shall I not weep and mourn, when I behold the storms and tempests which are gathering around the divine kingdom upon earth, and must destroy it in its infancy. Moreover, many professors have already gone back, and denied the truth; thereby proving how worthless is the confession of the mouth without the heart. Alas! this it is which fills my soul with mourning, and mine eyes with tears.'

"Polycarpus smiled, and regarding the disciple, kindly replied, 'My beloved son, the heavenly empire of truth resembles a tree, which a husbandman planted. Secretly and in silence he deposited the germ in the earth and went thence. And the germ budded, and came up amongst weeds and thorns, and elevated its head above them, and the thorns died away of themselves, for the shadow of the tree subdued them. But the tree continued to grow, and the wind roared around and shook it, but it

flung its roots further, and grasped the rocks in the depths of the earth and its branches stood forth towards heaven. Thus it derived strength from the storm; and when it was now high, and its shadow extended to a distance, then sprung up again the weeds and thorns; but it heeded them not in its elevation, and stood calm and tranquil—a tree of God.’ Thus spake the incomparable bishop, and extending his hand to the mourning disciple, he continued, smiling, “Wherefore concern thyself, my son, if from this height thou beholdest the weeds which crawl around the roots? leave them to him who planted them!” Then arose the disciple, and his soul was strengthened and calm, for the old man stood near him, bowed with years; but his spirit and his countenance were those of a youth.”

Advice to a Friend. By Simon Patrick, D.D., late Lord Bishop of Ely. 18mo. A new Edition. Oxford: J. H. Parker. 1838.

THIS is a work which from its intrinsic excellence cannot be too frequently reprinted or too much known. The present edition is published in a very elegant form, and at a very reasonable price. We are very glad to perceive so many reprints of old and standard theological works issuing from the press. There is a pith and substance, and what may be termed an overflowing of matter, in the works of our older divines, calculated to strengthen the understanding, as well as to improve the heart.

Institutiones Piæ; or Meditations and Devotions, originally collected and published by H. J., and afterwards ascribed to the Right Rev. Lancelot Andrews, Bishop of Winchester. Edited and arranged by the Rev. W. H. Hale, M.A., Preacher of the Charter House. 12mo. London: J. G. and F. Rivington. 1839.

Mr. Hale could not have made a more acceptable present to all admirers of piety and devotion, than in publishing a reprint of this work, which had become very scarce. Every production of the learned, the pious, and the saintly Bishop Andrews, of him who has been described with so much truth and force, as “Doctor Andrews in the schools, Bishop Andrews in the pulpit, Saint Andrews in the closet,” is interesting and valuable in the highest degree. This work was not originally published under Bishop Andrews’s name; “the present work,” according to the editor, “was first given to the world by a person bearing the initials H. J., and was afterwards ascribed to the learned Bishop of Winchester, Lancelot Andrews.” Three editions were published with the title *Institutiones Piæ*, or *Directions to Pray*. A copy of the first edition, in 1630, is preserved in the Bodleian Library, and one of the third edition, in 1640, is in the Library of Sion College; besides, the Editor has failed to meet with any copies but those of the fourth and seventh editions. The three first editions contained H. J.’s Preface to the Reader, which is here reprinted. But when the fourth edition was published after H. J.’s death, in 1666, by Henry Seile the original publisher, the first preface was omitted, and Henry Seile inserted a preface of his own, (here also reprinted,) announcing the work as the composition of Bishop Andrews, and stating that three former editions had been brought out by a kind foster-father. The Latin title, *Institutiones Piæ*, was at the same time superseded by the English title, *Holy Devotion*.” Mr. Hale has reprinted the titles of the third and fourth editions, as well as the prefaces to the first and fourth.

Miscellanea.

THE CLERICAL OFFICE.—Any man may read the Scriptures, or make an oration to the people, but it is not that which the Scriptures call *preaching the Word of God*, unless he be sent by God to do it. “For how can they preach except they be sent?” Rom. v. 15. A butcher might kill an ox or a lamb, as well as the high-priest, but it was no sacrifice to God, unless one of his priests did it. “*And no man taketh this honour to himself; but he that is called of God, as was Aaron.*” Heb. v. 4. Any man may transact public affairs as well as an ambassador, but he cannot do it to any purpose, without a commission from his prince. As, suppose a foreign nation should set up one among themselves to make a league with England, what would that signify, when he is not authorised by the king to do it? And yet this is the case of many among us, who, as the Apostle foretold, cannot “*endure sound doctrine, but after their own lusts heap to themselves teachers, having itching ears.*” 2 Tim. iv. 3. But such teachers as men thus heap to themselves, howsoever they may tickle their itching ears, they can never touch their hearts; for that can be done only by the power of God, accompanying and assisting his own institution and commission. Inasmuch that if I did not think, or rather was not fully assured, that I had such a commission to be an ambassador for Christ, and to act in his name, I should never think it worth the while to preach or execute any ministerial office. For I am sure, that all I did would be null and void of itself, according to God’s ordinary way of working; and we have no ground to expect miracles. But blessed be God, we, in our church, by a successive imposition of hands, continued all along from the Apostles themselves, receive the same Spirit that was conferred upon them, for the administration of the Word and Sacraments ordained by our Lord and Master, and therefore may do it as efficiently to the salvation of mankind as they did. For as they were, so are we, *ambassadors for Christ.*—*Bishop Beveridge.*

THE CHRISTIAN ACCOUNT.—If we would lead a life worthy of the religion we profess, and of the hopes we have of being happy when we die, we must ever and anon remember the account we have to give for the talents we have received; we must remember it so as upon all occasions to put it in practice; and we shall soon see the good effects of a practical belief of a judgement to come. For example: let us often say to ourselves, “God has given me life and health that I may do good in my generation, and that by doing so, I may become worthy of a better life hereafter: what then will become of me, if I spend this life in idleness, in luxury, in wickedness; if I shorten this life by intemperance, or spend it in sinful pleasures? God has given me children; if I take no care to give them a scriptural education, I shall be answerable for their damnation: I have a plentiful estate, and more than enough for my own necessities; others are in want, and I regard it not—I shall certainly answer for this another day: I am selling my inheritance, or spending that in rioting and drunkenness which belongs to my wife and children; do I believe there is a God, and that he will not require it of me? I have more knowledge, and know my duty better than my neighbours; why then I have more reason to fear, because more will be required of me. He that has given me power over others, will make me feel his power over me, if I abuse the authority with which he has intrusted me. I have time to spare, which others have not; what then? have I a right to squander it in idleness and pleasures? can I persuade myself that life and time were given me for that end?” Would Christians reason after some such way as this concerning the judgment to come, and what will then be required of them, it would mightily change their lives, and the face of religion in the world. But it must be thy grace, O God, which must make this change, and enable us to improve all the talents which we have received.—*Bishop Wilson.*

The Seven Bishops.—King James the Second, irritated at the disobedience of the Clergy in not reading his celebrated Declaration of Liberty of Conscience, ordered, on the 8th of June, 1688, the Seven Prelates who had signed a Petition

remonstrating against the illegality of the power which he assumed, to be sent to the Tower, on the plea of having published a seditious libel against the Sovereign and his government. The names of these venerable champions of our Faith were William Sancroft, Archbishop of Canterbury; William Loyd, Bishop of St. Asaph; Francis Turner, of Ely; John Lake, of Chichester; Thomas Ken, of Bath and Wells; Thomas White, of Peterborough; and Sir Jonathan Trelawney, of Bristol. Had they lifted up a finger, the people would have risen in a mass to their rescue, as it is proved from the old Cornish song made at the time, in which the writer asks—

“And shall Trelawney die?”

“There’s twenty thousand Cornish men
will know the reason why.”

But in all meekness and lowliness, without any attempt to excite the popular sympathy, nay with the strongest desire and effort to suppress it, they proceeded to the barges that were to convey them to the Tower. The populace expressed their feelings in tears and prayers. Thousands begged the blessing of the Bishops, even running into the water to implore it. Multitudes, kneeling and supplicating Heaven for their deliverance, lined the banks of the Thames as they passed. On landing at the Tower, several of the guards, and even some of the officers, knelt down to receive their blessing; and it was observed at the time, and deemed a mark of special Providential interposition, that on the evening of the Bishops’ commitment, when they attended divine service in the Chapel of the Tower, the second lesson was the sixth chapter of the second Epistle to the Corinthians, wherein they were exhorted “to approve themselves ministers of God, with patience, in affliction, in imprisonment.”—The same manifestation of popular feeling continued unabated throughout the following days. The nobility of both sexes hastened to proffer their solace and assistance to the venerable prisoners, and to beg their blessings; the soldiery on guard, notwithstanding the reprimand of their commanding officer, drank their healths; and dense masses of trueborn Englishmen thronged around the Tower, as if ready, should occasion arise, to do battle for the passive guardians of the common liberties. The portraits of the seven Bishops were afterwards published, engraved together on one sheet, under the title of “The Seven Golden Candlesticks,”—From “*The Church; a Church of England Newspaper printed at Coburg, Upper Canada.*”

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.—The Hon. and Rev. S. Best, who has kindly undertaken to advocate the Society’s cause in the counties of Wilts and Dorset, says, in a letter, “I have now attended several meetings, and have been much pleased with the zeal and ferventness in the cause that has been shewn. I have taken the opportunity of pressing on each meeting the importance of acting parochially, and have pointed out the facility and readiness with which this may be done. It gives me great pleasure to report that a strong feeling in favour of this system appears to be awakened, and all parties are beginning to apprehend the real strength of their position, and how important it is that the Church, which, in the establishment of this very Society, set the example of Missionary exertion, should take up and carry out its great principle.” The receipts of this Society, for the first eight months of 1838, were 9,007*l.* and for the first eight months of 1839 they were 13,801*l.* shewing an increase during the first eight months of 1839, amounting to 4,794*l.*

THE HOUSE OF LORDS.—*The whole, or nearly the whole, legislative power is transferred from the Lower to the Upper House.* To the Lords’ House it is, and not to their own, that the people turn their faces. On the proceedings in our chamber the eyes of the country are fixed; to the plain decisive judgments of our House, not to the vacillations, uncertain, half-whispered, half-muttered sounds which escape the Commons, it is that the people give ear. In our House is carried on the business of the government of these realms, notwithstanding all the advantages which a representative capacity, a popular delegation, the power of the purse, the sole privilege of uttering the magical word “money,” confer upon our sister assembly; and as the miserable impotency of legislation with which

she is stricken becomes daily more apparent, or at least the wretched condition of the few rickety productions which she from time to time contrives to bring forth, in the intervals of her constant abortions, is displayed to excite amazement, while they sue for piety, and are occasionally saved by us from perishing, the impression is now become universal, even in the Lower House itself, that *the Lords, with all their faults, are an absolutely indispensable portion of the constitution, if, indeed they are not for the present the real lawgivers and rulers of the empire.* You will naturally ask, why, in such circumstances, I should dwell upon a topic so self-evident as the impossibility of what is usually called "swamping" or "sluicing" the House of Peers? It is only because there are some who hold it possible to effect this purpose, not indeed by a sudden creation, but by gradually making a certain number of new creations, as six at the commencement, and six more at the close of each session. Admit this to be feasible, then ten years would be required to overcome the majority of 112 on one great question. But it is also clear (and this a decisive reason against all such operations), that many more must be created to counteract those whom this experiment would drive from the Ministerial benches. Observe how many we have made since the Whig reign began. UPWARDS OF FIFTY, AND YET ARE THE MINISTERS STILL IN A SMALL MINORITY, WITH ALL THE WEIGHT OF GOVERNMENT AT THEIR BACKS.—*Lord Brougham's Letter to the Duke of Bedford.*

PEWS IN PARISH CHURCHES.—A question of considerable interest, and on which much ignorance prevails, came before the Chancellor of the diocese in the Consistory Court of Chester during the last month, in the shape of a suit brought by Mrs. Knubley against Mr. Norbury and others, churchwardens of the parish church at Flixton, Lancashire, for not having seated her and her family in the parish Church of Flixton, according to her situation and condition in life, she being a principal inhabitant and parishioner of that parish, and having duly applied to them to be so seated. The Chancellor, in delivering judgment, said,—“I am not sorry that this suit has occurred, since it will enable the Court to promulgate its opinion on the general question, and give me an opportunity of correcting certain errors, which prevail more or less in most of our parish churches, and which operated most unhappily in contracting the accommodation that they offer. The Church at Flixton seems to include samples of most of these prevalent errors. We find pews claimed by an act of proscriptive right, which right has no existence. We find pews sold, when no legal sale can be effected. We find pews let, when the persons have no right to let them. Pews devised by will where the parties had no property in them. Pews claimed by non parishioners, who are precluded, as such from occupation. Pews considered as appurtenant to estates, when they can only be attached to tenements, and churchwardens allowing all these irregularities to take place under their eyes, without feeling that they are at liberty, or bound to correct them. If these irregularities were confined to one parish, it would matter less; but knowing as I do that they occur in almost all the Churches of our larger parishes, I am not sorry that an opportunity is offered of correcting a great and general evil, by applying a remedy to one particular case.” Having mentioned the circumstances attending this particular case, his Honour said,—“The pews throughout Flixton Church, therefore, belong not to individuals, but to the parish, and it appertains to the parish officers to assign, as far as their power of assigning extends, such sittings to each family, as may seem due to their station in society and numbers. In such assignment it will be easily supposed that nothing is to be done hastily; the possessory right of a family is not to be disturbed except under peculiar circumstances; and I freely admit that the discretion vested in churchwardens, considering what their position is, and the various influences to which they are subject, is a delicate and difficult trust. But admitting this, and giving the churchwardens, in the present case, the fullest benefit of these considerations, it is necessary that they should be reminded, that a discretion thus entrusted to them must be exercised when due cause is shown, firmly and promptly; since it, and exercised manifestly an equal abuse of official power to do nothing as to do too much. I conceive then that they were bound to receive Mrs. Knubley's application, and to look round the Church for the means

of meeting it; but to say nothing of the manner in which they might have put their private application, the affidavits they gave in are unsatisfactory, and I must say evasive. They affirm that the plaintiff is already occupying four pews in the church, when they must have known that she did not occupy one as apurtenant to her mansion, but was a tenant-at-will, and paying rent for all she occupied; and they also say that there are no pews at their disposal, while they must have known that there were pews occupied by non-parishioners, and no pews over which they might not have exercised the right of enquiry and disposal. Mrs. Knubley's affidavit, in reply to this, specifies several pews in the Church which may be considered as disposable. Of some of these, no doubt can be entertained, as the plaintiff has been occupying them hitherto on payment of rent, and all possessory right is cancelled where an individual proves himself so indifferent to the purposes for which a pew is assigned, as to commute, for a trifling payment, the privilege of stated occupation. I would have churchwardens, therefore, consider all pews as *ipso facto* at their disposal, when the nominal possessor lets them out."

The judgment, in effect, directs that the churchwardens should appropriate a particular pew to the plaintiff and her family, and that the individual disposed by this arrangement should be accommodated elsewhere.

WHIG IMPARTIALITY TOWARDS THE CHURCH.—"In proof of the bitter enmity of the Whig ministers towards the Established Church, the following remarkable facts were stated by the Rev. S. Wilberforce, at a meeting of the Plymouth District Committee of the Society for the Propagation of the Gospel, held lately:—"The rev. gentleman said that the Society had forty-two clergymen employed throughout the whole of the West India islands, and it was giving all its assistance in its power towards the erection of churches, chapels, and school-houses." He then continued, "In connection with this subject he felt it right to mention some facts, disclaiming, at the same time, most earnestly, anything like party feeling in alluding to them: but the truth must be told, and he should be ashamed of himself if he were ever backward in declaring it. He was bound, therefore, to say that one dark stain which was upon the conduct and policy of the Government of this country was its evident inclination to thwart the efforts of the Church, let it go where it would. In the case of the West Indies, a circumstance had occurred forcibly illustrating this, which he felt it to be his duty to state to them. When the Slave Emancipation Act was passed, it was deemed highly desirable to send out to those colonies more ample means for providing for the religious instruction of the negro population than were at that time available; and this Society was the first to step forward and make a proposition for this purpose. They went to the Government and said, 'We will undertake to raise the sum of £10,000, if the Government will meet it with a sum similar in amount.' At the same time a sectarian society came forward and made a similar offer to the Government. They said, 'We will raise £5,000 if you will meet it with £10,000, to be applied to this purpose.' And what was the conduct of the Government in relation to these two offers? Why, they accepted the offer of the Sectarian Society, and they rejected that of the Church. Now, setting aside the consideration of the claims which their own Society had upon the Government, as representing the Church, and assuming for a moment that the societies had been both sectarian, surely there could be no doubt that the most proper course for the Government to have pursued would have been to have accepted the largest offer, that which would have secured the appropriation of the greatest amount of money to the object sought to be obtained. This, however, was the offer which the Government had rejected, and that too, though it was backed by a most important consideration—namely, that it emanated in a society strictly in connexion with the Church recognised and established by law. Surely such conduct as this was too base and contemptible to merit further remark."—*John Bull*.

FALLING OF THE LEAF.—The falling of the leaf is preceded by that beautiful, but somewhat sombre tint which has been appropriately denominated the *Autumnal Tint* which first makes its appearance in the topmost leaves of the

tree, proceeding gradually downward. There is something melancholy in this process, by which the trees are stripped of their beauty and left as monuments of decay and dissolution. In Scripture the Prophet tells us that "We do all fade as a leaf," meaning thereby, that human life in its changes, decay and final dissolution may fitly be compared to the "falling of the leaf;" whilst the Psalmist describes the righteous man to be like a tree planted by the waterside with ever blooming verdure, "whose leaf shall not wither." Hoëmer has deduced, from the quick succession of the springing and the falling of the leaf, an apt comparison of the succession of the races of mankind:—

"Like leaves on trees the race of man is found;
Now green in youth, now with'ring on the ground:
Another race the following spring supplies,
They fall successive, and successive rise,
So generations, in their course decay,
So flourish those, when these are pass'd away."

The autumnal tint occasioned by the loss of verdure, together with the shortened days, the diminishing warmth, and frequent rains, all proclaim the approach of winter. One of the first trees that becomes naked is the walnut; next follow the mulberry and the ash, if the latter should bear many keys; and next the horse-chestnut. All lopped trees, while their heads are young, carry their leaves a long time. Apple-trees and peaches remain green very late, often till the end of November. Young beeches never cast their leaves till spring, when the new leaves sprout and push the old ones off; in the Autumn the beeches leaves turn of a deep chestnut colour. Tall beeches cast their leaves about the end of October. The leaves of the ivy are renewed in the latter end of January. Great irregularity exists in the fall of the leaf in ash trees. Many trees will already have cast their foliage, while others in the same edge-row seem scarcely to have at all suffered from the chilling influence of Autumnal winds. This cannot be attributed to difference of exposure, for they have been observed almost alternately with each other in full leaf and denuded for miles along a road-side. Many ash trees bear loads of keys every year; others never seem to bear any. The prolific ones are naked of leaves and unsightly: those that are sterile abound in foliage, and carry their verdure a long time, and are pleasing objects.

THE CONSERVATIVES should make use of the recess to strengthen their positions in their several counties; above all—let them look well to the registration. Register! register! register!—there must be no apathy, no sluggishness, but activity and resolution, and above all, those Conservatives who are in Parliament should be constant and diligent in their attendance in the House; the advantages gained by the Whigs from their remissness is incalculable; we have made many appeals on this subject—let us hope *this* may be successful. The electors of Great Britain make great sacrifices to return them, they are in duty bound to labour in the cause; if they will not, they must be replaced by those who will. There are many of our Parliamentary friends who would do well to ponder on these things—"England expects every *Member* to do his duty."—*John Bull*.

NOTICES TO CORRESPONDENTS.

The Letter from "A Lay Member of the Church of England" shall be inserted next month.

"A Churchman" will perceive that his poetical communication is inserted. We feel much obliged to him for his offer of a prose communication on another subject; it is one which requires to be very carefully and cautiously treated, however, if he thinks it worth while to favour us with it, we shall have great pleasure in giving it a place in our pages, if in accordance with their spirit.

Owing to a press of matter, we are obliged to postpone, until next month, the notice of several works sent to us for review.

WILLIAM EDWARD PAINTER, STRAND, LONDON, PRINTER.



THE CHURCHMAN.

DECEMBER, 1839.

Original Papers.

HISTORY OF THE CATHEDRAL OF WINCHESTER.

THE first Cathedral erected at Venta, or Winchester, according to Rudborne, a monk of Winchester, who wrote a history of that church, was built by Lucius, a British king, who lived in the second century, and, according to the same authority, upon a very extensive scale. This edifice, however, was levelled with the ground during the persecution of the Christians by the Emperor Diocletian, in the end of the third century. The church of Venta was rebuilt after the Christians were restored to their privileges and rights by Constantine the Great, in 312, on the same site, and, as it is said, in a similar form, but on a smaller scale. After the withdrawal of the Romans from Britain, Venta-Belgarum obtained the rank of a metropolis, and the British king Vortigern, and his successors, made it their principal residence, until the arrival of the Saxon chief, Cerdic, who founded the West Saxon kingdom. This chief besieged, and finally took possession of Venta, about the year 516, when the Cathedral was desecrated and converted into a heathen temple. The name of the city was also changed, and from Caer-Gwent, and Venta-Belgarum, the former names which it had received from the Britons and the Romans, it was called Winton-ceaster. The immediate successors of Cerdic continued to make Winchester their chief residence. In the year 635, the missionary Birinus arrived in Britain, and having obtained a favourable reception at the court of Kenegils, and his son Quilchelm, who at that time ruled over the kingdom of the West Saxons, he commenced his labours in the city of Winchester. Having converted Kenegils and many of his people, he removed to Dorchester, in Oxfordshire, where he established an

episcopal see. Kenegila, with the intention of building at Winchester, collected a great quantity of materials, and designed, according to the Winchester annalist, to bestow all the land round the city, to the extent of seven leagues, on the new foundation. Being attacked, however, by a mortal sickness, before he had completed his design, he made his son Kenewalsh swear, in the presence of Birinus, "that he would punctually fulfil these his pious intentions." On his death, which occurred in 643, his remains were interred within the precincts of the new church, the foundation of which he had begun.

Kenewalsh, being a pagan, neglected for several years to execute his oath, but, having been converted to Christianity, he proceeded with the building of the Cathedral, which his father had begun, and brought it to completion about the year 648, in a form of considerable splendour for the period. After the death of Birinus, Agilbert, a native of France, who had studied in Ireland, succeeded him in the diocese, which comprised both Dorchester and Winchester. In the year 660, Kenewalsh divided the diocese into two parts, giving to the see of Dorchester the jurisdiction over the northern portion of Wessex, and to Winchester that over the southern portion. Agilbert, it appears, being offended at this division of the diocese, returned into his own country. Upon this, Wina became bishop of both sees. The sees remained united until the time of King Ina, who again divided them, fixing one see at Sherborne, in Dorsetshire, to which he assigned the counties of Berks, Dorset, Somerset, Wilts, Devon, and Cornwall; whilst the other which remained at Winchester, held ecclesiastical jurisdiction over the counties of Hants, Surrey, Sussex, and the Isle of Wight. Aldhelm, abbot of Malmesbury, was made Bishop of Sherborne, and Daniel, who also was a member of the same foundation, was raised to the bishopric of Winchester. In his time also another division was made of the diocese, and Sussex became an episcopate, having its seat at Selsea, which was afterwards removed to Chichester. The next important event connected with the Cathedral of Winchester, was the coronation of Egbert in 827; as *king of all Britain*, which took place within its walls. The celebrated charter which confirmed the various grants of tithes which had been made throughout the kingdom, was also executed by Ethelwulph, in the year 854, at Winchester.

Ethelwold, who was consecrated to this see in the year 963, rebuilt the Cathedral, and furnished it for the first time with a crypt or crypts under the east end, and having completed it in 980, re-consecrated it with great solemnity, in the presence of the king, many of the bishops, and a large concourse of nobles and gentlemen. This Cathedral remained until the time of Walkelyn, who was promoted to the see of Winchester after the Norman conquest. In the year 1079, this prelate commenced the building of a new Cathedral on a large and magnificent scale, which, together with the conventual offices, were solemnly dedicated in the presence of almost all the bishops and abbots of England, on July 15, 1093. A curious story is related by some of the older historians, connected with the building of the Cathedral by Walkelyn. It seems that the Bishop

“wanting timber for his new fabric, solicited some from the monarch, (William I.) who granted him as much from his wood of Hanepinges, or Harpege, near Winchester, as he could cut down and carry away in *three days*. Taking advantage of this unqualifying grant, he employed all the men, horses, carts, &c., he could obtain, and levelled and carried away the whole of the said wood, or ‘forest,’ within the prescribed time.” The monarch was so indignant at this act, that he refused to see the prelate, but the latter having contrived to obtain an interview, and having made it appear that he had not exceeded the space of *three days* which had been allotted to him, the king is said mildly to have remarked, “Most assuredly, Walkelyn, I was too liberal in my grant, and you too exacting in the use made of it.”

Winchester, always a place of importance, became much more so after the conquest. The monarch had his residence here at this period; the royal treasury, the public mint, and the repository of public records, also, were situated in the same city. In the same place, also, were three royal monasteries, besides other smaller religious houses, and a great number of parish churches and chapels.

The next important additions or alterations in the structure of the Cathedral took place in the years 1190, 1350, and 1493. In the first of these periods, Godfrey de Lucy, who was then bishop, erected a tower and other works. In the second, William de Edington built the choir and also the Lady Chapel. In the third and last of these periods, we find that T. Langton constructed the presbytery. William of Wykeham made greater additions, however, to the Cathedral than any of his predecessors, since the days of Walkelyn, although all his additions are not precisely ascertained. Amongst those made by him, however, were the great west windows, the judicious and elegant alteration of the Saxon pillars, the whole of the windows of the nave and aisles, with the exception of those which have been attributed to Edington. The last important additions, until we come to our own time, were made by Bishop Fox. These are supposed to be the two turrets at the eastern extremity of the presbytery, with the magnificent window between them, and the whole of the ornamented wall over it. The outside label of this window springs from two corbel busts, representing a king and a bishop, both finely sculptured, and which are supposed to be portraits of Henry VII. and Bishop Fox himself. The timber framed vaulting of the presbytery was the work of Bishop Fox, together with the whole of the aisles north and south of the presbytery, including their windows, roofing, and stone vaulting, with the flying buttresses and pinnacles, all of which are in the most perfect style of execution. But what may be considered as the crowning specimen of the taste and judgment of Bishop Fox, is the chantry erected by him, after the example of his predecessors in the see, from the time of Bishop Edington to Langton. Mr. Britton says, “The Cathedral church of Winchester has been called ‘*a school of Ecclesiastical Architecture*,’ and with some degree of propriety: for as a school is intended to instruct novices in any branch of art or science,

so this edifice is calculated to display to the student an interesting and varied series of examples of the ancient architecture of England, from an early age up to a recent period. Here, therefore, he may study styles, dates, and those varieties which peculiarly belong to the sacred buildings of the middle ages. He will also find in this edifice some very interesting examples of construction, in the walls, vaulting, and other parts of the masonry and carpentry : all of which are as essential to the scientific architect, as the art of designing and planning a building. If we fail to satisfy ourselves as to Roman remains, or genuine Saxon work—if, after a careful examination, we retire either doubtful or persuaded there is no such architecture, still we shall have ample evidence and examples of Norman works. The plans and magnificent designs of those proud invaders and innovators, are amply set forth in this fabric."

Vying with Gundulph, and other Norman prelates, Walkelyn seems to have designed his Cathedral on a scale of grandeur to equal, or surpass, all the others in the island ; and, although we are not informed by what means he carried his designs into effect, we are assured that he raised nearly the whole of the church in his life-time. A large portion of his work is now standing ; but much of it has been altered, and more is obscured." "The church at present consists of the following members :—a nave with two aisles ; a transept to the north, and another to the south of a centre tower, each having aisles at the sides and extreme ends ; a choir, and a presbytery with side aisles ; a space east of the altar, consisting of three aisles, all of nearly equal width and height ; a Lady Chapel east of the latter ; two chantry chapels to the north and south of the Lady Chapel ; three distinct crypts beneath the east end of the church, and five other chantries."

Although the exterior of the Cathedral of Winchester does not present that striking and picturesque effect to the eye of the beholder, which is observable in the view of the Cathedrals of Salisbury, Lincoln, Wells, and others, yet has it a character of greatness peculiar to itself, and which results from its extent and the large mass of buildings which it comprises. The interior, however, makes up very sufficiently for any defects which may be remarked in the outside. The nave and aisles are particularly fine, and are exceedingly impressive to the sight. But the most extraordinary and beautiful features belonging to the internal arrangement of the building, are perhaps produced by the group of monumental chantries for Fox, Beaufort, Waynflete, Wykeham, and Edington, the screens and the clustered columns, which combined in one part of the Cathedral, render this particular portion superior to any thing of the kind in this country, and even in Europe. Every change of position taken up by the spectator in this part of the building, has the effect of presenting various objects in a different grouping, in different combinations, and with all the various alternations of light and shade. The tower and transepts possess a character of simple and imposing grandeur, from their magnitude and the plainness of their style. In the north transept more particularly, the effect of this style and

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NATIONAL EDUCATION.
THE ARCHBISHOP OF CANTERBURY'S ANSWER TO THE ADDRESS OF
THE BRIGHTON CLERGY AND LAITY.

WE would wish most earnestly to call the attention of our readers to the following reply of the Archbishop of Canterbury, to the Address transmitted to him by the clergy and laity of Brighton, in which they expressed their deep and heartfelt sense of the zeal and firmness which his Grace had displayed on the subject of Christian education. It is as follows :—

"My dear Sir,—I request you to convey my respectful acknowledgements to the clergy and laity of Brighton, who have signed the Address which you have transmitted to me, expressing their approbation of the course which I have taken in Parliament on the subject of National Education. The value of such a declaration from a quarter so highly respectable I strongly feel, more especially when I regard it as applied to the principles on which I have steadily acted since first I was placed in a public station. Being deeply impressed with the conviction that education in a Christian country must be based on religion, and that the religion established in this country is Christianity in its purest form, I have laboured to the best of my ability in promoting a system which trains up our children in the principles of our Apostolic Church, under the superintendence of the parochial clergy. In consistency with these notions of duty, I feel myself bound to oppose every measure which could have the effect of impairing the efficacy of this excellent system, by withholding from the rising generation any portion of Scriptural truth; by detaching them from the National Church, or by withdrawing the schools from the direction of the spiritual pastor. The concurrence of the clergy and laity of Brighton in these sentiments is to me the more satisfactory, as what they have already effected affords a sufficient pledge of their willingness to assist in any feasible and judicious plan for improving the quality of education, in accordance with the principles above stated, and subject to such regulations as would ensure its proper working. At the same time I am fully persuaded that they will agree with me in objecting to any proceeding which would indicate a want of that confidence to which the clergy are justly entitled by their successful exertions in this good cause; and particularly to any claim of inspection which might eventually deprive the Church of all effective authority in the conduct of National Education."

Addington, Oct. 3, 1839.

It is the latter part of this excellent reply which we more particularly recommend to the notice of our readers, as it involves a principle, the maintenance of which, since the passing of the education grant, is absolutely essential to the safety and integrity of education as connected with the Church of England. The principle to which we allude is, a determination in no case to admit any inspection of schools in connexion with the Church, by any officers appointed under the new Government education scheme. This of course is to be carried into effect, by refusing in every case to make application for any portion of the education grant, and thus avoiding the inspection imposed by the Government as a necessary condition to any participation in the grant. The advice given by the Lord Primate will doubtless be followed by the great body of the clergy, and we would advise them, not only in those cases where they may exercise superintendence over schools, to abstain from applying for any part of the grant, but, in addition to this, whenever the patrons or managers of any school to which they happen to be subscribers, may think fit

to avail themselves of this grant, and thus open a door to inspection and interference, instantly to withdraw their names and contributions. We would urge upon them also the necessity of recommending a similar course of conduct to be adopted by those of the laity, over whom they may possess influence.

We are well assured, such is our firm trust and well-grounded confidence in the liberality of our brother churchmen, that the deficiency thus created by a refusal to participate in the education grant, will be amply supplied by their contributions. It may perhaps be asked by some persons, "Why, since a grant for the purpose of promoting education, has been passed by the legislature, should not the Church avail herself of a part of it?" This question is easily answered. The terms with which an acceptance of any part of this grant is coupled, are in themselves utterly inconsistent with the preservation, in its original sacredness and purity, of that deposit of Christian truth which has been committed to the charge of the Church of England. She could not comply with the conditions annexed to this grant, without putting at risk and hazard those pure, undefiled and immutable doctrines of the Gospel, of which, by the wisdom of our forefathers in this realm, she has been appointed the keeper and guardian. Yes! It is by the maintenance of these blessed doctrines, without concession and without compromise, that, if at any future period, through the malice and the wickedness of her foes, she should be stripped of her temporal possessions, she should be harassed by unjust and vexatious and cruel restrictions, and should be exposed to tyranny and persecution; she shall still remain, as she ever has been, the most pure and apostolic branch of Christ's holy Church militant here on earth.

But to speak in a pecuniary point of view alone, we must recollect that the whole amount of the grant is only 30,000*l*. Now considering the known and expressed opinions and sentiments with regard to the Church of the individuals under whose controul this sum is placed, we ask, how much is likely on any terms to be granted to schools in connexion with the Church? Is it not most probable, judging by all we see and hear, that by far the greater portion will be assigned to schools belonging to the various sects and denominations of dissent, whose favour and support, it appears to be the object of the party now in power, to cultivate by all and every means, even by sacrificing the rights and privileges of that Church which our most gracious sovereign, whose servants they are, has solemnly sworn at the altar of God, to preserve and maintain. How inconsistent then would it be with all regard for the independence and dignity of the Church, to allow it to stand side by side with dissent as a supplicant for a portion of the public bounty, which would be certain to be doled out to it with an unwilling and niggard hand!

No! if the Government of the country will not take those steps for promoting education in connexion with the Church, which the purity and independence of the Church demand, let the Church, we say, depend alone on the liberality of her individual members, and

rely with confidence upon any deficiency of means under which she may suffer in this most Christian cause, being amply provided for, as soon as the nature of her wants is made known among those who are enrolled under her banners.

REV. C. CATOR'S SERMON BEFORE THE CORPORATION OF LONDON.

WE are very glad to be able to bear our testimony in favour of Mr. Cator's sermon.* The manly and independent strain of feeling, the upright and determined spirit, and the firm and unwavering tone in which he asserts and maintains the pure and apostolic doctrines of the Church of England, and exposes the dangers which would result from any favour and countenance shown towards Romanism deserves high praise. We are by no means advocates of what is called political preaching, but in times like the present, when all those institutions most sacred and dear to persons of moral and religious feeling, are assailed and attacked, with fierce and relentless determination, and rancorous hostility, it is impossible for the Christian preacher to abstain from mingling allusions to certain political topics with his discourses; more particularly with those which are delivered on special occasions: and indeed at all times, such subjects as the errors and corruptions of the Church of Rome, and the evil consequences resulting from the exhibition of any favourable countenance towards them, are perfectly admissible, with regard to the most strict propriety and decorum, into the pulpit. The author of the sermon to which we have alluded, so far from wandering out of his path, has confined himself most perfectly within the limits of that gravity and dignity of subject which ought to characterize the discourses of the minister of the gospel of Christ. We are only surprised that it should ever have been referred to in any terms other than those of approbation and praise. We are very sure that no persons could censure it, who are in the slightest degree acquainted with the doctrines of the Church of England, or with those principles upon which the office of a preacher should be fulfilled.

The Church at the present crisis has need of the services of all her members, and few champions are likely to be more useful to her in the present contest, which she is called upon to wage with the forces of unbelief, dissent, and Romish corruption, than those who possess the same honest intention, sincerity of purpose, and unflinching zeal which appear to distinguish Mr. Cator.

The following passages, which we extract from his sermon, will serve to show our readers how far we are justified in the observations which we have made, and will also demonstrate the utter futility of those animadversions which we believe have been levelled at it. It is very lamentable that truth in the present world should be so frequently exposed to reproach and persecution. But however

* "A Citizen of no mean City," a sermon preached on Sept. 28, 1839. By the Rev. Charles Cator, M.A. 8vo. London: Rivingtons.

deeply the Christian may lament such a melancholy result of human weakness and corruption, he will not fail at the same time to reflect, that such a circumstance forms one of the strongest arguments from the nature of things, for the existence of a future state of retribution, in which all inequalities and apparent injustice in the present scene will be compensated and adjusted.

Speaking of the evil effects of mistaken zeal, he says:—

“He also must be blind, who cannot discern the baneful effects of Wesley’s and Whitefield’s zeal, which, at first separating the flock of Christ from their appointed pastors by calumnies heaped upon them, has, in the subsequent divisions of the Christian body, exposed its members alike to the crafty policy of the Jesuit, the infidelity of the zealous Owen, and the ministry of the lowest of the people, which tend to the disorganization of the constitution now in progress of development. I am not here to cast a stone. I impugn not the motives of these zealots. I acquit them of impure intention. My business is to bring before you facts recorded in the page of history, to advertise you of their ill effects. As a pilgrim here on earth, journeying to a better country, and, although a stranger amongst you, still a partaker in common with you of the privileges of this great city, the declaration of truth is my object for your sakes, and that I may render my account with joy. I admit these leaders and their followers abhor idolatry as we do, and they protest with us against the errors of the Romanists: but when they are doing the work of Popery for them, by causing divisions which enable the enemy to fall upon the weak and strays thus separated from the flock, we must mark them, and warn you to avoid them, because in so doing, however zealously they may affect you, they do it not well, being contrary to the doctrine we have learned. The admirers of their respective leaders may say; Wesley and Whitefield were men ‘burning with zeal for the salvation of souls and the promotion of God’s glory:’ so say the legends of the saints Francis, Dominic, and Ignatius, of the Roman Church. They may say; ‘they had a divine talent for preaching;’ so it is recorded of Ignatius Loyola and others who were before them. Not one amongst them all but inveighed against the corruptions of the world: not one amongst them all, but aimed at the reformation of its vices: not one amongst them all but imagined himself to be under the influence of the Divine Spirit; not one amongst them all but captivated the admiring multitude with his ardour and his high pretensions. But still their well-meant zeal was fraught with indiscretion and extravagance. They were not like St. Paul, when he was suddenly converted. He, acting under the influence of the Spirit of Christ, assayed to join himself to the Church; whereas they, influenced by a spirit of delusion, drew away disciples from the Church, to be their followers; and we live to witness the melancholy consequences.

“These are now visible in our divisions, which have given occasion to a fresh endeavour to reinstate the Roman Church in power in the British empire; at no time has the Church of England been so assailed as now; nor the crown been in such jeopardy; nor was the cause of true religion ever made to rest more completely upon the fidelity and devotedness of her spiritual guardians, and the individual energy of all her faithful members, who retain any portion of authority. I press this the more earnestly because, however the British Constitution may be able to exist with other sects, in which are many loyal subjects differing from the Church in discipline rather than in doctrine, the Romanist, being bound by every tie, human and divine, according to his own peculiar tenets, to destroy it—to give encouragement and power to Popery is suicidal.

“Job ascribed his power to discharge his office to God alone. When, saith he, the Almighty was with me. So should those in power and authority consider that the Almighty is with them by means of the Church established in this Constitution. It is as the candlestick of the Lord, to bear the light of truth to the world. It is as a lamp trimmed with the holy oil, which alone can make it burn

for the consumption of its lusts, its superstitions and its sins. Who gave us this light of Revelation but God, the Author of it? And how? By causing the Church of England as it is now constituted, to give the Holy Bible to the people in their own tongue. Who taught the people to read the Word of God? The Church of England, as it is. At the Reformation, so ignorant were parish priests, that they could not teach the Scriptures; indeed they knew them not, wherefore the Homilies were written, that they might give instruction to the people. Who obtained for us the liberty of conscience? The Bishops of the Church of England as it is, by their firmness in resisting a return to Popery, which brought about the revolution. Who made the people of all ranks partakers of the privileges of *fellow-citizens to the saints*, and admitting them to the freedom of the family and *household of God*? The Church of England as it is, by opening a way for the instruction of the rich and poor in the principle of the Gospel of Christ. Who provided that the prayers should be made in the congregations no more in the Latin tongue, but in the language which the people understood? The Church of England as it is. Thus, my Christian brethren, has it pleased God to bless this land. Thus are the poor and the unlearned able to join with their richer brethren, in saying, *Amen to our giving of thanks* for these national privileges, and praying with us in the name of Jesus Christ for a continuance of these national blessings. But if there should be some in this untoward generation who, having no *fellowship* with us in these our highest natural privileges, would destroy the Church of England: to them the Church may say, as Christ our Lord said to His persecutors, *Many good works have I showed you.....for which of these works do you stone me?*"

A VINDICATION OF THE CHURCH ESTABLISHMENT.

CHAP. IV.—THE PARISH.

It is the constant characteristic of a free and civilized people, that its Government legislates not for classes or sections, no matter however large, or however comprehensive; but that it comprises within the sphere of its observation and attention the interests of every individual member of the mighty mass at whose head it is placed. In the ordering, therefore, of equity, and the maintenance of right and justice, there is not a single member of society for whom the rulers do not consider it their duty to provide protectors, to whom he may appeal against injustice, or whom he may make his arbiters in all matters of litigation or dispute. And to render more complete the various channels by which this justice is distributed, they are accustomed so to arrange and apportion its dispensers, as that there shall be no spot of land, be it on the barren and deserted moor, in the thriving agricultural district, or the densely populated manufacturing town, which shall not be under a certain judicial or magisterial superintendence, the limits of whose authority shall be accurately defined, and the extent of whose powers shall be specifically determined. There is not one rood of land throughout our country whence the cry of the injured can rise against the oppressor, and yet sink back again to the earth, because the law has there no vindicator whose appointed province it is to interfere; there is not a foot of territory where the wronger and defrauder can consider himself exempt from the controul or the supervision of the stewards of that justice which he is so ready to violate and despise. One complete and uniform judicial establishment extends alike over the

town and country, over city and hamlet, from the mansion of the peer to the cottage of the peasant, and the only divisions that are admitted are those that parcel out the country into districts and hundreds, in order that the administration of justice may alike be more easy and expeditious. So careful were our ancestors of the first rights and privileges that society bestows, so careful in the design, so liberal in the execution of that which, by rendering life, and property, and character, secure, served to endow every individual with the real and substantial benefits of actual freedom. The main ingredient in temporal peace and happiness, the security which is based upon the maintenance of sound and impartial justice, thus tended to render man confident and contented, to fit him for the enjoyment of all the social blessings for which his nature was originally created. Important, however, as it was, thus to regulate a scheme for general welfare, it must be remembered that its objects were merely temporal, directed to matters that were at least but transitory, fading, and uncertain. It was a higher and sublimer wisdom that taught him to extend as universally the spiritual authority of religious instruction, and to place in a similar manner every corner of the land under the directing care of those whose operations were not confined to promoting solely the temporal felicity of the people among whom they laboured, or to whom they heralded their sacred intelligence. By thus teaching the flocks, to what particular shepherd they might each of them repair, they pointed out a clear and intelligible path for them to pursue: by allotting a distinct fold to every pastor, they inculcated the lesson that he was in some sort responsible for the conduct and character of those among whom he was appointed to minister. A machinery was, by these means, established, adapted, if properly directed, to enlarge considerably the Church of the Redeemer, to render the harvest abundant and the labourers diligent. And under such a system it is, that there is not a hut in the land whose inmates are not under the charge of some spiritual director; not an inhabitant of our country who has not some one to whom he may refer in all matters of spiritual difficulty and dismay, of whom he may not seek comfort in the vale of bitterness, from whom his soul may not demand its sacred food, and at once receive the heavenly sustenance.

This, then, is the system which innovation is desirous of weakening and impairing, to the overthrow and destruction of which the puny efforts of a sordid political economy are habitually directed. The enemies of the Church have not indeed avowed it as their object to deprive any portion of the people of the benefits of a constant intercourse with an enlightened and zealous priesthood, but by the support and countenance which they lend to any system opposed to that which we at present enjoy, they are in reality promoting nothing less than the extinction of that peculiar feature to which we have just been alluding. One of the main and essential advantages of our National Church is this, that it divides the whole of the country into a number of ecclesiastical divisions of such an extent, as to be best fitted for the supply of spiritual wants and necessities. These

divisions are not congregational but territorial. And upon this point rests the difference between our system and any other that can be adduced. If religion were a matter confined merely to the sanctuary and the sabbath—if it had no concern with our every-day conduct—if it were banished from the ordinary course and occupations of life, it would then indeed be sufficient that the minister should be found at the altar on the weekly festival, that he should preside over the devotions of the appointed day of religious observance, standing within the walls of the temple, and in the midst of his congregation. But religion extends much further; it must be adopted as the rule of our every action, our companion through the wilderness of this world, to lighten the path of sorrow, and to shed a brighter radiance around the lot of happiness and peace. It may be that in the solemn assembly the office of the pastor is more evident and conspicuous, but his hearers depart not to their homes unaccompanied with a blessing, and his heart goes with them on their way far beyond the narrow limits of the sacred enclosure. Often is it his pleasing task to visit them in their quiet retirement, to blend a sacred calm even with the shocks of more worldly business, and to sanctify by his presence the joy and mirth of social intercourse. Nor is it unfrequently that a less agreeable duty has claims on him, as he follows vice, and misery, and infamy, to their dwelling-places, and administers the wholesome medicine of private reproof and admonition. Every house is open at his approach, ready and willing to receive him. And the more constantly he mingles with those around him in their general pursuits, the more readily will they listen to his exhortations, the more habitually will they attend on the sacred service of the Church. These reflections will sufficiently exhibit the defects of a merely congregational maintenance for the minister of the Gospel. Under the Voluntary system it is obvious that into congregations will the people be divided, from congregations will the clergy be supported, in behalf of his own congregation will each minister labour. Those, therefore, who are enrolled in no congregation will be deprived of any claim to, in some cases all hope of, a due attention to the vital and eternal interests of their souls. The Dissenting minister of the present day exercises his calling, not throughout a particular district, but among a certain number of families, with whom by some means or other he has become connected. His chapel may be crowded to its doors, scarce a vacant place may be discovered, scarce a seat may be untenanted, and yet if you could analyze, as it were, its different inmates, you would find but few who were residents in its immediate vicinity. So would it be if our Church establishment were destroyed. The zealous and active preachers would still find hearers, the ready throng would still gather around them, and a dense assembly be collected from afar, to catch the words of eloquence or of wisdom, by which their exhortations might be recommended: and yet they might all along be moving in the midst of a region full of sin and corruption, of beings careless of all that is worth caring for, and regardless of every awful consideration which their mode of life ought to suggest. It

would no longer be the task of the thus patronized preacher to undertake a home mission for the conversion of his own particular neighbourhood; he would be no more responsible for the christian character of one district than for that of another, and separated perhaps by distance from the different members of his congregation, the week-day ministrations might be eventually forgotten. The wolf might break in upon his fold, and yet the shepherd be absent that should resist his attacks; nay, alas! the different members of that assembly which owned him as its guide and director, might be scattered like sheep that have no shepherd, placed far beyond the reach of him who should pass his days in their presence, exhibiting before them the burning light of a religious career, the powerful example of a life of fervent piety and devotion. The hour of sickness might arrive to any one amongst them, and yet no well-known hand be near to point the failing spirit to the throne of mercy, no accustomed accents heard to tell of Him who delivereth in the time of tribulation, and in the hour of death. A stranger might tend the bed of sorrow, a stranger raise the sinking hands in the last prayer of resignation and of hope. Or worse than this, the parting soul might call in vain for the consolation that his Maker's servant is appointed to afford, and be separated from its frail tenement without the messenger of the Redeemer to bring it upon its way in peace.

And would that be remedied by a system of endowment for every shade and variety of religious theory and speculation? Would such a scheme as this be in any degree more adapted for this essential particular, a territorial establishment? Or would it not be here equally impossible to introduce any other than merely congregational divisions? You cannot chain religious opinion to particular situations of soil; you cannot confine religious differences and disputes within certain and appointed landmarks, as though this village from its climate and situation were necessarily Episcopalian, or that hamlet from the natural force of consequences of the Independent persuasion. While men mingle with each other in business and in traffic, merging all religious disagreements for the furtherance of each man's private, but worldly advantage, sects and doctrines will be co-mingled in every city, in all proportion as much as they are intermixed in the country itself. To attempt, therefore, in this case, any thing like a parochial division, would entail a thousand times more murmuring and disaffection than is now excited by the agitation wherewith her foes seek to injure the present establishment. It would be an absolute impossibility either to find a district where strict uniformity prevails upon every point of doctrine and observance, or, even were such a district at this moment existing, to ensure, for a single instant, its duration or continuance. If it comprised but one individual, whose creed was not in every particular exactly identical with that of the remainder, the principles on which the system in question is built would be infringed upon and violated. And even were it possible for such uniformity as we have imagined to be, either found or introduced into particular districts, so small and so confined would necessarily

be their extent, that it would be impossible for them to provide a just and adequate support for one, who is to be regarded by his hearers as worthy of peculiar influence and authority amongst them; of sufficient attainment in a learning that is higher than this world's sophistry, to strengthen the wavering, to establish the weak, to teach the simple and the ignorant, and to ward off the attacks of the infidel and the adversary. The same evils would thus be introduced which we exhibited as likely to flow from the Voluntary system; because in both cases a number of individuals dispersed in every direction, supply the place of an appointed and regular district, every inhabitant of which is equally under the care of the same superintendence.

It appears, then, that the existence of a parochial ministration, and the enjoyment of the advantages which necessarily result from it are totally incompatible with any other than the present legal establishment, with which our ancestors have endowed in past ages the Protestant Church of the people. Nor let the claims of a territorial distribution be regarded as a point of bare political expediency. The character of the British government is especially that of a power accustomed to blend religion with almost every great national proceeding. The present dynasty was called to the throne in consideration of their religious sentiments; and it is their adherence to Protestantism which maintains them in the high position to which they have been called. The government owes it then, as an act of justice to the great mass of the people, to confirm and to strengthen to the utmost, that arrangement which is calculated to be of most general and practical utility. They owe it as an act of justice to themselves, to satisfy the claims of the stupendous responsibility under which they perform every action of legislative or executive power, and which attends them in every circumstance in which they may be engaged. Above all, they owe it as an act of justice to that high-souled and devoted body, the clergy of Protestant England, the priesthood of our National Church, to place their support upon solid and firm foundations, possessed, at least, of that steadiness which is assuredly its highest recommendation. We are well aware that there is yet much for the Church to perform; but the reason is not because the clergy are listless and indolent—because they are inattentive to the calls that are made on them, or sparing of the exertions which their situation commands them to make use of; but because, while no public expenditure is deemed too lavish on matters of trifling importance, the legislature are accustomed to forget the exalted claims of that which is above all else in its right to ample and munificent support;—because the spoils which in other days were gathered from an attack upon Ecclesiastical property, are still alienated from their rightful possessors, while not a thought is allowed, not an idea is entertained of ever ransoming or redeeming them.

A national religion is the supporting principle of national happiness; then only fulfilling its destined offices, and deserving of its illustrious name, when its only boundaries are those which nature or providence have marked out as the limits within which the course

of empire is restrained, and the might of monarchy enclosed. Worldly grandeur and earthly power would be but a sluggish mass, were it not for that, nobler principle, that flowing forth through the arteries of districts and parishes, infuses into a whole people the life-blood by which they are sustained, the vital energies by which they are supported. We have said little regarding that point of our subject, which relates to the strength and stability which our Church establishment possesses, as the vigorous growth of centuries, the hardy plant, whose roots time has but served to fix more firmly, and which ages have endued with the robust maturity of incessant cultivation. Is it to be imagined for a moment, that a breath could dispel the massive structure, or that the fabric could sink in a moment at the first signal of attack that may be manifested? Could its place be supplied in an instant by the rude productions of untried invention, or the discoveries of speculative enthusiasts? Long years have rendered closer the ties which are entwined around the hearts and affections of a nation; and the links are yet unbroken, the bonds are yet unloosened, the connection between priesthood and people is not to be severed in a moment, without resistance and without a struggle. The ready and useful machinery of an Established Church has conveyed into a thousand streams and rivulets the sacred waters of consolation and of hope; fitted by its constitution for noble and illustrious purposes, it has not laboured nor struggled in vain. We may look for the record of its achievements on our right hand and on our left; they are about and around us, strewed thickly in every path which we tread, scattered in wide and profuse abundance over every quarter of the land which we inhabit. And if at any time its steps have been stayed by the niggardliness of those who were bound to its maintenance and support;—if while harassed by persecution, and impeded by difficulties of every description, still, in spite of its imperfection, it has yet found some good ground on which to sow the seeds of religious instruction, let us at least rejoice that, fixed to the particular portions of the soil, the settled and permanent revenue of Ecclesiastical property has been free from a liability to change or vacillation; that no idle caprice of human weakness, no frivolous absurdity of human uncertainty, has had power to deprive the operations of the Church of their due importance, their real, sterling, and substantial utility.

P. P.

BEAUTIFUL CHARACTER OF HIS CHILD, BY JOHN
EVELYN, ESQ.,

THE following beautiful and most affecting account, of the bright and extraordinary promise, and early and singular piety exhibited by a child of whom he had been bereaved, given by the celebrated John Evelyn, will, we are sure be acceptable to our readers:—

“1658. 27 Jan.—After six fits of a quartan ague, with which it pleased God to visit him, died my dear Richard, to our inexpressible grief and affliction; five years and three months old only, but at that tender age a prodigy for wit and

understanding ; for beauty of body a very angel ; for endowment of mind, of incredible and rare hopes. To give only a little taste of some of them, and thereby glory to God, and who out of the mouths of babes and infants does sometimes perfect his praises—at two years and a half old, he could perfectly read any of the English, Latin, French, or Gothic letters, pronouncing the three first languages exactly. He had before the fifth year, or in that year, not only skill to read most written hands, but to decline all the nouns, conjugate the verbs regular, and most of the irregular ; learned out *Puerilis*, got by heart almost the entire vocabulary of Latin and French primitives and words, could make congruous syntax, turn English into Latin, and *vice versa*, construe and prove what he read, and did the government and use of relatives, verbs, substantives, ellipses, and many figures and tropes, and made considerable progress in Comenius's *Janua* ; began himself to write legibly, and had a strong passion for Greek. The number of verses he could recite was prodigious, and what he remembered of the parts of plays, which he would also act ; and when, seeing a Plautus in one's hand, he asked what book it was, and being told it was comedy, and too difficult for him, he wept for sorrow. Strange was his apt and ingenious application of fables and morals, for he had read *Æsop* ; he had a wonderful disposition to mathematics, having by heart divers propositions of Euclid that were read to him in play, and he would make lines and demonstrate them. As to his piety, astonishing were his applications of Scripture upon occasion, and his sense of God ; he had learned all his catechism early, and understood the historical part of the Bible and New Testament to a wonder, how Christ came to redeem mankind, and how, comprehending these necessities himself, his god-fathers were discharged of their promises. These and the like illuminations, far exceeding his age and experience, considering the prettiness of his address and behaviour, cannot but leave impressions in me at the memory of him. When one told him how many days a Quaker had fasted, he replied that was no wonder, for Christ had said, man should not live by bread alone, but by the Word of God. He would of himself select the most pathetic psalms, and chapters out of Job, to read to his maid during his sickness, telling her when she pitied him, that all God's children must suffer affliction. He declared against the vanities of the world, before he had seen any. Often he would desire those who came to see him, to pray by him ; and a year before he fell sick, to kneel and pray with him alone in some corner. How thankfully would he receive admonition—how soon be reconciled ! How indifferent, yet continually cheerful ! He would give grave advice to his brother John, bear with his impertinences, and I say he was but a child. If he heard of or saw any new thing, he was unquiet till he was told how it was made : he brought to us all such difficulties as he found in books, to be expounded. He had learned by heart divers sentences in Latin and Greek, which on occasion he would produce even to wonder. He was all life, all prettiness,—far from morose, sullen, or childish, in any thing he said or did. The last time he had been at church, (which was at Greenwich,) I asked him according to custom, what he remembered of the sermon ? 'Two good things, father,' (said he,) '*bonum gratiæ* and *bonum gloriæ*' (the blessings of grace and glory :) with a just account of what the preacher said. The day before he died he called, and in a more serious manner than usual told me, that for all I loved him so dearly, I should give my house, land, and all my fine things, to his brother Jack : he should have none of them ; and next morning, when he found himself ill, and that I persuaded him to keep his hands in bed, he demanded whether he might pray to God with his hands unjoined ; and a little after, whilst in great agony, whether he should not offend God by using his holy name so often, calling for ease. What shall I say of his frequent pathetic ejaculations uttered of himself ; Sweet Jesus save me, deliver me, pardon my sins, let thine angels receive me ! So early knowledge, so much piety, and perfection ! But thus God having dressed up a saint fit for himself, would not longer permit him with us, unworthy of the future fruits of this incomparable hopeful blossom. Such a child I never saw ; for such a child I bless God, in whose bosom he is ! May I and mine become as this little child, who now follows the child Jesus, that Lamb of God, in a white robe, whithersoever he

goes : even so, Lord Jesus, *fiat voluntas tua* ! (Thy will be done!) Thou gavest him to us, Thou hast taken him from us ; blessed be the name of the Lord ! That I had any thing acceptable to Thee was from thy grace alone, since from me he had nothing but sin—but that Thou hast pardoned ! blessed be my God for ever, amen !”

Letter of Consolation addressed by Bishop Jeremy Taylor, to John Evelyn, on the death of his son.

“ Dear Sir,—If dividing and sharing griefs were like the cutting of rivers, I dare say to you, you would find your stream much abated ; for I account myself to have a great cause of sorrow, not only in the diminution of the number of your joys and hopes, but in the loss of that pretty person, your strange hopeful boy. I cannot tell all my own sorrows without adding to yours ; and the causes in my real sadness in your loss are so just and so reasonable, that I can no otherwise comfort you, but by telling you that you have very great cause to mourn : so certain it is, that grief does promulgate, as fire does. You have enkindled my funeral torch, and by joining mine to yours, I do but increase the flame. But Sir, I cannot choose but I must hold another and a brighter flame to you—it is already burning in your breast ; and if I can but remove the dark side of the lanthorn, you have enough in you to warm yourself, and to shine to others. Remember, Sir, your two boys are two bright stars, and their innocence is secured, and you shall never hear evil of them again. Their state is safe, and heaven is given to them upon very easy terms, nothing but to be born and die. It will cost you more trouble to get where they are, and amongst others one of the hardresses will be, that you must overcome even this just and seasonable grief ; and indeed though the grief hath but too reasonable a cause, yet it is much more reasonable that you master it. For besides that they are no losers, but you are the person that complains, do but consider what you would (be willing to) have suffered for their interest : you (would) have suffered them to go from you, to be great princes in a strange country ; and if you can be content to suffer your own inconvenience for their interest, you command your worthiest love, and the question of mourning is at an end. But you have said and done well when you look upon it as a rod of God ; and he that so smites here, will spare hereafter..... If the breach be never repaired, it is because God does not see it fit to be ; and if you will be of his mind, it will be much the better. But, Sir, if you will pardon my zeal and passion for your comfort, I will readily confess that you have no need of any discourse from me to comfort you. Sir, now you have an opportunity of serving God by passive graces, strive to be an example and a comfort to your lady, and by your wise counsel and comfort stand in the breaches of your own family, and make it appear that you are more to her than ten sons. Sir, by the assistance of Almighty God, I purpose to wait on you some time next week, that I may be a witness of your Christian courage and bravery ; and that I may see that God never displeases you, as long as the main stake is preserved—I mean your hopes and confidences of heaven. Sir, I shall pray for all you want ; that is, some degrees of comfort, and a present mind ; and shall always you honour, and fain also would do you service, if it were in the power, as it is in the affections and desires of dear Sir, &c.

“ Feb. 27, 1657-8.”

NATIONAL EDUCATION.

CORRESPONDENCE BETWEEN THE LORD BISHOP OF EXETER AND
LORD JOHN RUSSELL.

THE correspondence on the subject of National Education, which has passed between the Lord Bishop of Exeter and Lord John Russell, has excited so much attention, that we think it right to lay it

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before our readers, which we are now enabled to do in a perfect form, as the right reverend prelate has given it at length in the appendix to his charge, lately published :—

CORRESPONDENCE WITH LORD JOHN RUSSELL.*

“Exeter, October 4, 1839.

“My Lord,—Some weeks ago I received, under a cover, superscribed, “On her Majesty’s Service,” and sealed with a seal purporting to be that of the Committee of Education, a pamphlet entitled, “Recent Measures for the Promotion of Education in England.” I have recently understood that several of my clergy have received copies of the same pamphlet, under similar covers, sealed with the same seal. I therefore take the liberty of asking your Lordship whether this pamphlet has been transmitted to myself and my clergy by the authority of the ‘Committee of Privy Council appointed to superintend the application of sums granted by Parliament, for the purpose of promoting public Education.’ I have, &c.

H. EXETER.

“The Lord John Russell, &c.”

“Buckhurst, October 7, 1839.

“My Lord,—I have had the honour to receive your Lordship’s letter on the 4th instant, informing me that your Lordship and several of your clergy have received a pamphlet, entitled ‘Recent Measures for the Promotion of Education in England,’ under a cover superscribed ‘On her Majesty’s service,’ and sealed with a seal purporting to be that of the Committee of Education. Your Lordship inquires whether the pamphlet in question has been transmitted to your Lordship and to your clergy by authority of the Committee of Privy Council, appointed to superintend the application of sums granted by Parliament for public Education. This question would be more properly addressed to the President of the Council. In his absence I can only say, that I believe the Committee gave a general direction for the circulation of the pamphlet, but that I was not aware, till I received your Lordship’s letter, that this had been done in the formal and official manner stated by your Lordship. I have, &c.

“J. RUSSELL.”

“Exeter, October 10.

“My Lord,—On my return to Exeter I had the honour of receiving your Lordship’s letter of the 7th inst., and I thank you for the early answer which you have given to the question I felt it my duty to propose. I assent to your Lordship’s suggestion, that this question would be more properly addressed to the President of the Council. But the notoriety of his absence from England made it necessary that I should address your Lordship, whose name stands in the list of the Committee on Education next to that of the Lord President. Your Lordship having now informed me, that you believe the Committee gave a general direction for the circulation of the pamphlet, entitled ‘Recent Measures for the Promotion of Education in England,’ and the cover of a copy of it, now before me, bearing on its margin a printed notice of its having been sent from the ‘Committee of Council on Education,’ as well as being superscribed ‘On her Majesty’s service,’ and sealed with the impress of ‘Privy Council,’ I cannot but regard the Committee as adopting, and therefore responsible for the contents of the pamphlet. In consequence, I request your Lordship’s attention to a most extraordinary misrepresentation made in it, of words spoken by me in the House of Lords, on the 5th of July last. The passage to which I refer, is in pages 55 and 56, and I quote it at length, to prevent all misapprehension :—‘one principle which has been more fully illustrated in the debates, is especially applicable to these cases, viz., that while the Government is most anxious that religious instruction should be united to secular, and will grant all proper facilities for that purpose, the state is pecu-

* See Charge of the Lord Bishop of Exeter. 8vo. London, 1839. Appendix pp. 89 to 95.

chiefly charged with the duty of rendering secular instruction accessible to all, and with the improvement of the quality of such secular instruction, by assistance from the public funds, and by constant superintendence.' In the House of Lords, the Marquis of Lansdowne observed,—'I said, the State should provide for the education; I did not say for the spiritual and religious education, but for the secular education of the people.' 'The Bishop of Exeter was glad the Noble Marquis had given that explanation: he assented to the principle.' Presently afterwards it is said, 'Upon the principle thus elucidated by the discussions in Parliament, we trust that all parties are now agreed.' Now the plain and obvious import of this is, that in the discussion of the question in the House of Lords, I assented to the principle, that the duty of the State in respect to the education of the people, is limited to 'rendering secular instruction accessible to all,' and to 'improvement of the quality of such secular instruction, by assistance from the public funds, and by constant superintendence.' But so far is this from being a correct statement, that it is contrary to the whole tenor of the speech delivered by me on that occasion. So manifest, indeed, is the perversion of my very plain meaning, that if it had occurred in an anonymous publication, I must have considered it as wilfully fraudulent. Bearing however, as it does, the formal and official sanction of the 'Committee on Education,' I cannot ascribe it to any dishonourable motive, and willingly impute it to some most strange and utterly unaccountable misconception. That this is the gentlest description applicable to it, I proceed to satisfy your Lordship by citing a passage from the report of my speech, which I have the honour of enclosing, and which was corrected by myself immediately after it had been delivered.

"At pages five and six, I was dealing with a question proposed by the bench of Bishops by the Lord President. 'Do they think that the Church has a right to the Education of the people at large, including that portion of the people, millions in number, who do not belong to the Church?' My answer was as follows:—

"The Church has no right to claim the enforcement of any system of Education on the people, or any part of the people, least of all on that part which does not belong to the Church. But, my Lords, the Church has a right to demand of the State—and if the State, as well as the Church, is prepared to do its duty, that demand will be answered—the Church, I say, has a right to demand of the State the means of *offering* Education to all, whether they are members of the Church or not. God forbid that the Church should have either the power or the will to compel any persons, or class of persons, to accept its system of Education! But we have a right, my Lords, to demand that the State, acknowledging the Church to be the true Church, acknowledging it to profess and to teach the true religion, and thereby implying the duty of the Church to inculcate, ay, and not only to inculcate but to spread that blessed truth which it professes; we have a right to demand that the State shall supply the necessary means to enable the Church to discharge its high functions. I ask, then, the Noble Marquis to call on that Government in which he bears so high a place, to propose to Parliament such a grant as will enable the Church to educate all within its pale who need public aid; and to offer to educate all without its pale who will accept its offer, in that holy religion which the Noble Marquis and his colleagues, and which the State itself acknowledges to be true; and, if true, of course to be alone true. Will the Noble Marquis do this his duty?"

"I am not aware that I could have used words more directly contrary to the sentiment ascribed to me in the Committee's pamphlet, even if I had anticipated and laboured to prevent, the possibility of such a misstatement.

"At pp. 10 and 11 of the enclosed, your Lordship will find the interlocutory remarks between the Lord President and myself, which are more immediately referred to in the pamphlet; and, on reading them, you will observe that they relate, not to the point stated in the pamphlet, but to one of a very different kind: viz, whether the State may assist in teaching religious doctrines which it believes to be false.

"Your Lordship will also perceive that I did not assent to the Lord President's principle; but the Lord President assented to mine, and joined me in disclaiming the pernicious principle that the State may lawfully assist in teaching such doctrines. It is true that he qualified this disclaimer by limiting its operation to England; but this very limitation marks the more strongly the principle of which we are speaking, and which, as your Lordship perceives, is very different from that which is put into our mouths by the Committee's pamphlet. I regret the absence of the Lord President, for he, I am confident, if he were in England, would confirm the accuracy of my statement; but I venture to refer your Lordship to any Noble Lord who attended to the debate.

"Should your Lordship do me the honour of reading the whole of the reported speech which I now enclose, you will not find a single sentence which affords any shadow of justification of the passage of which I complain—but very much which, if I mistake not, your Lordship will think directly contrary to it.

"I have, &c.

H. EXETER."

"Buckhurst, October 15, 1839.

"My Lord,—I have had the honour of receiving your Lordship's letter of the 10th inst. It certainly appears to me that the author of the pamphlet has mistaken your Lordship's meaning. He was probably misled by some incorrect report in the newspapers of what took place in the House of Lords. I will take care to suspend for the present the distribution of the pamphlet by the Committee of Privy Council.

"I am much obliged to your Lordship for the authentic copy of your Lordship's speech, delivered in the House of Lords on the 5th of July, in the present year—a speech marked by the ability which distinguishes all that proceeds from your Lordship. Yet I cannot but observe that there are some misconceptions of the design of the members of the Committee quite as extraordinary as that which your Lordship has pointed out in the pamphlet. But I will not occupy your Lordship's time with remarks upon this subject, engaged as you now are in the labours of your diocese. I will therefore content myself with saying that it has been the main object of the Committee to extend and encourage the religious instruction of the people; but that while they have endeavoured to assist in the instruction of the children of Churchmen in the doctrines of the Church of England, they have not conceived themselves justified in withholding all public aid for the instruction of those children of the poor, whose parents conscientiously object to allow their children to be taught the Church Catechism, or to be compelled, as the price of their instruction, to attend divine service in other than their own places of worship.

I have, &c. J. RUSSELL."

"Exeter, October, 16, 1839.

"My Lord,—I request your Lordship to accept my thanks for the letter of the 15th, which I have this day had the honour of receiving. The conclusion of that letter gives me peculiar gratification, as it shows that no practical difficulties need any longer to exist in combining due regard for the duties of the State to the Church, with full security to the rights of conscience in those who dissent from her doctrines, and do not join in her worship. For myself, I have no hesitation in avowing that, in my judgment, it would be wrong to 'withhold all public aid for the instruction of those children of the poor whose parents conscientiously object to allow their children to be taught the Church Catechism, or to be compelled, as the price of their instruction, to attend divine service in other than their own places of worship.' I should rejoice to see instituted a conference between the Committee of the Privy Council on Education and the Bishops, for the purpose of carrying into effect your Lordship's very just and moderate principle; and at the same time to give to the Church that public recognition of her being the fit guardian and administratrix of national education, with which your Lordship's principle can so well be reconciled.

"The Charge which I have delivered to my clergy, and which has been announced for publication, has noticed the pamphlet sent forth by the Com-

mittee, entitled 'Recent Measures for the Promotion of Public Education in England'; and has dealt with its contents as authorised by the Committee. Not only the passages actually read by me to my clergy, but also a larger one prepared by me, in which I comment on that pamphlet, will make part of that pamphlet when published. In truth, your Lordship will perceive, that the mere suspension of the circulation of a document, which has already been disseminated so widely and authoritatively, will not remove the necessity of such comments as I otherwise have thought it my duty to make.

"It will give me, however, great pleasure to publish the correspondence which I have had the honour to hold with your Lordship, in my Appendix. It will I am confident, be read (especially that part of your Lordship's letter of the 15th, to which I have already referred) with the highest satisfaction by others, whose suffrages are more valuable than mine, I have, &c. H. EXETER."

"Buckhurst, October 18, 1839.

"My Lord,—I confess I am not sanguine as to the result of any conference between the Bishops and the Committee of the Privy Council on Education. I do not, however, wish now to discuss the principle laid down by your Lordship, that the Church is 'the fit guardian and administratrix of National Education.' I can only say, that I have no objection to the publication of the correspondence between your Lordship and myself. I should, in any case, have thought it right to communicate it to the Lord President, the Lord Privy Seal, the Chancellor of the Exchequer, Mr. Labouchere, Lord Monteagle, and Sir George Grey, who at present form the Committee of Privy Council for Education, I have, &c. J. RUSSELL."

BIOGRAPHICAL AND MISCELLANEOUS ANECDOTES.

ARCHBISHOP USHER.

ARCHBISHOP Usher at the age of sixteen had made such progress in ecclesiastical history, antiquity, and chronology, that he completed the first draught of that great work, "The Annals of the Old and New Testament."

So great was his disinterestedness and brotherly affection, that on the death of his father, having come into possession of a considerable estate, he at once proceeded to share it with his brother and sisters, reserving for himself only as much as would maintain him at college, and leave a small annual sum for the purchase of books.

So great were his attainments, before the age of twenty, he was singled out by the Protestants as their representative against a learned Jesuit, named Fitz-Symonds, who had sent out a challenge defying "the greatest champion and best learned, to dispute with him about the controversy between the Roman and Reformed Churches." It was agreed that the disputants should meet once a week in a room in Dublin Castle, which should be open to the public; after one or two conferences the Jesuit retired from the field, and not liking to own himself vanquished, gave out that he did not choose to waste his time in disputing with a boy. This coming to Usher's ears, he wrote a letter to the Jesuit, in which, after making a reference to the battle between David and the Philistine, he says: "I would fain have you know, that I neither came then, nor now do come unto you, in any confidence of any learning that is in me, in which respect, notwithstanding I thank God I am what I am; but I came in the name of the Lord of Hosts, whose companies you have reproached, being certainly persuaded that even out of the mouths of babes and sucklings he is able to show forth his own praises," During his visit to England,

at the time of his elevation to the Archbishopric of Armagh, he was invited by Lord Mordaunt, afterwards Earl of Peterborough, to visit him at his house at Drayton. This nobleman was a Papist, and wished to bring his wife over to the same faith, but consented that a discussion of the doctrines as issue should take place in their presence. Lady Mordaunt chose Archbishop Usher as the advocate on the Protestant side; his opponent was a Jesuit who resided in the family. The conference lasted several days, and terminated at length in the Jesuit declining any further discussion, on the plea that he had forgotten his arguments. The consequence was, the lady was confirmed in her own pure faith, and Lord Mordaunt, after a few private interviews with the Archbishop, confessed himself a Protestant on conviction, and continued in that faith to his death.

The Archbishop's chaplain, Dr. Bernard, says : " The discourses which daily fell from him at his table, in the clearing of difficulties in the Scripture, and other subjects, especially when learned men came to visit him, were of great advantage to such as were capable of them. It often put me in mind of that speech of the Queen of Sheba to Solomon—*Happy are these thy servants that continually stand about thee, and hear thy wisdom.* And such was his humility that he would, in practical subjects, apply himself to the information and satisfaction of the poorest and weakest person that should desire it; nay, sometimes rather inclined towards such than to others more learned; which strangers wondered at, as the disciples marvelled at our Saviour's talking with the woman of Samaria, and answering her questions rather than heeding of them.

The order observed in his family, as to prayer, was four times a day; in the morning at six, in the evening at eight, and before dinner and supper in the chapel; at each of which he was always present. On Friday in the afternoon, constantly an hour in the chapel was spent in going through the principles of religion in the catechism, for the instruction of the family. And every Sunday in the evening, we had a repetition of his sermon in the chapel, which he had preached in the church in the forenoon. In the winter evenings he constantly spent two hours in comparing of old manuscripts of the Bible, Greek and Latin, where about five or six of us assisted him; and the various readings of each were taken down by himself with his own hand.

When the bill of attainder of the Earl of Strafford passed the House of Lords in May, 1641, the King sent for Archbishop Usher and some other prelates. The king's messenger came to the Archbishop on a Sunday morning, while he was preaching in the Church at Covent Garden. Going down from the pulpit for a moment, to know what urgent business demanded his attention so unseasonably, he told the messenger that " he was then employed about God's business, which as soon as he had done he would attend upon his majesty;" and then, returning to the pulpit, he finished his sermon. When he arrived at Whitehall, the king was engaged with other advisers; but in the evening he had a conference with his royal master; and declared his opinion, " That if his majesty was satisfied by what he had heard at the trial that the earl was not guilty of treason, he ought not in conscience to consent to his condemnation." And when the king unhappily yielded, and gave his consent to the bill, an act which he repented to his death, the Archbishop said with tears in his eyes, " Oh sire, what have you done? I fear that this act may prove a great trouble upon your conscience; and pray God that your majesty may never suffer for signing this bill,"

Correspondence.

THE CONVOCATION.

TO THE EDITOR OF THE CHURCHMAN.

SIR,—Frequent meetings of the Clergy of the Church, preserve unity and good feeling; and, in consequence of the frequent interchange of sentiment, tend to oneness of mind upon points of doctrine.

Churchmen should ever preserve "the unity of the spirit in the bond of peace," so that their enemies may have no cause of cavil, for it is much to be deplored that even upon important points much difference of opinion exists; thus causing Papists to rejoice, inasmuch as we do not display sufficiently a united and bold front against their wicked superstitions. However much it may be desired that Dissenters should obey the "Call to Union," it would be a matter of much rejoicing if we ourselves would pay it obedience, for "party" ought never to have an existence within the pale of our Apostolical Church.

I have been led to these reflections in consequence of reading your admirable article in the No. for August, on *Psalmody*. Instead of there being an authorised version, nearly every city differs, and it is much to be wished that Convocation would set forth one version that might meet the approbation of all Churchmen.

As regards likewise the administration of the Sacraments, much division exists as well as on other points. My object in writing in writing this letter, is humbly to represent to the Prelates of the Church the necessity of holding a Convocation; for whenever it is held, much consultation will be necessary for the purpose of effecting a peaceful settlement, and giving a clear decision on controverted points. The state of the times shows that such a step is necessary, and every true son of the Church would rejoice in the event. I should wish the opinions of your correspondents on this head, and sincerely trust the prelates and pastors of the Church will take it into immediate consideration.

A LAY MEMBER OF THE CHURCH OF ENGLAND.

Bath, Nov. 9th 1839.

MORNING AND EVENING HYMNS.

TO THE EDITOR OF THE CHURCHMAN.

SIR,—My attention has been considerably exacted to an apparent contrariety of opinion existing between ministers of Churches, with respect to the singing of these hymns. In one of our numbers a correspondent writes to shew that the singing of these hymns is quite new, and contrary to the rule of the Church of England. I have been induced from local circumstances, to investigate this apparent dissimilitude, and the following is the result. Persons favourable to the singing of them may quote the "Venite" wherein is said, "O come let us sing, &c., and let us come before His presence *with thanksgiving*," and "Jubilate Deo," "O go your way into his gates with thanksgiving and into his courts *with praise*." Now, if a person sings the morning hymn when he enters his Church, he obviously complies with my two quotations; and therefore singing that hymn *is right*. But now for the contrary side. Persons opposed to it may quote the Canon 14, the rubric of the morning prayer, &c. With regard to the evening hymn, the note at the end of the evening prayer, with several others, might be quoted: but I shall not say any more, further than I hope that the subject may be taken up by some one of more influence than myself, and trust that a plan will be adopted for either the total adoption or rejection of these hymns; for in the present state I certainly consider it detrimental to the welfare of the Church of England. The arguments for the adoption of singing these hymns are as forcible as those for the rejection thereof.

Very respectfully

W. M. P.

PRETENSIONS OF THE BISHOP OF ROME.—No. IX.

TO THE EDITOR OF THE CHURCHMAN.

IN the next chapter (17th) the name of Peter occurs on an occasion, perhaps not the least extraordinary and mysterious of any recorded in the Scriptures. After six days, that is, subsequently to the above discourses holden with our blessed Lord, Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them; and behold, there appeared unto them Moses and Elias talking with him. Here, again, Peter put himself forward as the Coryphæus of the other two;—"Then answered Peter, &c.,"* and said unto Jesus, Lord! it is good for us to be here; if thou wilt, let us make here three tabernacles: one for thee, one for Moses, and one for Elias." Chrysostom seems to think that, in making this proposition, Peter had in his eye the fearful communication made to him a few days previously, respecting the sufferings of Christ:—his words are, *Quoniam audivit Petrus, Christum iturum ad Hierosolimam ut pateretur, metuens adhu cilli et tremens, et post incruptionem accedere quidem non audet; nec rursum istud idem dicere, propitius tibi sis: præ metu tamen illo eadem aliis verbis occultius suggerit, dicens, Bonum est nos hic esse, ubi Moses et Elias quoque adsunt.* However this may be, there does not appear to me to be any thing unnatural or discreditable in the proposition of Peter, under the impulse of his then feelings. He saw his divine Master, his face shining as the sun, and his raiment white as the light, in conversation with two illustrious strangers; and as soon as it had been communicated to them, in what manner is not recorded, who they were, the feelings of attachment and veneration with which he regarded Christ, as well as the Jewish lawgiver and his companion, might have prompted him to propose that a tabernacle should be raised to each one of the illustrious trio. No notice appears to have been taken of the suggestion; but while he yet spake, it is said, "Behold, a bright cloud overshadowed them; and, behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him." Connected with the previous admission of Peter, that Christ was the Son of God, I have always thought that there is something very remarkable in this revelation. It is a corroboration of what the lips of Peter had uttered; and so he must have felt it, had not the view of God made the disciples, like Moses, exceedingly quake and tremble: for who can hear that voice and live? The evangelist says, "they fell on their faces and were sore afraid." I hardly think this sufficiently expresses the meaning of the passage, כסלרלפניהם *naphelu tret-penehem*—proni adorarunt. And Jesus came and touched them, and said, "Arise, and be not afraid." At the end of this chapter, (v. 14.) the name of Peter again occurs. An application had been made to him from certain who received the tribute-money, to ascertain whether his master paid tribute or not? to which he gave an affirmative answer: and when the matter had been mentioned to our Lord, he directed Peter, after some conversation explanatory of his feelings on the subject, to go to the sea, and cast an hook, and to take the fish that first cometh up, and on opening its mouth, a piece of money would be found therein. That take, said he, and give unto them for me and thee.

In the 18th chapter, the name of Peter is thus introduced to our notice. Then came Peter to him, and said, "Lord, how oft shall my brother sin against me, and I forgive him, till seven times. Jesus saith unto him, I say not unto thee until seven times, but until seventy times seven." The object for which these quotations are made being only to point out the occasions on which the name of Peter occurs, and not to indulge in general comments upon them, I shall pass on to the next chapter, (19th,) at the end of which will be found the fol-

* Then answered Peter, and said; as though something had been said to which an answer was required. The sacred volume furnishes many instances of the kind, and it is a Hebrew mode of speech, as in Matt. xi. 25, "At that time, Jesus answered and said," &c. Peter, who may be termed the Coryphæus of all the Apostles, frequently adopts this Hebrew manner of address,

lowing question put by him to our blessed Lord ; and to which I think it is not improbable that he was prompted, as much by the suggestions of the other disciples, as by his own anxiety on the subject. " Then answered Peter, and said unto him, (an Hebraic mode of expression common in the Scriptures, and used when in reality no question had been asked) Behold ! we have forsaken all, and followed thee : what shall we have therefore." The answer returned is, " Verily, I say unto you, that ye which have followed me in the *regeneration*, when the Son of man shall sit in the throne of his glory, ye shall also sit upon twelve thrones, judging the twelve tribes of Israel. And every one," &c. The word here introduced, *regeneration*,* is important. For these twelve disciples to judge the twelve tribes of Israel, or for any other disciple of Christ to inherit everlasting life, regeneration, we see, is indispensable—a *sine qua non*, if we may so write—which is required from all his followers, from Judas down to those of this and of every succeeding age. Judas lost his precious promise and reward ; and thus afforded a melancholy illustration of the truth of those remarkable words with which the conversation was closed, " Many that are first shall be last, and the last shall be first !"

The name of Peter is not mentioned until the 20th chapter, except as one of the ten, who were moved with indignation against James and John, for their presumption in asking that they might sit, the one on his right hand, and the other on his left, in his kingdom : and the application is so far important, as it draws from our Lord a reflection which ought to put to silence all haughty claims and arrogant pretensions in favour of Peter, or of the priority of one disciple over another. " It shall not be so among you ; but whosoever will be *great among you*, let him be your minister."

Many important discourses were holden, and many interesting miracles were performed, of which the records are given in the succeeding chapters, at all of which it is more than probable Peter was present, but his name is never once mentioned. In the 26th chapter, it is found in no less than eight or nine places : yet not in one in which the most warm-hearted advocate of Peter would advance a claim for him over the other disciples. " Then saith Jesus unto them, (addressing himself to all his disciples) all ye shall be offended because of me this night ; for it is written—he quotes and applies to himself the words of the prophet Zechariah (xiii. 7.)—I will smite the shepherd, and the sheep of the flock shall be scattered abroad. Peter said unto him, though all men shall be offended because of thee, yet will I never be offended ;" and to the remark of Christ that before the cock should again crow he would deny him thrice, he uses expressions still more significative of fidelity and allegiance, " though I should die with thee, yet will I not deny thee ;" and not Peter only, but all the other disciples also joined in this strong and emphatic avowal of the ardour of their feelings, and the constancy of their attachment. No comment is made by Christ on this united testimony of the zeal and affection of his disciples, whom he thence took with him to a place called Gethsemane. He directed them to sit there while he went and prayed a short distance from the spot—to a more retired part of the garden. Thither he took with him Peter and the two sons of Zebedee, James and John, and he began to be sorrowful and very heavy, &c. Tarry ye here, said he, and watch with me ! When the communion in which he was engaged with his heavenly Father was over, he cometh to the disciples, and saith unto Peter, " What could ye not watch with me one hour?" A second and a third time, after this cutting rebuke, he resumed his fervent communion with God, and a second and a third time he found them asleep again. I offer not comment here on the benignity and generosity of spirit which prompted the Saviour to frame an excuse for the drowsiness and insensibility of his disciples ; the whole of his conduct is admirable, and is such a contrast too to what history presents us of the Church which claims Peter for its head ;

* I stop not here to state the sense in which some of the commentators have taken the word *regeneration*—*παλιγγενεσία*—the Greek word is plain enough, and it expresses a doctrine which is clearly revealed in the Scriptures, the efficacy and full benefit of which will be found when the Son of man shall sit on the throne of his glory, at his second advent.

and yet we cannot suppress our wonder, that after a lapse of a few minutes only, such a shipwreck should have been exhibited of a love which no temptations could cool, and of a faith from which no dangers—not even death itself could lead them to apostatize—no, not even were they to die with him, would they deny him. While Jesus was thus engaged in the garden, and even while addressing his disciples—Judas, to whom the place was well known, as one to which Christ was accustomed frequently to retire, came with a great multitude with swords and staves to take him; and here an incident is recorded of Peter's zeal—"Behold! one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear." The conduct of Christ here, also, speaks volumes against the use of violence and persecution in defence of his cause, and in the propagation of his gospel, "Put up again thy sword into its place, *for all they that take the sword shall perish with the sword!*" Jesus, immediately after he had been betrayed by Judas, was conveyed to the judgment hall of Caiaphas. But Peter followed him afar off, his zeal not altogether evaporated, for though not sufficiently firm and undaunted to lead him to accompany his divine Master into the palace of the high-priest, yet he went in, and sat with the servants to see the end, mixing with the promiscuous crowd, and anxious to know the result of the examination. Here it so happened that his person was recognised, and he was thrice accused of being a disciple of Christ; and he thrice denied the charge: first, with "I know not what thou sayest;" and next with an oath, "I do not know the man;" and the third time he began to curse and swear, saying, "I know not the man." The best comment on Peter's conduct, the Scriptures supply in these graphic words—"immediately *the cock crew;*" and in the eye of his Lord, then turned upon him, he read his bitterest rebuke—his most galling reflection!—an offence taken—a falsehood uttered—a denial made—a perjury perpetrated! and all within a few seconds, and a few minutes after the most violent protestations that no offence should ever be taken and no denial ever be made of his divine Lord and Master. Alas! Peter, we read in this tale, that however willing the spirit, the flesh is weak; and thou appearest to me an object far more pleasing, and infinitely more improving to behold in the moment of thy contrition, than in the hour of thy confidence and presumption! Just and elegant is the expression of Augustine—"Salubrius Petrus sibi displicuit quando flevit, quam sibi placuit quando præsumpsit—audeo dicere superbis utile esse cadere in aliquod apertum manifestumque peccatum unde sibi displiceant, qui jam sibi placendo ceciderant." And herewith this quotation from Augustine—of whom the members of the Romish communion think so highly, as even in one of the prayers appointed to be used by the laity to introduce his name, and claim him as the first preacher of the gospel in the British isles,* beseeching him to assist them by his prayers in heaven—I conclude this

* It would be easy to prove that this assertion is false; nor can one fail to suppress a feeling of regret, that a falsehood such as this should have been inserted in the prayers, and be repeated by the lips of the members of the Romish Church. The Council of Nice in the year 325, held that the Gospel was first preached in the British Isles by the Apostles—not unlikely, because many mercantile transactions took place between the inhabitants of Syria and the coasts of Britain, the name and the locality of which, therefore, would be well known. Be this, however, as it may, it is quite certain that long before Augustine's time, through the preaching of Luidhardus, Ardan, Finan, Cadda, and Colman, all British Bishops, the following provinces or counties had been converted to the faith—viz., Middlesex, Essex, Herts, Lincoln, Rutland, Bedford, Derby, Warwick, Leicester, Nottingham, Bucks, Oxford, Worcester, Gloucester, Hereford, Stafford, Hants. Besides to make any thing of the argument, it would be necessary to prove that the dogmas promulgated by Augustine were such as corresponded with those now put forth by the present Church of Rome. The fact, however, is quite otherwise, and the following dogmas were not known to Augustine;—the supremacy of the Pope, the infallibility of the Church, image worship, purgatory, relics of saints, indulgences and

letter on a subject, not less interesting than any on which I have previously addressed you ; and I will add my confident conviction, not less satisfactory, in disproving the pretensions of the papists, with respect to the particular point of which it has embraced the consideration.

JAMES RUDGE, D.D.

Poetry.

MAN'S MEDLEY.

Hark how the birds do sing,
 And woods do ring.
 All creatures have their joy, and man hath his,
 Yet, if we rightly measure,
 Man's joy and pleasure
 Rather hereafter, than in present, is.
 To this life things of sense
 Make their pretence.
 In the other, Angels have a right by birth :
 Man ties them both alone,
 And makes them one,
 With the one hand touching Heaven, with the other earth.
 In soul he mounts and flies,
 In flesh he dies.
 He wears a stuff, whose thread is coarse and round,
 But trimm'd with curious lace,
 And should take place
 After the trimming, and not the stuff and ground.
 Not, that he may not here
 Taste of cheer :
 But as birds drink, and straight lift up their heads ;
 So must we sip, and think
 Of better drink
 He may attain to, after he is dead.
 But as his joys are double,
 So is his trouble,
 He hath two winters, other things but one :
 Both frost and thoughts do nip,
 And bite his lip ;
 And he of all things bears two deaths alone.
 Yet even the greatest griefs
 May be reliefs,
 Could he but take them right, and in their ways ;
 Happy is he whose heart
 Hath found the art
 To turn his double pains to double praise.

From the " Temple " by George Herbert.

pardons, celibacy of the clergy, the service in Latin, the denial of wine to the laity ; tradition, which Pope Gregory repudiates, asserting that "*the Scriptures, alone contain all things necessary to salvation.*" All these dogmas were the spawn of a subsequent corrupt age, with respect to which, and to many others not here enumerated, it may be said, that those who profess and embrace them do err concerning the faith.

Reviews.

Guy Fawkes; or, a Complete History of the Gunpowder Treason, A.D., 1605; with a Development of the Principle of the Conspirators, and some Notices of the Revolution of 1688. By the Rev. Thomas Lathbury, M.A. 12mo. London: Parker. 1839.

THE public are deeply indebted to Mr. Lathbury for the publication of this work. To those who are acquainted with the former writings of this author, and who therefore know the learning, research, and zealous spirit which they display, it is only necessary to say, that all these will here be found in as great a degree as in any of its predecessors. It is very singular, that an event so important as the Gunpowder Treason, both with regard to the discovery which it afforded of the designs of the Papists of that day, and the awful warning which it holds forth to the Protestants of England, against the cruel and treacherous policy of the Romish faith, should only have been noticed in the general histories of that period, and should not have been treated of in a separate form. Mr. L. has however supplied this defect, and has presented us with a complete account of this truly diabolical plot, and of the events which preceded it. We strongly recommend it to the attention of all true friends of the Church.

Light Shining out of Darkness. The Fidelity of the Four Evangelists evinced by their Apparent Imperfections. By the Rev. Alfred Roberts, M.A., late of Trinity College, Oxford. 12mo. London: Nisbet.

THE author of this work has taken up a branch of the Christian evidence, which possesses considerable importance; that testimony, namely, to the truth of the Gospel narratives which arises from what at first sight may appear imperfections, but, which when properly considered, in reality afford the most strong and conclusive evidence for the credibility of the work in which they appear. "The particular path of enquiry," Mr. R. observes, "he has chosen, may appear from the following outline. Many infidel and sceptical writers have laboured to hold forth the narrative books of Scripture to the finger of scorn, as loose unfinished productions, replete with error and inconsistency. The few charges of the latter kind which wear the least colouring of probability, have been often and elaborately discussed: my present concern is with those lesser irregularities, and negligences, those omissions and seeming improbabilities, which have often afforded a false triumph to the enemy, and an equally false alarm to the timid believer. It shall be my endeavour to show in some detail, that these apparent defects, instead of weakening the basis of our faith, have a tendency, when fairly examined, to add largely to the strength of its collateral evidence. In whatever degree, upon a rigid examination, our Gospels may be deficient in polish, in order, and in symmetry, they will be found proportionably to rise above the suspicion of forgery or fiction. An impostor would find few experiments more dangerous than, for the sake of giving an artless air to his history, to adopt a course which would lay him open to the cavils of the critic and objector—to venture upon negligences chiefly obvious to those ignorant or superficial readers who must always be most numerous." "There is also another test of truth and integrity, which I shall endeavour constantly to keep in view: although both an impostor and a romance-writer might study an appearance of truth, and artfully contrive to conceal art, yet is there a certain simplicity, equally indescribable and inimitable, which lies beyond the reach of fiction;

there is a certain easy and familiar style, which nothing but close and daily acquaintance with the objects described, can be expected to impart. *This*, when complete and consistent, no study or invention can command; it is the genuine unaffected characteristic of an actor in the scene which he pourtrays. I shall therefore endeavour to ascertain how far these various marks of truth are stamped upon the writings of St. Matthew and his companions—whether, in a word, the lesser peculiarities of their narratives are such as might reasonably be looked for in plain-dealing persons, surrounded by their advantages, their difficulties, and their trials."

Excellent, however, as is this branch of evidence, it is one which requires to be carefully and cautiously handled. The Scripture student must never forget, whilst employed in his investigations, that he is not examining the details of a human narrative, but of a history dictated by inspiration, a revelation of the will of God to man.

A Discourse of the Principle, Designs, and Machinations of the Popish Revolutionary Faction of Ireland. By John Ryan, Esq., M.R.S.L., London: W. Edwards. 1839.

"WHEN commotion," says the author, "pervades the community, listless inactivity is discreditable to any of its members. When turbulence and disaffection prevail, when the citadel of the constitution is exposed to violence from without, and more perilous treachery within, neutrality is criminal; in such case it is the offspring of selfishness, cowardice, or treason. In troubled times it is the right, it is the duty of the faithful subject to counteract, by every legitimate means, the vile machinations of flagitious men, who prompted by selfish ambition, or factious views, convulse society and jeopardize the vital interests of the State. When such malign influences are not abroad, we may freely enjoy the pleasures appertaining to quiet study and retirement; but when faction raises its hideous head, then we are summoned to duties of a more active nature, then are the sterner virtues imperatively called into operation. That Ireland is now the reverse of tranquil, is a proposition which no person with the slightest regard to veracity will controvert. In 1798, 1803, and once or twice since, there may have been in some particular districts more of violence and bloodshed, as in the case of the county of Kilkenny, which is now comparatively quiet, the ancient and once potent aristocracy there being completely denuded of all political power; but on a general view, the state of the body politic is at the present moment as unhealthy as at any time since the legislative union. Nay, I will go further and affirm, that, considering the dangerous secret 'Ribbon' conspiracy, which unquestionably exists, and the general and systematic manifestation of malignant feeling, (as developed in the subsequent pages,) Ireland is now in a much worse condition than at any period since the last rebellion."

All persons who wish to become thoroughly acquainted with the true state of Ireland, and the real condition of society in that country, will do well to consult the pages of Mr. Ryan's work. They contain a mass of curious and interesting facts, and valuable statistical information relative to that unhappy and misguided country, which must have cost the author no small labour and research to bring together.

Delineations of Scripture Characters, with Notes and Reflections. By Mrs. Frederick Montgomerie, and a Preface by the Rev. Henry Hamilton Beamish, A.M., Minister of Trinity Chapel, Conduit-street, and Chaplain to the Right Hon. the Earl of Bandon. 12mo. London: James Nisbet.

THE design of the authoress will be best stated in the following extract which we make from her introduction:—

"The following pages are principally addressed to the votaries of the world—to those who think it profitable to read every work but the inspired volume—to seek after every knowledge but that which will make them wise unto salvation. Our object, then, is to show that, even setting aside the divine origin of the Scriptures, it is a book which none ought to neglect, still less to despise. The moral philosopher should study it for the insight it gives into the nature of man; the poet should study it for its sublime poetry; the painter should study it for the scenes it represents—scenes for transcending the conceptions of uninspired genius. We are aware that the scrupulous advocate for religious investigation will object that those who take up the Gospel without the proper spirit—the spirit of prayer, without the proper motive—that of drawing near to God, 'have their reward;' that they indeed find what they seek, the mere outward setting, but not 'the pearl of great price.' We have two reasons, however, for differing in opinion from those who hastily condemn all motives but the right one in studying the Scripture. First, we consider that with the worldly-minded man, who perhaps from infancy to youth, from youth to manhood, has never known what it is to receive a single religious impression, the study of Scripture (with God's assisting grace) may induce the spirit of prayer; and, by acquainting himself with God as He is revealed in the Gospel, he may be made to draw near to Him with penitence and faith. How then is it to be expected that the effect should precede the cause—that the fruit should anticipate the seed? Secondly, we dissent from this opinion, because the most favourable results have often been experienced from pursuing the course objected to. It has often happened, as in the congregation of the village pastor, that 'those who came to scoff remained to pray;' and many who had taken up the Gospel with hostile intentions, have received life from that very instrument which they were about to pervert into a weapon of self-destruction: conscientiously impressed with this view of the subject, we deem that every occasion and every motive should be made available; and we believe that he who takes up the book of life with no better object than curiosity or cavil, is in a less hopeless state than the man who neglects it altogether."

This, as will readily be perceived, is a very useful design, and it appears to be ingeniously executed. The language and style are clear and pleasing, there is considerable force and effect in the reasoning employed in the work, and its modest and unpretending form, and the amiable and pious feeling which its pages evince, can scarcely fail to recommend it to the notice of religious readers.

The Hope of the Navy; or the True Source of Discipline and Efficiency, as set forth in the Articles of War, provided for the Government of the Fleet of Great Britain. An Address to the Youth now rising in the Naval Profession. By Rear Admiral Sir Jahleel Brenton, Bart, K.C.B., Lieutenant Governor of Greenwich Hospital. 12mo. London: James Nisbet and Co. Berner's-street. 1839.

THE author has printed the following extract from the Articles of War at the back of his title-page, "All commanders, captains, or officers, in or belonging to any of Her Majesty's ships or vessels of war, shall cause the public worship of Almighty God, according to the Liturgy of the Church of England, established by law, to be solemnly, orderly, and reverently performed in their respective ships, and shall take care that prayers and preaching, by the chaplains in Holy Orders of the respective ships, be performed diligently; and that the Lord's day be observed according to law."—First Article of War. This he makes the ground-work of his book. His great object is to recommend and enforce on the members of

the naval profession, the absolute and indispensable necessity of uniting a strict attention to religion with the observance of the most active duties belonging to their vocation ; and he proves most clearly and strongly how perfectly compatible are a strict obedience to the precepts of Christianity, and an engagement in the most arduous employments of life. Speaking of the imaginary difficulties conjured up by young men engaged in active life, with regard to an observance of religious duties, the author observes : "young persons in all professions, but especially of those of a military character, are inclined to think, as we have already observed, that the performance of religious duties may involve them in difficulties with their associates, either by subjecting them to ridicule, or to the suspicion of hypocrisy, or that it will pledge them to maintain a line of conduct quite at variance with the general habits of those with whom they are placed. The last is the only feeling which is well-founded, and if met with intrepidity, and consistently acted upon, would do more to establish firmness of character and usefulness of conduct than any mode of instruction that could be adopted, whilst it would ensure respect, if not esteem. It would enable the Christian officer to fulfil every duty from the purest and most exalted motives ; combining at once what he owes to God, with his allegiance to his earthly sovereign, to his country, and to his fellow-creatures generally. Every study would be promoted by the habits of steadiness thus induced—every doubt as to the propriety of any measure proposed would at once be solved, and the course to be pursued rendered clear and distinct. Bishop Porteus most truly observed, that the character in the centurion in the gospel, will give young people a just idea of the virtues necessary to form a Christian character. The most gentle, humane and benevolent are not incompatible with the courage of the soldier, and there is no mode of life, no employment, no profession, which may not be made consistent with a sincere belief in the Gospel, and with the practice of every duty to our Maker, Redeemer, and our fellow-creatures." p. 25.

The Protestant Almanac for the year of our Lord 1840. Protestant Association. London.

THIS is an admirable compilation of useful intelligence with respect to Protestantism and Popery. The chronological table of Popish events extending from the year 591 up to the present time, is most important. History ought to be studied more than it is, if the people of England would learn the real character of Popery, and the depths of iniquity of which she is capable. The wood-cuts render this Almanac an elegant, as well as useful, publication ; and we strongly recommend it to be widely circulated by the various local Protestant associations, and by private individuals, more extensively among the poor. It ought to be pasted up in every cottage in the land.

Miscellanea.

TRUE DEVOTION.—True devotion is not so properly a participative virtue, as it is the way and manner of performing all the instances of our duty ; and that it consists in a constant and ready cheerfulness of mind in doing the will of God, however manifested in us : for this shows we are entirely devoted to his service. It is an earnestness of soul to be conformed in every thing to the divine pleasure ; so that the covetous do not more eagerly long for wealth, the ambitious for honour, and the epicure for pleasure, than the devout soul does

to live in all the commandments of the Lord blameless : that is to say, that he is ready to sacrifice the satisfactions of life, and to expose even life itself, to gratify this desire which inflames his heart ; all the ways that lead to heaven, are the objects of his delight : and he would willingly choose the most rugged and straitest way, provided it does but prove the shortest and the surest. This truly religious temper of mind, which we call *devotion*, will put us upon inquiring into all the particulars of our duty, which we owe both to God and man ; we shall be at a stand no longer than till we know the way wherein we should walk. The natural language of such a soul is, *Lord, what wouldest thou have me to do ?* let me but be acquainted with thy will, and I am ready to obey it. Nothing can abate his courage, or cool his zeal, in stedfastly pursuing what he is convinced God's laws require from him. He bears with admired composure all the various humours of those with whom he converses, which too often disorder and affect weak minds. The sense of his own great imperfections neither disquiet nor discourage him, but make him more diligent to reform and amend them. His constant employment is, to subdue his passions, to quell those storms that are apt to arise in his mind ; and he contemns all the vain censures of worldly men, which seek to ruffle and discompose him. He aims at perfection by an exact performance of the duties of that station wherein the Providence of God has placed him. He lives not according to the flesh, but according to the Spirit ; and is dead to the world, and to all the cares and enjoyments of it. He lays a greater stress upon doing his duty, than upon those outward or inward consolations that attend it. He is no ways terrified by those difficulties that are sometimes strewed in the path of life : they rather raise his courage, increase his resolution, and make him more intent upon victory. Prosperity and adversity appear to him no farther agreeable or grievous than as they advance or hinder his great design. He frequents not the assemblies of the man of pleasure ; but sets a greater value upon his time, than to consume it in trifling and unnecessary diversions. His greatest delight is, to mortify his senses, to live by faith, well knowing that the things which are seen are temporal, but that the things which are not seen are eternal. His chiefest pleasure is, to converse with God ; and therefore you find him so often in the church and at the altar, as the surest places to enjoy him here below. Whenever he appears in the presence of Infinite Love, he adores with the lowest humiliation of soul and body. He frequents the public prayers, and receives the holy communion with heavenly affections, and with holy impatience for the blessings of God's love. In the midst of business his mind is upon heaven ; and even in conversation with others, he silently breathes forth pious ejaculations to the blessed object of his love and desires. He lives under a constant sense of God's omnipresence ; and therefore he is not more upon his guard not to offend him, than he is intent upon doing those things that are acceptable in his sight.—*Robert Nelson.*

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.—Various meetings have been held during the last quarter in all parts of England ; and the Society, while thankfully acknowledging the increased support which it has received, recommends most earnestly, as the best way of raising means at all adequate to its claims, the formation of Parochial associations. Great success has already attended them in many parishes. The following calculation is taken from a paper of suggestions on the subject, which has been extensively circulated.—“There are in England about 1,600,000 families in communion with the Church ; if each family gave on the average 2s 6d. a year, (which is scarcely more than a halfpenny a week,) the amount contributed would be 200,000*l.* The rich may be reasonably called upon to give much more liberally from their abundance ; but surely there is hardly a single Church family in the country that cannot afford to contribute, though it be of their poverty, a penny a week towards the Propagation of the Gospel in Foreign Lands.”

The following letter with regard to Parochial Associations has been addressed by the Rev. James Clutterbuck, to the Secretary of the Society :—“Rev. Sir—As I know that you are looking with some anxiety for the practical results of

your suggestions for the formation of Parochial Associations, in aid of the Society for the Propagation of the Gospel, it gives me great pleasure to be able to tell you that I have adopted them with a success far exceeding my most sanguine expectations. I proceeded in a manner which I know will be approved by the Society, and which appeared to me most likely at the same time to test the real feeling of my flock, and to ensure steady and permanent support. I placed notices on the Church doors, stating that sermons would be preached on the subject of the Society, and that a meeting would be held on the following Tuesday, for the purpose of establishing a Parochial Association in aid of the funds. Without canvassing a single person, either for their attendance or support, otherwise than I have stated, our school-room, capable of containing more than a hundred persons conveniently, was crowded to excess, and I fear that those who crowded round the doors and windows, were unable to hear the explanations of the nature and objects of the Society, in giving which I had the kind assistance of the neighbouring clergymen. I enrolled no less than eighty names at the close of the meeting, mostly agricultural labourers, at a payment of one penny monthly. I admitted the children of the school at a halfpenny monthly. I had not done yet, and I shall be much disappointed if a considerable addition is not made to my list before the end of the week (my population is 541). I had no collection at the doors, as I am now more than ever convinced that the system of enrolment is the only one to secure the sort of support we are so anxious to obtain: only let the clergy be persuaded to follow your suggestions, and by God's blessing nothing can hinder the results that you anticipate; not only will you get abundance of money, but 'the interest excited for the members of our communion in foreign lands, will be found to form a new bond between the pastor and his flock; it will kindle the love of the people to their church, by showing them, that it is not a mere name or abstraction, but a living and spreading connexion;' and I am most fully persuaded, that 'whatever labour any clergyman may take in the establishment of an association, and in the superintending and directing its machinery, will not only prove a blessing to the ends of the earth, but will also return abundantly into his own parish, and into his own bosom.' In the anticipation of these results in my own case, I beg to return the Society my sincere thanks for their suggestions; and I only speak the words of truth and soberness, when I declare that I would not accept from any single person a sum double the amount in exchange for my list of subscribers. That God's blessing may rest on the Society's labours, is the earnest prayer of yours, very faithfully."

The following legacies have been received by the Society in the present year :—

Rev. William Richardson, of Chester, (free of duty,) £2,000. Mrs. Sarah Wakefield, of Chethurst, Herts, £500. Miss Elizabeth Nugent, of Berkhamstead, St. Peter, Herts, £100. Rev. T. M. Shann, vicar of Hawthwaite, Yorkshire, (free of duty,) £50. Mrs. Mary Ann Corbett, of Adweighton, Gloucestershire, £10.

The following legacies have been bequeathed during the same period :—

Henry Gordon, Esq., of Stoke Court, Somerset, £500. Miss Mary Ann Wiseman, of Lowestoft, Suffolk, (free of duty,) £100.

Nearly all the collections under the Queen's letter have now come in. The following is a summary of the amount contributed by the several counties of England and Wales. *England*.—Bedford, 281*l.* 12*s.* 9*d.*, Berks, 738*l.* 5*s.* 8*d.*, Buckingham, 427*l.* 9*s.* 2*d.*, Cambridge, 483*l.* 3*s.* 3*d.*, Chester, 622*l.* 3*s.* 9*d.*, Cornwall, 342*l.* 0*s.* 3*d.*, Cumberland, 248*l.* 19*s.* 1*d.*, Derby, 619*l.* 7*s.* 8*d.*, Devon, 1,184*l.* 2*s.* 10*d.*, Dorset, 589*l.* 6*s.* 9*d.*, Durham, 399*l.* 0*s.* 8*d.*, Essex, 1,357*l.* 7*s.* 8*d.*, Gloucester, 1,589*l.* 16*s.* 8*d.*, Hereford, 360*l.* 9*s.* 11*d.*, Hertford, 727*l.* 10*s.* 11*d.*, Huntingdon, 173*l.* 19*s.* 5*d.*, Kent, 1,714*l.* 0*s.* 4*d.*, Lancaster, 2,009*l.* 11*s.* 3*d.*, Leicester, 732*l.* 17*s.* 11*d.*, Lincoln, 1,003*l.* 6*s.* 2*d.*, Middlesex, 5,206*l.* 10*s.* 7*d.*, Monmouth, 206*l.* 5*s.* 3*d.*, Norfolk, 805*l.* 14*s.* 8*d.*, Northampton, 973*l.* 7*s.* 11*d.*, Northumberland, 293*l.* 14*s.* 11*d.*, Nottingham, 588*l.* 15*s.*, Oxford, 763*l.* 4*s.* 11*d.*, Rutland, 129*l.* 5*s.* 8*d.*, Salop, 795*l.* 1*s.* 10*d.*, Somerset, 1,170*l.* 19*s.* 10*d.*,

Southampton, 1,488*l.* 10*s.* 10*d.*, Stafford, 1,013*l.* 17*s.*, Suffolk, 858*l.* 7*s.* 11*d.*, Surrey, 1856*l.* 10*s.* 6*d.*, Sussex, 1,196*l.* 11*s.* 6*d.*, Warwick, 912*l.* 2*s.* 8*d.*, Westmoreland, 130*l.* 14*s.*, Wilts, 818*l.* 18*s.* 9*d.*, Worcester, 649*l.* 3*s.* 9*d.*, York, 2,503*l.* 17*s.* 11*d.* Miscellaneous, 19*l.* 4*s.* 2*d.*

Wales.—Anglesea, 38*l.* 8*s.* 10*d.*, Brecon, 75*l.* 1*s.* 7*d.*, Cardigan, 68*l.* 4*s.* 11*d.*, Carmarthen, 77*l.* 13*s.* 11*d.*, Carnarvon, 75*l.* 12*s.* 10*d.*, Denbigh, 153*l.* 18*s.* 2*d.*, Flint, 134*l.* 14*s.* 9*d.*, Glamorgan, 178*l.* 10*s.* 1*d.*, Merioneth, 65*l.* 9*s.* 3*d.*, Montgomery, 125*l.* 9*s.* 4*d.*, Pembroke, 127*l.* 13*s.* 9*d.*, Radnor, 19*l.* 9*s.* 4*d.* Total in England, 37,977*l.* 16*s.* 3*d.* Total in Wales, 1,135*l.* 6*s.* 9*d.* Isle of Man, 77*l.* 2*s.* 6*d.*—Total, 39,190*l.* 5*s.* 6*d.*

NEW CHURCHES IN BETHNAL GREEN.—The Court of Common Council of London have come to the resolution to “subscribe the sum of £1000 in aid of the expenses of erecting and endowing each of the proposed ten churches, upon the same being completed and opened for public worship.” This grant of £1000 was strongly opposed, but was carried by a considerable majority.

Results which have arisen from the building of the first of the new Churches in the Metropolis. The Church of St. Peter, Globe Road, Mile End, has been erected by the Bishop of London's, or Metropolis Churches' Fund. It was the first of those built by his Lordship's exertions, having been consecrated in August 1838. Since that time the following institutions have been formed in connexion with the Church, and supported by the congregation. 1.—A Sunday school; scholars, 600; average attendance, 450; number of gratuitous teachers, 41; income about £50. 2.—A National School, lately opened, into which most of the Sunday-scholars have been drafted, the whole forming one school on the Lord's-day. The average attendance at the day-school is, boys, 230; girls, 120. Total boys on the books, 281; total girls, 150. Total boys and girls, 439. Total educated, about 600. The minister hopes to increase this number to 1000. The number does not include about 40 or 50 of the children of the more affluent persons in the congregation, who meet weekly for christian instruction in the church. The National schools adjoin the church, and have cost £1,000. This sum has been raised by the congregation; with the exception of 350*l.*, grants from the Treasury and the National Society. Should the minister deem it right to decline the government grant, the difference has been promised by members of the congregation. Income of the National school at present from 260 to 300*l.* 3.—A Congregational Lending Library, number of volumes upwards of 600. 4.—A Society for Promoting Christian Knowledge. Bibles lent or sold, about 80; Prayer-books, 300; besides tracts to a considerable amount. 5.—Association for the Propagation of the Gospel. 6.—District Visiting Society, by which every house in the district suitable to the labours of such an institution, will be visited once a fortnight. 7.—A Society for the better Observance of the Sabbath. The aggregate gross sum contributed by the congregation, and through their instrumentality, in one form or other, for church purposes, has been nearly 1500*l.* An organ is now being erected at the cost of 400*l.* It is but bare justice to say, that these results are greatly owing to the indefatigable exertions of the minister of this new church, the Rev. T. Jackson.

The following new churches have lately been consecrated. One at Breisley in the parish of Gressley, by the Lord Bishop of Lincoln. The Church of St. Catherine in the town of Northampton, by the Lord Bishop of Peterborough. Four new churches by the Lord Bishop of Chester, within his diocese; one at Broughton, one at Chceatham, one at Openshaw, and one at Staleybridge. The Church of St. John, at Stockcross, in the parish of Speen, by the Lord Bishop of Oxford. A church at Bradshaw, in the diocese of Ripon, by the Lord Bishop of Ripon. The new parish church and cemetery at Horseley, by the Lord Bishop of Gloucester and Bristol. The new church at Scissett, in the parishes of High-Hoyland and Elmley, in the diocese of Ripon, was opened on the 4th of September, by licence from the Bishop of the diocese.

NEW CHURCH AT DAVENTRY.—Miss Hickman, of Newnham, Notts., has given the site for the new church at Daventry, and 200*l.* towards its erection.

OPENING FOR MISSIONARY EXERTION.—The following is an extract from the forthcoming Report of the Society for the Propagation of the Gospel in Foreign Parts :—“ It is computed that 300 additional clergymen might be advantageously employed at the present time in the British colonies ; and supposing that the Society allowed stipends, amounting on the average to £100 a year, to each of these clergymen, the increased expenditure for the colonies alone would be £30,000 a year. The demand for new Missions and additional Missionaries to the heathen must also be taken into consideration ; and, on the whole, it may be said that three times the amount of the present annual subscriptions, or £60,000 a year, are required in order to place the operations of the Society on an adequate scale.”

OLD CHURCH OF ENGLAND ROYALISTS.—When a violent, victorious faction and rebellion had over-run all, and made loyalty to the King, and conformity to the Church, crimes unpardonable, and a guilt not to be expiated, but at the price of life and estate ; when men were put to swear away all interest in the next world, to secure a very poor one in this ; (for they had their oaths to murder souls, as well as sword and pistol for the body) ; nay, when the persecution ran so high, that that execrable monster, Cromwell, made and published that barbarous, heathenish, or rather inhuman Edict against the poor suffering Episcopal Clergy, That they should neither preach nor pray in public, nor baptize, nor teach school, no, nor so much as live in any gentleman's house, who, in mere charity and compassion, might be inclined to take them in from perishing in the streets ; that is, in other words, that they must starve and die *ex officio*, and, being turned out of their churches, take possession only of the church-yard, as so many victims to the remorseless rage of a foul, ill-bred tyrant, professing piety without so much as common humanity ; I say, when rage and persecution, cruelty and *Cromwellism* were at that diabolical pitch, tyrannizing over everything that looked like loyalty, conscience, and conformity ; so that he, who took not their engagement, could not take anything else though it were given him ; being thereby debarred from the very common benefit of the law, in suing for, or recovering of his right in any of the Courts of Justice (all of them still following the motion of the high one) ; yet even then, and under that black and dismal state of things, there were many thousands who never bowed the knee to Baal-Cromwell, Baal-covenant, or Baal-engagement ; but with a steady, fixed, unshaken resolution, and in a glorious imitation of those heroic Christians in the tenth and eleventh chapters of the Epistle to the Hebrews, “ endured a great fight of afflictions, were made a gazing stock by reproaches, took joyfully the spoiling of their goods, had trial of cruel mockings ; moreover of bonds and imprisonments ; sometimes were slain with the sword ; wandered about in hunger and nakedness, being destitute, afflicted, tormented.” All which sufferings surely ought to entitle them to that concluding character in the next words, “ of whom the world was not worthy.” And I wish I could say of England, that it were worthy of those men now.—*Dr. South.*

NOTICES TO CORRESPONDENTS.

“ *Reasons for an Established Church* ” shall appear in our next.

We are sorry that we cannot insert “ *Thoughts on Happiness*,” as from the author's statement, it appears to have been published before. We shall be happy to hear from him on any other subject. The paper is left at the publisher's, directed for the author.

The paper on “ *the Trinity* ” is under consideration.

We are much obliged to “ *L.S.F.S.C.R.*,” for his communication, but regret that we cannot insert it. The subject of which he proposes to treat is of such a nature that we scarcely consider it accordant with the spirit of our pages. The Letter is left for him at the publisher's, directed to his initials.







